Sharing Diversity

National Approaches to Intercultural Dialogue in Europe

Study for the European Commission

REPORT

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List of main abbreviations and of symbols used in textboxes throughout this report:

ECRI = European Commission against Racism and Intolerance of the Council of Europe

EEA/EFTA = European Economic Area / European Free Trade Association

ENP = European Neigbourhood Policy

ERICarts = European Institute for Comparative Cultural Research

Eurostat = Statistical Office of the European Commission

EYID = European Year of Intercultural Dialogue 2008

FRA = Fundamental Rights Agency of the European Union (until 2007: EUMC)

ICD = Intercultural Dialogue

ILO = International Labour Organization

NGO = Non-Governmental Organisation

OECD = Organisation for Economic Co-operation and Development

UNESCO = United Nations Educational, Scientific and Cultural Organisation

UNHCR = Office of the United Nations High Commissioners for Refugees

◉ Statements of national and European decision makers, experts and professionals

▤ Excerpts from or summaries of publications and research or opinion papers

❀ Information on programmes or on the governance of policies related to intercultural dialogue

★ Examples or case studies of good practice

"SHARING DIVERSITY" – EXECUTIVE SUMMARY

The more we share, the more we have!
Mohamed Mounir, Egyptian singer, author and actor (2007)

1. INTERCULTURAL DIALOGUE AS AN EMERGING ISSUE ON POLITICAL AND POLICY AGENDAS

Since the arrival of the new millennium, a number of developments have given intercultural dialogue (ICD), cultural diversity and social cohesion a more prominent place on political agendas such as: migration flows that have significantly changed the population diversity of some European countries; EU enlargement; globalisation and geopolitical changes; new means of communication and a related expansion of media content; an increase in controversies and debates on value systems; a reported rise of incidents of discrimination, racism, and populism. Indeed, the results of the Eurobarometer survey *Discrimination in the EU* published in January 2007 show that visible differences and practices play a main role in discriminatory thinking and the latter can be considered as a key barrier to, or a motive for, ICD. The November 2007 Eurobarometer Flash on ICD in Europe shows, however, that the majority of EU citizens tend to agree that diversity and intercultural dialogue could enrich their country's cultural life.

The promotion of ICD has been identified in the European Commission's Agenda for Culture in a Globalising World (2007) as a tool contributing to the governance of cultural diversity within European societies, trans-nationally across European countries and internationally with other world regions. Support for this agenda is extended through, for example, its new *Culture* Programme 2007-2013, the Programme *Europe for Citizens* and the *Year of Intercultural Dialogue 2008* (EYID). Intergovernmental organisations such as the Council of Europe, the OECD and UNESCO as well as NGOs and civil society platforms have also made ICD one of their priorities.

2. APPROACH TO THIS STUDY

In this context, it became increasingly important to understand how national governments across Europe actually address ICD, be it as part of an integrated policy framework or in different sector specific policy fields. Therefore, the purpose of this study was to map national approaches, policies or strategies in Europe to ICD, including but not limited to those addressing:

- *Education* as a means to provide the basis for understanding and respecting diversity;

- *Youth* programmes and *sports* activities which facilitate practical experience with ICD;

- *Culture* connecting different value systems and challenging established aesthetic criteria.

From January to December 2007, the core *ERICarts team* assigned to the study worked together with a group of 10 *key experts*, two *special advisors* and a research network of *correspondents* in 34 countries to address questions such as: How is ICD as a concept understood? Who are the main actors involved in its promotion? What challenges do the sectors face in their work? Can we speak of legal or policy frameworks for ICD? If so, what are the main rationales for developing ICD policies? According to which criteria could such policies, programmes and projects be assessed?

Given the timeframe for the study, no extensive new research was to be undertaken. Therefore, the project team collected and reviewed mainly existing information and data related to ICD drawn from a number of European as well as national studies and with a focus on ICD within countries.

3. LEGAL FRAMEWORKS AND NATIONAL APPROACHES TO INTERCULTURAL DIALOGUE

Intercultural dialogue is not a specific legal category that is regulated by international, European or national law in the strict sense. It is argued, however, that ICD can only take place in an environment where a person is guaranteed safety and dignity, equality of opportunity and participation, where different views can be voiced openly without fear, where there are shared spaces for exchanges between different cultures to take place. From this point of view, there are indeed several international or European conventions, EU directives and national legal frameworks

outlining *basic human, civic, economic and social rights*, upon which intercultural dialogue depends. As regards *cultural rights*, there are instruments which recognise and enable support for maintaining cultural difference, providing special rights to ethnic or linguistic minorities such as promoting their cultures and the use of their languages in education and through the media.

> *Specific articles of the EU Charter of Fundamental Rights (2000) are of particular importance to intercultural dialogue by addressing: equality (e.g. non-discrimination and cultural, religious and linguistic diversity); freedoms (e.g. freedom of expression, of thought, conscience and religion); and citizens rights (e.g. of movement and residence, to vote). Accompanying the EU Charter are several directives which address equality, two of which include: the Racial Equality Directive (2000), and the Employment Equality Directive (2000). These principles and rights are reaffirmed in the Commission's Social Agenda (2005), Culture Agenda (2007) as well as in the December 2007 EU Treaty of Lisbon.*

The results of this study indicate that such principles have not been implemented in a uniform manner into *national legislation or policies* addressing traditional minorities, refugees or the integration of new migrants, even if universal human rights or the rule of law set standards in all European countries. The diversity of interpretations is particularly obvious as regards national ICD approaches among which one could distinguish those based on social cohesion or cultural diversity traditions or strategies – both of which are under scrutiny as to whether they are able to foster an open dialogue.

In many EU member states, the *social cohesion approach* has gained ground. It aims at a more unified society with political stability, internal security, economic growth, and equal opportunities for all individuals and groups, regardless of their origin, to participate in both the work environment and social spheres. To this end, a common national identity, related values and the use of a main national language are being promoted and concepts or requirements in immigration / citizenship laws and policies were developed or tightened. On the other hand, some ICD-related programmes or events are also part of this approach; they often aim at supporting the socio-cultural integration of groups or individuals with a migrant background. This approach is found in countries, which:

- Have *ethnically diverse communities*, which are often a result of their colonial past, such as *Belgium, France* or the *Netherlands*;

- Attracted, mainly during the last decades, large numbers of *migrant workers* from both in- and outside of the EU, such as *Austria*, *Denmark*, *Greece, Germany, Luxembourg* or *Spain;*

- Used to be part of the former Soviet Union or Yugoslavia from which times certain *groups with unclear legal status* remain in the population, for example: stateless people (in some of the *Baltic States*) or so-called "erased people" (*Slovenia*).

With reference to *refugees and asylum-seekers*, whose number has been on the rise above all around the Mediterranean; *social fringe groups in the suburbs of large cities in Western Europe;* or specific minorities such as the *Roma in Central, Southern and Eastern Europe,* priority is placed more on improving their basic socio-economic conditions than on ICD. In fact, experts or speakers from these communities often argue, that ICD should not be seen as a replacement for policies related to basic social needs in housing, employment, education, health care, etc.

The second important approach focuses on the *legal or political recognition of defined minority cultures and identities* that coexist within a territorially defined area, be it that of a nation, region or locality. Minorities are provided with specific rights, some of which are accompanied by affirmative action measures in the fields of culture, education and the media. This approach has been traditionally prevalent in most of the *Nordic countries* and in the *United Kingdom;* it seems to gain ground in *Belgium (FL), Ireland*, *Lithuania*, *Macedonia (FYROM)* and *Slovenia*. For example, in *Slovenia*, a law defining the scope of special rights for the Roma Community was passed in 2007.

The results of the study show that attempts are being made to bring together these different approaches: the instrumentally integrative and the cultural equity oriented. For example, in the *UK*, a "Community Cohesion and Race Equality Strategy: Improving Opportunity, Strengthening Society" was developed (2005); similar aims has the National Integration Plan in *Germany* (2007).

In *Estonia*, the new 2008-2013 Integration Action Plan aims to address both the social harmonisation of society, around "a strong common national core", based on knowledge of the Estonian language and Estonian citizenship as well as the opportunity to maintain ethnic differences, including the provision of education in minority cultures and languages.

Countries such as *Belgium, Portugal, Spain* and *Sweden* try to go a step further by identifying *intercultural dialogue as a key element of their integration plans*. For example, in *Spain*, a new Strategic Plan on Citizenship and Integration (2007-2010), was passed to promote social cohesion by recognising equal rights, responsibilities and opportunities for everyone, while at the same time advocating respect for diversity and interculturality. In *Belgium*, the French Community "Governmental Action Programme for the Promotion of Gender Equality, Interculturality and Social Inclusion" (2005) aims at implementing a broad spectrum of measures to be applied transversally across all government departments aimed at equal opportunities, promoting cultural diversity, improving access of minorities to work in public institutions, fighting against racism etc.

Beyond the legal and policy spheres, there are, already today, certain professional groups and many young people which could serve as examples for *a new, more mobile and more intercultural generation of Europeans*, be they exchange students, artists or media professionals and other skilled specialists. As emphasized by the Slovenian EU Presidency, at the launch of the EYID 2008, they represent agents which link ICD with the main goals of the EU Lisbon Agenda. They are recruited from all parts of the world to work in fields such as business, research, sports and entertainment. While their lingua franca may be English, their careers can only benefit from additional linguistic and intercultural competencies.

These latter developments could be intepreted as improving the base for intercultural dialogue and open up the road towards *the "Unity in Diversity" concept of European citizenship*. However, some EU member states have interpreted this concept as a call to maintain strong national identities within an enlarged European space of cultural diversity and dialogue. Consequently, national efforts and *trans-national activities* such as conferences, debates, publications or artistic events often give preference to promoting national cultures or reach out to Diaspora communities.

In many cases, trans-border activities have traditionally focussed on particular geographic or language areas yet their scope is expanding with the introduction of ICD as a policy priority. For example, in addition to its traditional focus on relations with Latin America, *Spain* has been, together with *Turkey*, a motor for the new "Alliance of Civilizations" initiative with emphasis on ICD between the Orient and Occident. *German* agencies (e.g. Goethe-Institute; IfA) have launched various programmes such as "CrossCulture Internships" to give incentives for dialogue with predominantly Islamic countries. Complementing language concerns, issues related to inter-religious dialogue have been developed by governments in the context of the *Francophonie* network, led by *France.*

Evidence collected during the study shows that dialogue-oriented approaches to foster trans-national cooperation are gradually replacing some of the more traditional bilateral activities that are, or used to be, characteristic of cultural diplomacy. ***Public support for intercultural exchanges and cooperation projects*** has evolved and can be seen as making important steps towards creating new spaces for dialogue both across internal EU borders and with other world regions, e.g. in development contexts. Indeed, this has been a major thrust of recent government action and policies to promote ICD. The study acknowledges, however, that there are barriers to promoting trans-national cooperation and dialogue which need to be addressed both within the EU (e.g. mobility related issues of social security and taxation) and with its neighbours or other worlds regions (e.g. increasing visa costs and difficulties in obtaining short or longer term work permits).

Taking into account the varying contexts for ICD in Europe and, in some cases, cross-border feelings of resentment due to historical events, one single model encompassing all national approaches to intercultural dialogue cannot realistically be expected, at present.

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4.   RESPONSIBLE ACTORS

ICD is part of an emerging, complex system of governance which involves, in addition to actors on the *international/European level*, e.g. in some of the EU Neighbourhood programmes, public bodies on the national, regional and local levels as well as non-governmental civil society actors.

On the **national level**, several ministries or public agencies are involved. These include:

- *Ministries or government bodies responsible for traditional minorities for the integration of new migrant groups.* These differ across Europe and can be identified as: special departments located in the Prime Ministers or Presidents Offices (e.g. *Bulgaria*, *Germany, Hungary*); the Ministries of the Interior (e.g. *Finland, Greece, Italy, Poland, UK*); Ministries of Labour and Social Affairs (e.g. *Czech Republic, Italy*); Ministries of Immigration and Integration (e.g. *Denmark, France, the Netherlands*); Ministries of Justice (e.g. *Ireland*, *Iceland*). In *Portugal*, a special High Commission for Immigration and Intercultural Dialogue has been established;

- *Ministries with sector specific portfolios* in the fields of education, youth, culture and sport. Although none of these ministries take a lead role in coordinating ICD related activities as part of an integrated transversal framework or national strategy, the Ministries of Culture in several countries are playing a lead role coordinating the main activities and events during the 2008 European Year of Intercultural Dialogue, e.g. in *Bulgaria, Croatia, Greece, Italy, Lithuania, Luxembourg, Slovakia, Slovenia, Spain, Sweden*.

- *Ministries for foreign affairs promoting trans-national ICD* and cultural cooperation with countries within Europe and around the world directly or via mandated national cultural institutes in 24 of the countries studied;

- *Semi-public bodies or "quango" agencies*, such as advisory councils for national minorities, human rights committees, national bureaus against racism, youth or education boards, development agencies etc. most of which cooperate with relevant government Ministries. They are playing a lead role in the European Year of Intercultural Dialogue (EYID) in countries such as: *Denmark, Hungary, Latvia, Netherlands, Poland, Portugal, Romania, UK.*

The results of the study show that there are few strategic efforts to facilitate or coordinate a *government wide exercise on intercultural dialogue*. This would require the setting up of e.g. inter-ministerial committees or working groups with other levels of government and NGOs to address ICD and to foster cooperation on specific projects bringing together departments responsible for traditional minorities, immigration and integration, culture, education, sport, youth, social and labour affairs, etc. However, in some of the 34 countries surveyed, such **national cooperation bodies or strategies** do exist, for example in:

- *Belgium:* The government of the French Community has adopted a strategic plan to coordinate policy efforts on transversal issues such as ICD, bringing together those responsible for: culture, education, sport, youth care, social affairs and health prevention. The national Centre for Equal Opportunities and Opposition to Racism (CEOOR) is also involved;

- *Bulgaria*: The National Council for Cooperation on Ethnic and Demographic Issues is to coordinate interaction between the government and NGOs, "aiming at the formation and realisation of a national policy regarding ethnic and demographic issues and migration";

- *Cyprus:* A committee of experts from various ministries (Interior, Labour and Social Insurance, Education and Culture, Health) has been established to formulate a policy framework for the integration of legally residing foreigners and to prepare an action plan on the necessary measures each Ministry and Department would take;

- *Germany:* Contributions to the National Integration Plan were made by sector-specific working groups, including one for "culture and integration"; the latter was co-ordinated by the Commissioner for Cultural and Media Affairs at the Federal Chancellery, with

members drawn from the different levels of government: federal, Laender and municipalities, plus representatives of non-governmental organisations;

- *Poland*: The Division of National Minorities in the Department of Denominations and National Minorities has created an advisory body to the Prime Minister composed of representatives from several ministries to address national minorities and the Roma.

In preparation for the EYID 2008, national working groups or bodies coordinating government and civil society participation were established. For example, in *Austria* the Ministry of Education, Arts and Culture is responsible for this committee while in *Ireland* the existing National Consultative Committee on Racism and Interculturalism has been entrusted with this function.

Regional and local authorities play a very important role not only in the implementation of ICD related programmes, but also in the development of intercultural policy positions. A few examples: The *City of Vienna*, Department for Intercultural and International Activities, has developed a "diversity strategy" to support cultural activities and the cohabitation of immigrants; the *City of Salzburg* included the promotion of diversity and intercultural projects into its overall cultural strategy. In Germany, the government of the *Land North Rhine-Westphalia* began experimenting with artistic projects under the label of "InterKultur" a few years ago. Aimed at diversifying public services ("interkulturelle Öffnung"), the government created an intercultural management training programme in 2007. In Italy, regional and local authorities have been leading the way with intercultural experiments in cultural policies, institutions and activities, for example the "Porto Franco" project in the *Region of Tuscany*, the "Heritage for All" programme in the *City of Turin* or the "Cultures and Integration" project of the *Province of Milan.* The latter is aimed at creating a shared public space to encourage participation and interaction between different communities. In many European cities, other *socio-economic issues need to be addressed in order for the conditions for intercultural dialogue to emerge* as witnessed in the north of *England* or on the *Paris* periphery. Challenges faced by traditional minorities such as the Roma who are living on the outskirts of large cities remain a task for mainly regional / local authorities to address.

During the past decades, regional and local authorities became more active in pursuing trans-border cooperation activities. Among the results has been the emergence of *Euro-Regions* which connect citizens, municipalities, institutions and NGOs across the borders. A Europe-wide example of the proactive engagement of cities is the *Agenda 21 for Culture* initiative which commits local authorities to promote cultural diversity and human rights as integral to local urban development. It promotes dialogue, co-existence and interculturality as basic principles in the relationship between citizens.

Non-governmental civil society actors can be described as driving forces to promote ICD. Whether they are local neighbourhood groups, minority or migrant agencies, church organisations and charities, arts, culture, youth or sports clubs or trans-national networks bringing together professionals in different sectors/fields, it is acknowledged that they have been actively engaged in intercultural dialogue activities long before it became a political priority on national agendas.

Local NGOs and *national professional organisations* play a particularly key role where formal ICD structures, policies or programmes are less developed. They provide important services and act as focal points for training and education, providing documentation, workshops or seminars. The scope of their actions is very wide: protection of minorities' rights, fight against xenophobia, advocacy for better legislation in the field, organisation of numerous ICD events, initiatives aimed at mutual understanding, press and media programmes on ICD-related issues, etc. Many ICD activities undertaken by NGOs and other civil society organisations are increasingly carried out in collaboration with local authorities, supported by national or European programmes.

Trans-national NGOs are instrumental by creating new spaces for dialogue within the EU and with other world regions. Depending on their aims and agenda, they work together with other international organisations such as Amnesty International, Human Rights Watch, UN agencies, etc. Their work could be of an activist nature, they may take on unofficial monitoring role or engage in shadowing activities, provide political representation and lobby for citizenship rights, fight discrimination on different levels, etc. Sector specific trans-national networks provide: opportunities for direct encounters between professionals; platforms for the exchange of

information or of artistic cooperation across borders; independent spaces for confrontation and dialogue, etc.

Different *private foundations* which have been proactive in fostering transborder cooperation have also made promoting ICD part of their main activities. This mission is carried out in cooperation with other NGOs, civil society networks and individuals, and they have frequently played an important role in launching new *public-private initiatives* aimed at cross border dialogue and debate. One example from the culture sector is the partnership created between the European Cultural Foundation/European Forum for Arts and Heritage to create a *Civil Society Platform for ICD*. Different in nature to the role of public authorities, foundations in Europe can provide support to activities which do not easily fit into funding categories prescribed by traditional public policies.

5.   MAPPING SECTOR APPROACHES

A main goal of the study was to understand national approaches to ICD in a *broader context* and as an *issue of policy* in the sectors of education, culture, youth and sport.

A. Education: basis for understanding and respecting diversity

National policy approaches to intercultural dialogue in the education sector range from a focus on *civic education* (throughout Europe) to *intercultural education* (in some countries). ICD-activities are also found in higher education, be it in specific courses or in the context of international academic exchanges. The development of *intercultural competencies and skills as part of an overall political vision or national strategy on life-long learning processes* - starting from kindergarten, extending into primary and secondary education and reaching far into the different areas of professional training and life-long learning programmes - has yet to be achieved.

Acquiring **civic competence through education** means equipping individuals to fully participate in civic life based on knowledg

e of democracy, citizenship, and civil rights. The results of the April 2007 EU conference on European Citizenship Education show that there is no common approach to civic education across Europe or even within one country. One of the main issues of civic education from the point of view of ICD is the *content* of educational materials whether for social studies or history teaching. National strategies to proactively provide a diversified view of history are few. The main approach is reactive, i.e. action taken to remove discriminatory content from textbooks, as has recently been the case in Denmark and Hungary.

Intercultural education as a policy objective has been identified in some EU member states such as *Finland* (2007 Programme for Global Education) or *Italy*, (1994 Ministerial Memorandum on Intercultural Dialogue and Democratic Coexistence). Intercultural dialogue guidelines for schools have been developed in countries such as in *Austria*, *Finland, Ireland*, *Italy*, the *Netherlands*, *Slovenia* and the *UK*; *Lithuania* targeted higher education in a 1999 White Book. Such guidelines encourage schools and training institutions to develop intercultural projects aimed at, e.g., promoting tolerance, developing curiosity for other cultures and learning about their traditions, including main celebrations and symbols. The 2007 Dutch plan *School Culture which creates Bonds* has gone a step further by identifying 5 policy routes to follow in the future.

In addition to guidelines, special resources are being developed for teachers and students to draw upon. For example, the Austrian *Intercultural Learning in Schools* database or the Danish project *This Works at our School* (2006-2007). The Boards of Education are also engaged in such activities by providing teaching material, special courses for teachers and public campaigns on how to combat ethnic discrimination in countries such as *Finland* or *Liechtenstein*. The Creative Partnerships programme of the *Arts Council England* works together with local schools and cultural institutions and provides specific teacher training resources to help students in deprived social areas (usually with an above average migrant population). The European *eTwinning* programme provides a framework for cooperation between schools through which students collaborate on the Internet.

Across Europe, one of the main objectives of educational policy to promote dialogue is by providing resources for **language learning**. This takes many forms such as language training:

- *aimed at minorities and migrants* to learn and practice the official language of the country where they live in order to e.g. facilitate integration and provide them with better opportunities to participate in the marketplace, or, less frequently,

- *available to all students* to learn e.g. the language of a neighbouring country or the mother tongue of pupils with a foreign background;

A combined approach has been developed in *Austria* which promotes bilingual literacy, i.e. learning the official language (targeted to first generation migrants) and their language heritage (targeted to second and third generation migrants). Second or third language training is not necessarily the main focus in countries or regions of Europe which have recently regained the use of their native language in all spheres of public life including education such as in the *Baltic States*.

In some East-Central Europe countries, efforts are underway to address the discrimination of traditional minorities, i.e. the Roma in the overall school system where they have been separated into special classrooms or schools. For example, in *Bulgaria*, several thousand Roma children have been recently taken out of segregated schools and put into mixed schools and in the *Czech Republic* a new project, "Re-Integration of Roma Pupils" has been launched to identify Roma pupils who were inappropriately placed in special schools.

Informal intercultural learning activities are also pursued independently of educational institutions through media programmes, exhibitions of culture and heritage institutions, training and employment schemes, etc., which aim at providing multiple perspectives of the past, an understanding of the present and a diversified vision of a common future.

B. Inter-Culture: policies, institutional strategies and artist led approaches

Intercultural dialogue in the arts and related fields can take on many different meanings ranging from promoting: formal cultural relationships across national boundaries (cultural diplomacy) or artist-led partnerships within Europe or internationally (cross border cultural cooperation); Diaspora connections with communities of the same ethnic origin settled in other countries; creative work within a country that is the outcome of different cultural perspectives, traditions or styles;; partnerships between arts groups or artists within a country based on different traditions; mainstream arts producers, managers and directors to respond to and take in new cultural perspectives and voices. Private sector companies, e.g. in book publishing, film production, or in the music industry, are rarely considered in such strategies, despite their large potential for the promotion of ICD.

One of the *main cultural policy approaches* adopted to promote ICD within countries has been to showcase different cultures and cultural expressions through support for one-off projects, events and media programmes. The objective is to give visibility to artists who are not part of the mainstream cultural landscape and as an educative strategy to inform the public about different cultures. On the other hand, there are many artists who reference their own cultural roots in their works, yet want to be recognised for their artistic talents irrespective of their ethnic background.

In some countries, *comprehensive cultural policy strategies* to foster 'internal' intercultural dialogue have been in place for some time. For example, in the *UK*, the Arts Council England has developed a wide-range of initiatives aimed at diversifying institutional structures, decision-making processes and audiences. It is reported that the introduction of many of these programmes were greatly aided by a change in the law - the 2002 Race Relations (Amendment) Act – which imposed the obligation on all public institutions to be able to demonstrate that they were working towards racial equality. In the *Netherlands,* a new cultural policy was adopted in 1999 aimed at opening up cultural institutions to minorities. Among its objectives were to mainstream minority youth arts by changing the priorities of the funding system to favour emerging artists from the neighbourhoods and multicultural initiatives, compelling funding bodies to earmark part of their budget for young and immigrant artists and regularly review their subsidy to established institutions. The new Dutch policy programme for 2005-2008 aims to focus on the establishment of "intercultural connections".

New intercultural strategies for the arts are being developed in some countries. For example, in *Belgium*, the Flemish government has introduced a Plan of Action on Interculturalisation (2006-2009) which includes the culture sector: Its focus is on diversifying public structures, their policies

and programmes through positive action measures, i.e. setting a 10% quota. A separate budget has been created to subsidise projects addressing interculturalism. In *Ireland*, a national intercultural arts strategy is currently being developed by the Arts Council, including a specific action plan with a range of initiatives, e.g. the development of an intercultural dimension to some key mainstream arts funding initiatives. In *Latvia*, its State Cultural Policy Guidelines 2006 – 2015 include the principles of ICD, stressing the need for dialogue, understanding and diversity.

In other countries, ***promotional campaigns*** were introduced which tried to combine different approaches. For example, in *Sweden*, the Ministry of Culture declared 2006 the "Year of Cultural Diversity" and leaned on major institutions to open their doors more fully to new Swedes. An evaluation report shows that the Year "helped to lift the issue up the public agenda and has raised awareness among decision-makers, cultural practitioners and audiences about the importance of a more open, inclusive cultural life" and that cultural agencies and institutions made internal efforts to change structures, overhaul recruitment guidelines and train staff in diversity promotion.

Due to the parameters of the study, two fields were selected to be examined in greater detail:

- ***Museums*** across Europe have gradually developed a range of policy approaches to ICD. These vary from the celebration of difference and the promotion of cultural self-awareness in migrant communities to their integration within mainstream culture. An option which is being increasingly explored is the development of compensatory or celebratory exhibitions and events drawing on collections that might hold particular significance for an immigrant community. On the other hand, action is required to develop shared spaces where visitors can cross borders of belonging and become creators rather than consumers of identity (e.g. Manchester Museum, Collective Conversations project). Calls are also made to rethink *all* the fundamental functions of a museum – from collection and conservation to exhibition strategies – from an intercultural perspective. This includes policies to improve the diversity of staff and governing boards in order to build real intercultural competencies, as well as to share some of the responsibility for exhibitions and their interpretation with external stakeholders (e.g. Museum of World Culture in Gothenburg, "Advantage Göteborg" project).

- The example of ***the performing arts*** marks a field, in which much intercultural work has taken place over decades, especially in countries with post-colonial migration and citizenship. Independent companies and artists – many of whom were often ethnically designated by critics and funders, and thus marginalised from the mainstream – took a lead in establishing themselves in an inherently intercultural way, with mixed artists, audiences, repertoire, forms and collaboration. Their continuously evolving strategies include efforts to: diversify marketing; make buildings more accessible and welcoming; take theatre to the people by travelling to the provinces and suburbs; get young people involved in the staging of a performance; diversify the cast of artists and those involved in production.

  New opportunities have opened up in recent years for *independent companies and performers* to cooperate with mainstream institutions at home. For example: the Artistnet of INTERCULT, an independent Stockholm based production company, which aims to bring the work of performing artists with an immigration background living in *Sweden* into professional working relations with local performing arts and media companies. In *Italy*, some highly subsidised dance companies have given up some of their performance slots – minimum number of slots required to gain subsidy from the Ministry of Culture – to unsubsidised companies. Festivals in *Spain* have opened up spaces for diverse artists who have no access to the funding system in order to showcase the work of unsubsidised small migrant companies.

C. Promoting integration through sports

National approaches to promote intercultural dialogue in the field of sports are often "challenge oriented" and / or "target group oriented". As reflected in the 2007 EU White Paper on Sports, the major challenges are often identified with ***social inclusion and empowerment*** of excluded or marginalised individuals and groups; combating racism and xenophobia; or post war reconciliation. While it is true that sport and its informal settings can provide shared spaces which are more interactive and face fewer barriers than in other parts of society, there is a heavy burden placed on

local and voluntary associations to promote the social inclusion of specific target groups such as immigrants (cultural focus); children (age group focus); Muslim female teenagers (gender focus).

Despite of all caveats, such approaches are prevalent in most countries. For example, the policy of the *Swedish* Ministry of Culture states that sport plays a key role to integrate migrants into society and to improve Swedish understanding of foreign cultures. In the UK, the Department of Culture, Media and Sport, created the *Through Sport England* programme to support a number of initiatives aimed at increasing participation from black and ethnic minority groups, physically or mentally disabled people, lower socio-economic groups as part of an overall social cohesion strategy. In *Finland*, the sports policy of the Finnish Ministry of Education and Culture is aimed at promoting equality and tolerance and provides support for the diversity of cultures through sports. Few countries have implemented significant long-term national strategic programmes and projects, such as the *German* project "Integration through Sport" or the *Swiss* "Concept for a Sport Policy in Switzerland" which considers social integration through sport activities as a transversal policy issue.

In the context of the FARE network (Football Against Racism in Europe), several countries have initiated ***anti-racism campaigns*** both within the world of sport as well as part of a strategy to use sport to promote tolerance in the wider societal context. Among examples of the first type of approach found throughout Europe are the *Belgian* campaign "Ne faites pas le singe – Dites non au racisme!" of the Football Association launched in 2006 or the *Polish* campaign "Let's kick racism out of the stadiums", organised by the Association "Never Again". Examples where strategies are extended also "off-the field" are found in *Norway*, where the Football Association runs a project "Fargerik Fotbal" (Colourful Football) that uses football as a tool to fight racism and other forms of discrimination. The Europe-wide campaign *Show Racism the Red Card* uses the profile and popularity of sport to educate against racism. It is important to stress that while such types of campaigns are popular instruments, they have not been evaluated as to their effectiveness as regards their goal to change mindsets and behaviour.

D. Youth: a challenging generation to target

New generations of "third culture kids" (second and third generation immigrants) have been growing and youth are reported to be the fastest growing group of mixed race in Europe; some of them feel alienated in their present home country and are looking to a "return to their cultural roots". Multiple, hybrid identities and complexities are the norm and will determine the process of dialogue and communication in the future. This can be seen through many new hybrid forms of (inter)cultural expressions being created by youth with a migration background, particularly in pop music (e.g. Hip Hop in Paris or Turkish rap in Berlin). They have also created new forms of dialogue and intercultural links through the Internet also displayed in the escalating number of youth blogs.

National approaches in Europe are mainly focused on:

- ***Addressing acts of racism and discrimination***. This approach is at the heart of many of the programmes organised by publicly funded bodies, for example, the *Cyprus* Youth Board which organises youth camps with a strong focus on the theme of racism. In *Liechtenstein*, the government has recently launched the national prevention campaign '"Respect – please" (2007), which was generated out of a concern for increased youth violence.

- ***Bringing a greater number of young migrants into schools or less formal youth education*** programmes. For example, the Secretary of State for Youth and Sports in *Portugal* provides support to 120 projects aimed at promoting the social inclusion of children and youth from vulnerable social and economic contexts, particularly from migrant and minority communities. In *Central European countries* efforts are made to raise the enrolment of Roma children into the compulsory school system.

- ***Providing support for cross-border projects and exchanges.*** This approach is found most commonly across Europe. For example, in July 2007 the *Belgian French Community* introduced a Government action programme "Living Together" which provides support for cross border projects such as "Faut qu'ça bouge!" or Axes Sud. In *France*, the Institut National de la Jeunesse et de l'Education Populaire is a state institute attached to the Ministry of Youth, Sports and the Voluntary Sector which is concerned with promoting

European and international youth activities. Indeed, bringing together young people from different regions and countries to work on the same project can stimulate their awareness of other cultures and introduce them to new perspectives which can have a wider impact on their own communities. However, in many formalised youth programmes, classical models of proportional representation are reproduced which maintain diplomacy type interactions.

Integrated approaches to ICD play a less important role in official national youth policies; an exception is *Ireland*, where the Department for Education and Science currently develops a new intercultural strategy for youth work in cooperation with the National Youth Council.

The European Commission promotes intercultural dialogue in different fields of **European youth policy**; it tackles this subject in the framework of its priorities for participation (structural dialogue with young people on this issue), volunteering and fight against racism and xenophobia and other forms of discrimination. A main instrument for the promotion of ICD is the EU's *Youth In Action* Programme. *Euromed Youth* is also a useful tool for the promotion of ICD; even though it has often been understood mainly as interfaith dialogue.

The youth partnership agreement between the European Commission and the Council of Europe has intercultural dialogue at its centre. It is in this framework that the European Commission supports the campaign "All Different – All Equal", but also research seminars and trainings for youth workers and young people from the EU and CoE countries as well as from third countries and in particular from the Euromed region, the Balkans, and Eastern and Central Europe.

6.   FROM POLICY TO PRACTICE: CLARIFYING CONCEPTS, ASSESSING PROJECTS, UNDERSTANDING EXPERIMENTS

The results of the study show that Intercultural Dialogue as a concept has multiple meanings and that there is no uniform approach to ICD which is employed across Europe. This is mainly due to the fact that national approaches both to human or cultural rights and to diversity are determined by different historical experiences, legal and substantive contexts within which ICD concepts and strategies are being developed across EU member and neighbouring states.

In the past few years, a wealth of projects considered to be good practice have been collected in different trans-national stock-taking exercises. Their results help to clarify the meaning of intercultural dialogue, highlight recent achievements and inspire the development of new initiatives. Determining whether a project is good practice or not can be a highly subjective exercise in the absence of a clear definition of ICD and of standard indicators for evaluation and monitoring.

During the course of this study, the team examined a number of exemplary projects from which some fundamental observations emerged:

- The **sources of good practice projects are multi-fold**: They can be generated proactively out of local circumstances and run by civil society organisations, or constructed in response to specific directives or funding programmes initiated by European or national, regional or local authorities. Individual or business initiatives which pursue social goals such as ICD are as important as publicly funded projects;

- *Successful ICD projects are to be found in "shared spaces"*; both institutional spaces and non-institutional spaces. Within *institutional spaces* they are those which strive to ensure equality of participation by all groups at levels of both governance (making decisions) and management (execution of the project) and which *bring the activities of minorities and migrants in from the margins and into mainstream organised spheres*. An important aspect of institutional ICD activities is their potential for sustainability, i.e. not here one day, gone the next. *Non-institutional spaces* such as the neighbourhood, city streets, train stations, public parks, marketplaces etc., but also virtual environments, are important spaces for intercultural dialogue. It can be easier for people to understand how they themselves could become innovators of change, if ICD activities become part of the lived daily life experience rather than a separate activity.;

- ***Diversity can be fostered at all stages of cultural/artistic production, distribution and participation:*** In the cultural field, good practices are those which involve a diversity of artists, who synthesise different sources and traditions into new works, bring the public into a conversation or trigger a change in the perception of and relationship to others. Artists, in particular, seem to be among the most important facilitators of ICD since their aspirations and passion can lead, not only to a change in attitudes, but also to a fresh, creative language in which this change is being expressed. In the heritage field successful ICD projects are those which have a dynamic or dialogical understanding of heritage and which engage both individuals and groups with a minority or migrant background in a process of interactive communication;

- There is a need for more projects which strive to ***develop intercultural competences and skills among all members of society.*** Those which direct attention to the majority population are equally important as those directed to minorities/migrants. The goal of the former is to open minds and to change the perceptions/stereotypes of the majority not only towards "others" but to also discover "otherness" in themselves;

- Projects which emerge from ***trans-national cooperation activities*** provide opportunities for participants to engage in dialogue process and to create new forms of expression through their common work. New communication technologies are also employed to create new cross-border spaces for dialogue;

At the heart of many successful projects is the recognition that ***interactive com-munication processes, empowerment or the development of self-confidence in individuals, and a sense of collective responsibility*** are crucial ingredients for longer term impact and for future policy and programme developments.

Based on these observations, the following definition of intercultural dialogue developed within the context of this study could be proposed for further debate:

Intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organisations with different cultural backgrounds or world views. *Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.*

In this sense, intercultural dialogue processes or encounters are to go beyond a mere 'tolerance of the other' and can involve creative abilities that convert challenges and insights into innovation processes and into new forms of expression. The "shared space" in which such processes take place can be located outside of physical spaces, situated in the media or in a virtual environment.

7. TOWARDS A COMMON STRATEGY FOR ICD

During the past decade, knowledge and understanding of an increasingly diverse demographic and sub-cultural make-up of European societies has been steadily growing. The corresponding changes in policy and research paradigms have yet to be fully implemented. In the future, they could be built upon a broad vision, where economic and social inclusion policies and policies for cultural diversity are integrated and push each other forward. This vision calls for strategies going beyond a promotion of good practice projects. European, national and local authorities and the various ICD actors of civil society could work together in a four-step approach:

- ***Mapping roads:*** identify exclusion or discriminatory practices and develop plans to improve socioeconomic conditions required in order for ICD processes to take place;

- ***Breaking down walls:*** remove barriers to equality and fight against prejudice, racism and stereotypes; introduce incentives or regulatory measures to increase the presence of individuals, their works and ideas which are not "mainstream" in political, economic, educational and cultural spheres in order to diffuse power from hitherto predominant groups;

- **Building bridges:** develop intercultural skills and competencies through e.g. educational, artistic and media programmes which could equip individuals with the necessary tools to fully and successfully engage in ICD processes; and

- **Sharing spaces:** create spaces where ideas, experiences and beliefs can be respectfully exchanged – in case of conflict, "participants can agree to disagree agreeably" – and where interactive communication can freely flow. This could result in a deeper understanding of diverse views or practices, or lead to new creative processes or forms of expression.

At what stage are we in Europe today? The findings of this study show that there are many policies and actions aimed at *Mapping Roads* and *Building Bridges* and that more efforts are needed to *Break down Walls* and to create *Shared Spaces*.

8. MAIN RECOMMENDATIONS: SHARING DIVERSITY WITHIN AND BETWEEN CULTURES

A number of areas for future action have been identified in the study:

A. *Recognise that intercultural dialogue depends upon the full implementation of human, civic, economic, social and cultural rights*, as outlined in international and European legal instruments, into national legislative and policy frameworks. Since intercultural dialogue is not a legal category in itself, it relies on the active enforcement and monitoring of fundamental rights in practice. Specific articles of the *EU Charter of Fundamental Rights* (2000) are of particular importance to intercultural dialogue by promoting: equality, non-discrimination, cultural, religious and linguistic diversity, freedom of expression and movement, citizenship rights to economic and political participation. This shows that in the context of intercultural dialogue, universal human rights (as individual rights) and cultural rights (recognising specific and/or multiple cultural identities) are not incompatible and could be further developed.

B. *Acknowledge intercultural dialogue at the heart of citizenship and integration strategies.* This would imply the recognition of equal rights, responsibilities and opportunities for everyone, while at the same time advocating respect for diversity and interculturality as expressed in the 'unity in diversity' concept of European citizenship. In this context, the expression of values based on different cultural and religious traditions, world views or lifestyles could become a subject for dialogue rather than a pretext for exclusion or assimilation.

C. *Approach intercultural dialogue as a transversal issue which is part of a complex system of governance based on diversity, equality and participation.* This requires strategic efforts which bring together policy fields addressing: human rights and citizenship, integration of minorities, immigration, social affairs, employment, health, security, social and labour affairs, sectors such as culture, education, sport, and youth. This would also imply the introduction of mechanisms to facilitate cooperation between different levels of government – European, national, regional/local. Designated cross-sector partnerships with civil society actors are equally important as they have been driving forces to promote ICD long before it became a political priority. At the moment, NGOs play a key role where formal ICD structures, policies or programmes are less developed. They require additional support in the form of grants for activities and/or basic infrastructure, particularly in South and Central/Eastern Europe.

D. *Develop strategies which recognise intercultural dialogue as a process of interactive communication within and between cultures* which aims to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes. In particular, such strategies could be built upon the identification of specific ICD barriers within countries such as incidents of discrimination against "visible minorities" or specific groups (e.g. the Roma or Muslims) and could be combined with existing programmes to promote trans-border cooperation and dialogue within and beyond Europe.

E. *Intercultural dialogue depends upon the opening up of institutional structures.* This applies to all institutions regardless of whether they are operating in specific sectors. In the

field of *education* this would mean increased efforts to diversity teaching staff, to re-examine educational resources such as textbooks, to foster multi-perspective and multi-language learning, avoid segregated schools which separate children on the basis of their social or cultural origin. ICD approaches in *arts and heritage* institutions could mean diversifying governing boards and staff as well as the content of programmes by involving artists with different cultural backgrounds and artistic visions. Institutions can create shared spaces which encourage dialogue and cross-cultural mixing and engage the public in programme development, encouraging people to become creators rather than only consumers of identity.

F.   ***Encourage the active participation of the media/culture industries in ICD***. A three-fold strategy could be developed which addresses diversity in: staff policies and governing boards; audits and codes of conduct; and content production and coverage of intercultural and inter-faith issues reflecting European guidelines. The public is an important resource to involve in the creation of such programmes. Industry representatives and public policy makers are encouraged to work together to find creative ways to implement the UNESCO Convention on the diversity of cultural expressions.

G.   ***Integrate the development of intercultural competencies and skills as part of an overall political vision or national strategy on life-long learning.*** Such a strategy would involve the production of special resources such as manuals, toolkits, glossaries to assist teachers at the kindergarten, primary and secondary school levels, the introduction of intercultural modules at the university level for different professional fields, such as journalism or heritage management, and programmes to 'train trainers' in intercultural literacy and mediation.

H.   ***Strengthen ICD in EU Neighbourhood policies*** and conduct an evidence-based evaluation of successes / failures in present and past schemes; the latter is to be developed together with specialists from neighbouring countries. There is also a need to further clarify the potential role of ICD in other development strategies and policies.

I.   ***Further expand EU cooperation with other European and international bodies.*** For example through initiatives to monitor ICD and cultural diversity policies in a new framework agreement of cooperation with the Council of Europe in the culture sector or through creating links between EU and UN Years or designated days which focus on issues relevant to cultural diversity, tackling racism and improving intercultural understanding.

J.   ***Establish a clear concept/definition of intercultural dialogue***. This is especially important for the future development of European, national, regional/local policies, strategies and funding programmes to promote intercultural dialogue. It will help avoid potential misinterpretations of their objectives and make it easier to evaluate their success.

K.   ***Implement and harmonise evaluation methods for ICD programmes and activities***, including quality criteria and indicators to assess their impact, taking account of the dynamics at the heart of such processes. Innovation, institutional and attitudinal change as well as sustainability are to be introduced as criteria in the evaluation of intercultural projects.

L.   ***Improve research methodologies for intercultural comparisons.*** Further improvements in the comparability of ICD related research and statistics are required. This could be achieved through a support programme for in-depth trans-national investigations (e.g. on the impact of different ICD policies/programmes) and through the creation of a new EUROSTAT working group open to independent researchers and specialists from minority communities.

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Why should we fear change and growing diversity? Come to think of it, Europe has never been a uniform cultural and religious place in its long history. We have always had to cope with each other; we have learned from each other; often we have fought each other because of conflicting interests and worldviews. We should never forget this. Our diversity is part of our genetic makeup... Dialogue is not a sign of weakness: it's a sign of maturity and strength.

Ján Figeľ— EU Commissioner for Education, Training, Culture, and Youth, *The opportunities of multicultural Europe,* 2007

1.   Introduction

1.1   Setting the context for the study

There is a momentum in Europe which advances *intercultural dialogue* (ICD) as a political strategy or instrument to promote *cultural diversity* or to foster *social cohesion*. Support for intercultural dialogue processes and action have been identified by European institutions, intergovernmental organisations and civil society platforms as a means to address the internal challenges facing increasingly diverse societies in Europe as well as to foster dialogue and cooperation across European borders and with other world regions. At the end of 2006, the European Parliament and the Council of the European Union declared 2008 to be the *European Year of Intercultural Dialogue* (EYID). Activities and events to promote intercultural dialogue are to be developed in the context of an enlarged EU; increased mobility linked to the Common market; new and old migratory flows; new trade ties with the rest of the world; education, leisure and globalisation in general; and increased contacts between cultures, religions and beliefs, ethnic groups and languages of an increasingly multicultural European Union, in particular.

Consequently, the promotion of ICD has been identified in the European Commission's *Agenda for Culture in a Globalising World* (2007) as a tool contributing to the governance of cultural diversity within European societies, trans-nationally across European countries and internationally with other world regions. The development of intercultural competences and the promotion of intercultural dialogue are deemed fundamental and are to be treated as transversal or horizontal priorities, especially across the fields of education, youth, culture, sport and citizenship.[1] To this effect, new Commission programmes for the period 2007-2013 include ICD among their priorities, e.g. "Culture" and "Europe for Citizens". The implementation of European programmes aimed at intercultural dialogue need, however, to be carried out within national, regional and local frames of reference.

To date, there are few comparative initiatives which map the diverse national approaches, policies and strategies in Europe to promote intercultural dialogue in different policy fields. Within this context, the ERICarts Institute conducted a short term study for the European Commission, DG Education and Culture, whose main results make up this report. Its goal was to examine national approaches to intercultural dialogue in Europe, including but not limited to those addressing:

- *Education* as a means to provide the basis for understanding and respecting diversity;
- *Youth* and *sports* activities which facilitate practical experience with intercultural dialogue;
- *Culture* which can connect different value systems and provides aesthetic challenges.

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[1]   See: http://www.interculturaldialogue2008.eu/149.html?&redirect_url=my-startpage-eyid.html

1.2 Methodology

Who was involved

From January to November 2007, the core ERICarts team assigned to this study – Andreas Wiesand, Ritva Mitchell, Ilkka Heiskanen, Danielle Cliche, Marion Fischer and Leena Marsio - worked together with a group of key experts, namely: Jude Bloomfield (performing arts); Simona Bodo (heritage); Vesna Copic (legal frameworks); Vjeran Katunaric (civic education); Naseem Khan (arts policies); Mogens Kirkeby (sport); Judith Neisse (Euro-Med youth programmes); Elka Tschernokoshewa (concepts of hybridity); Michael Wimmer (cultural education). Special advisors to the project team were Robert Palmer (Council of Europe) and Traugott Schoefthaler (Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures). They met on three occasions – in London, Zagreb and Brussels – have produced articles on the main challenges facing their particular areas of expertise, investigated cases of good practice, and have been involved in the production and editing of this study[2]. DG Education and Culture also provided valuable advice and support to the project team, namely, Alison Crabb, Xavier Troussard, Monica Urian de Sousa.

Geographic scope

The study covers all 27 EU member states, three applicant countries (Croatia, Macedonia and Turkey) and the four EEA/EFTA countries (Iceland, Liechtenstein, Norway, Switzerland). A research network of experienced national correspondents from all of these countries was assembled in order to assist in the collection of key information on country specific approaches to intercultural dialogue in the main sectors addressed by the study. A full list of national correspondents is provided in Annex 2.

While the focus of the study is on national approaches or "internal" policies related to intercultural dialogue, its *geographic scope* was expanded beyond what national governments are doing to promote intercultural dialogue *within* their countries to consider what they are doing to promote dialogue with their "neighbours". Dealing with Europe as a "closed shop" was considered detrimental by the project team.

Main sources

The European Commission's brief for the study specified a report that would *avoid country per country overviews* and rather identify challenges faced by national governments to develop general and sector specific intercultural dialogue strategies and policies within European countries as well as between Europe and neighbouring regions. In this context, the study presents an integrated overview of country specific data and policies with examples from local/regional actors, NGOs, and European/international organisations. Mini country profiles on the main actors engaged in intercultural dialogue strategies and activities are presented in Annex 3.

Given the timeframe for the study, no extensive new research was to be undertaken. The aim of the project team was to first collect and review existing information and data and then to distil messages related to national intercultural dialogue approaches drawn from:

- European studies on immigration, equal opportunities and human rights;
- Data collected by international organisations such as the OECD and the UN High Commission for Refugees;

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[2] Full texts of the challenges papers and cases of good practice produced by the experts are available on the project website: http://www.interculturaldialogue.eu. This website was developed by Jörg Torkler, Medianale Group.

- Reports of the European Union Fundamental Rights Agency (FRA) and the European Commission against Racism and Intolerance of the Council of Europe (ECRI);
- Government responses to the Council of Europe White Paper questionnaire on intercultural dialogue approaches;
- National government plans for the 2008 *European Year of Intercultural Dialogue* (EYID);
- Information on intercultural dialogue collected within the Council of Europe/ERICarts programme, Compendium of Cultural Policies and Trends in Europe.

Data compilations are presented in Annexes 3 to 5. Following an evaluation of these sources, a questionnaire was devised and sent to the *national correspondents* in the Spring of 2007 to better understand the rationale for governments to develop intercultural dialogue strategies and programmes as well as to identify their specific policies and action programmes. The questionnaire is provided in Annex 8.

1.3 Exercises being carried out in parallel

This study should be seen in the context of a number of other important exercises carried out by the EU, the Council of Europe, UNESCO and civil society on intercultural dialogue policies and practices. Members of the project team contributed to these different initiatives, which has been to the benefit of this study.

Declaring 2008 the European Year of Intercultural Dialogue

2007 was named the *European Year of Equal Opportunities for All* which sought to raise awareness among European citizens of their rights to equal treatment and to live a life free from discrimination. Following upon this initiative the European Commission, together with the Council and the European Parliament, designated 2008 as the *European Year of Intercultural Dialogue*[3] (EYID 2008) as a means to respond to the need for a deeper and more structured dialogue of cultures, which would involve not only public authorities but also civil society as a whole. The main objectives of the EYID 2008 are to promote intercultural dialogue as an instrument to assist European citizens, and all those living in the European Union, to acquire the knowledge and abilities to deal with a more open and more complex environment and to raise their awareness of the importance of developing an active European citizenship that is open to the world, respectful of cultural diversity and based on common values. Intercultural dialogue and relevant competences are seen as tools which can contribute to a number of strategic priorities of the European Union including: respecting and promoting cultural diversity; committing to the principles of solidarity, social justice and social cohesion; and realizing new partnerships with neighbouring countries. The EYID 2008 is to mark the beginning of a process to make intercultural dialogue a long term priority of the EC starting with a focus on activities related to culture, youth, education, migration, minorities and religion.

The Council of Europe White Paper on Intercultural Dialogue

The Council of Europe published a White Paper on Intercultural Dialogue[4] which identifies five main policy approaches on the promotion of intercultural dialogue within Europe and between Europe and its neighbouring regions. Its purpose was to provide guidelines, analytical and methodological tools for the promotion of intercultural dialogue aimed at

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[3] For more information please see: http://www.interculturaldialogue2008.eu/
[4] For more information please see: http://www.coe.int/T/dg4/intercultural/default_en.asp

policy makers and practitioners at national, regional and local levels. The findings of the White Paper are based on previous ICD activities of the Council of Europe; on collections of "good practices" and research; and on government responses to a questionnaire sent to its 48 Member States in early 2007. The main lines of the White Paper were presented at the start of EYID 2008.

All Different – All Equal youth campaign

This campaign was first launched by the Council of Europe in 1995 with the goal of increasing efforts to fight against racism, anti-Semitism, xenophobia and intolerance. From June 2006 to September 2007, a new campaign[5] was launched with activities aimed at promoting diversity, human rights and participation in 42 of the Council of Europe member states. This latter initiative was undertaken in partnership with the European Commission and the European Youth Forum. The final event of the Campaign was held in Sweden from the 4th-7th October 2007.

Follow up to the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions

In 2005 the UNESCO General Assembly adopted the Convention on the Diversity of Cultural Expressions[6] which states among its objectives "to encourage dialogue among cultures with a view to ensuring wider and balanced cultural exchanges in the world in favour of intercultural respect and a culture of peace; and to foster interculturality in order to develop cultural interaction in the spirit of building bridges among peoples". In March 2007, the Convention came into force and two bodies responsible for overseeing its implementation were established in June 2007 namely the Conference of Parties and the Intergovernmental Committee. Focus is currently placed on developing mechanisms for balanced international cooperation and exchanges between developed and developing countries, including the operationalisation of the International Fund for Cultural Diversity to support such activities. At the meeting of *National Coalitions for Cultural Diversity* (CCD)[7] held in Seville, from the 18-19 September 2007, a new international federation of these NGOs was established in order to work more effectively with governments, UN institutions, the European Union, the Council of Europe and civil society actors on issues of cultural diversity, including intercultural dialogue and exchange. How this Convention will be implemented within the individual countries remains a matter of debate (Cliche 2008).

The Council of Europe and ERICarts "Compendium": ICD and national cultural policies

Over the past 10 years, the *Compendium of Cultural Policies and Trends in Europe*[8] has collected and monitored national cultural strategies and policies in over 40 countries and provides information on trends in areas such as cultural financing or participation. Since 2003, the Compendium network of independent and governmental experts have been collecting information on intercultural dialogue including relevant policies, cases of good practices and resources which were included in a comprehensive relaunch of the system in January 2007.

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[5]   For more information, please see: http://alldifferent-allequal.info/
[6]   For more information, please see: http://www.unesco.org/culture/en/diversity/convention
[7]   For more information, please see: http://www.cdc-ccd.org. The national coalitions currently represent over 500 cultural institutions and organisations world wide.
[8]   For more information, please see: http://www.culturalpolicies.eu

ECF/EFAH civil society platform on intercultural dialogue

In preparation for the EYID 2008, the European Cultural Foundation (ECF) and the European Forum for the Arts and Heritage (EFAH) created a new civil society platform on intercultural dialogue which brings together actors from many different policy sectors including: arts and culture, youth and social affairs, education and lifelong learning, human rights, anti-racism, minority rights and inter-religious dialogue. In winter 2006, the platform launched a series of consultations, the results of which fed into its Rainbow Paper[9], whose concepts was presented during the opening of the 2008 European Year of Intercultural Dialogue (EYID), within Slovenia's Presidency of the EU.

1.4   Understanding the field

Intercultural dialogue as a concept contains a complexity of issues

During the course of the study, the following examples were cited as being "intercultural dialogue" activities in various government and expert reports:

- A museum of artefacts of indigenous communities in Paris;
- A bureau for national minorities in the Hungarian Prime Minister's office;
- Efforts to attract Austrian and German tourists to a "Mozartfest" in Malta;
- A dance workshop for Roma children organised by two Universities in Istanbul and co-sponsored by the Anna-Lindh-Foundation;
- The Flemish Action Plan on interculturality in the fields of culture, youth and sport (2006-2009);
- An NGO anti-racist campaign in Spain;
- A meeting of religious leaders in the Balkans;
- A German ministerial proposal for more security on city streets and in schoolyards;
- Polish cultural diplomacy addressing Polish nationals settled or working abroad.

What these examples show in a nutshell is the wide range of interpretations of what intercultural dialogue is or could be. Intercultural dialogue as a concept is used for many different purposes ranging from dialogue of or among civilisations to cultural co-operation in general and cultural diplomacy in particular. The results of this study show that there is no uniform approach or understanding of intercultural dialogue in Europe. Some even argue that the concept is in itself contentious. For example, Dragan Klaic (in Bodo / Cifarelli 2006) argues:

> A dialogue is conducted by individuals and they shouldn't be seen as representatives of cultures because no one can claim a representational authority of such immense proportions. To label a dialogue of individuals as an intercultural dialogue leads to monopolistic insinuations and a homogenizing discourse and precludes possibilities of nuanced personal stances within complex cultural fields, with a plurality of views, including radical, minority and unpopular views that nevertheless belong to a certain cultural realm or tradition.

Similar views are held by other intellectuals:

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[9]   For more information, please see: http://www.eurocult.org/we-advocate/advocacy-actions/civil-society-platform/; http://www.efah.org/index.php?id=153&pagelang=en&pagemode=site.

⊙ Intercultural Dialogue Resides in Each Individual

For me, dialogue between cultures is not an exchange between groups, but first and foremost an exchange between individuals. Cultures are not distinct entities, they only exist through the people who represent them and who are never identical. In a country, individual carriers of various cultures often cohabit in a city, in a district, in a school, in an enterprise. It is in their capacity to live together, to listen to each other, to influence one another mutually, where the dialogue of the cultures resides – and, I want to add, it resides also in each individual.

Source: Lebanese-French author Amin Maalouf, responding to Fabien Lemercier in an interview in the "euromed café" of Fondazione Mediterraneo (http://www.euromedcafe.org). In January 2008, Maalouf presented a Report on multilingualism and on the linguistic diversity of Europe to the European Commission.

On the other hand, the ties of many individuals to "their" culture – or to certain elements of it – can be very strong, whether outspoken or residing in their unconscious. One only needs to consider the implications of a term such as "Mother Tongue" or the sometimes deep-felt affiliation to religious beliefs or church traditions, to become aware of this "collective" side of cultural socialisation. Since ICD activities are often organised within related institutional spaces, some critics see them as almost synonymous with inter-religious dialogue in general and Christian-Muslim dialogue in particular (Silvestri 2007).

🗐 Intercultural Dialogue: Mainly an EU - Islam Affair?

In many people's minds, the term ICD is automatically associated with the idea of "interfaith dialogue", a sphere of activity which is normally left to individuals and/or religious groups rather than secular institutions. Clarifying that ICD is about dialogue between and within cultures in a broader sense prompts an intellectual challenge: what is "culture"? To what extent is ICD linked with notions of "civilisation", "religion", "nationality", and political and ethical "values"? Does it imply any reference to the Western "civilising mission" of the past and hegemonic power over language, culture, finance and politics? And, in an EU where internal mobility is increasing, with the consequent intermingling of traditions, identities, and lifestyles, is it an attempt to formulate the essence of "European citizenship", another vague term?

ICD positions itself as an alternative to "multiculturalism" and confirms the EU concept of "unity in diversity". The reference to "dialogue" evokes ideas of peace and solidarity, which are among the EU's founding values: "dialogue" replaces the Huntingtonian "clash" and the stiff notion of "civilisation" is supplanted by the more subtle "culture". To make the link stronger, the two concepts are held together by the prefix "inter" (which highlights the connection) rather than opting for the term "multi" (which indicates multiplicity, without any reference to the interconnection between the different parts).

In the context of the difficulties still hampering the formulation of a common EU policy towards the broader Middle East, the rhetoric of ICD is perhaps a cohesive element that can hold European policy-makers together. In foreign policy, it enables them to project a "single voice", promoting dialogue and distancing the EU from the use of force. Domestically, it averts a deterioration of the situation and possible retaliatory acts against Muslims. As a consequence, what was initially seen as a recipe for promoting social cohesion has de facto become a synonym for the "integration" of those immigrant and minority communities in Europe perceived to be problematic; i.e. Muslims...

ICD can be useful, but is not a panacea. It has meaning and effect only if it does not remain a dry formula, and is accompanied by a number of practical initiatives (especially in the social sector) which are not just specifically focused on Islam or on cultural events. Indeed, concentrating solely on Muslims could pose a double risk: that Muslims may become even more isolated if they are singled out all the time for exclusive projects; and that the overall social fabric could be damaged if other minority and non-Muslim communities are not involved. It is also important to avoid ICD becoming a sterile public relations exercise.

Source: Excerpt from a paper by Sara Silvestri (2007): Islam and the EU: the merits and risks of intercultural dialogue, European Policy Centre.

Definitions are central to this debate, especially if we are to avoid being mired in the varied confusions, two of which are cited by both Klaic and Silvestri above. On the institutional level, there are very few definitions of intercultural dialogue which could set standards for policy or programming across Europe. The issues are complex, demanding both clarity and vision to ensure that it is not understood as a synonym for ironing out uncomfortable differences or - as Klaic has warned - an agenda for "pacifying". The advent of the European Year of Intercultural Dialogue 2008 presents a welcome opportunity to analyse this newly-minted concept. Coming on the heels of "multiculturalism" and "cultural diversity", it offers the potential for moving forward, but at the same time contains a number of hidden trip-wires. In theory, it represents a valuable arena for co-operation, enhanced mutual understanding and a measure of cultural transformation. However, it cannot be considered in isolation, away from broad social issues concerning not only equality but the even wider ones around rights and citizenship.

Defining dialogue and interculturalism

In this study, we consider *dialogue* as more than a conversation between two individuals, an interpersonal dialogue often examined within theories of intercultural communication[10]. *Dialogue* refers to interactive communication between individuals, groups or larger communities and can involve a wide range of actors from international organisations to governmental bodies, arts and media organisations or networks. Interaction is the key. Open dialogue or encounters are to go beyond a mere "tolerance of the other" and can involve creative abilities that convert challenges and insights into processes of creative transformation and innovation and then into diverse cultural expressions.

Some argue that entering into such interactive processes brings with it a certain preparedness to change something in the core-belief system of "pre-dialogic" culture/community. In other words, the changes (among all participants) caused by dialogue must not be peripheral (Abric in: Giumelli 1994). Those elements of a belief system or attitude that will undergo change depends on the experience of those in dialogue, i.e. whether it tackles trivial issues or leads to a consensus on some essentially important issues, i.e. communal truth. Such changes may not be considerable. They may also be spectacular. The main prerequisite to establish a dialogic climate is the attitude that no part/side/partner in the dialogue stays in the center of the world or in an absolute position. On the contrary, the "center" must be emptied for the sake of dialogue in order for the majority-minority discourse to be overcome. It is, in fact, a "shared space" which may be physical or virtual. Understanding the political and social conditions which shape such spaces as well as the degree of opportunity for intercultural dialogue and understanding to take place is as relevant and important.

Interculturalism arises via dialogue between two or more culturally different sides and could be considered as a political end achieved through the creation of a shared space. This does not arise organically of its own accord, but is the product of a conversation involving two or more and is created out of a genuine interaction of varied cultural elements resulting in new terms of engagement. It requires equality of opportunity in order to flourish and the confidence of all to step out of prescribed cultural boundaries, superceding the given barriers of origin and nationality to create new syntheses. According to Naseem Khan (2005), the strength of interculturalism lies in its potential for creating meeting places for

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[10]   In North America, the term "intercultural" has been used for over 40 years particularly in communication theories where the challenges in *interpersonal dialogue* are frequently addressed in fields such as business, family relations, education or health care. See e.g. Prossner, Michael H.: *The Cultural Dialogue. An Introduction to Intercultural Communication*. Washington D.C.: SIETAR, 1978. In the meantime, this approach starts to make its way into different professional fields in Europe, including social work, education or medicine, see e.g. Frye, Bernd: *Wer kennt schon transkulturelle Psychiatrie?* Informationsdienst Wissenschaft, 17. August 2007.

different views, backgrounds and cultures and hence act as a cauldron for change. Jude Bloomfield (2004) furthers that intercultural practices are those "which do not seek to integrate "others" into a given order but to remake the civic culture and public sphere so they reflect the diversity of the city and its citizens".

Definitions of intercultural dialogue

Today, intercultural dialogue is more than some of the earlier concepts of "dialogue des cultures" would suggest. According to Denis de Rougemont intercultural dialogue was "to revive the feeling of unity among Europeans from different countries"; to achieve this end, their "confrontation with other cultures would be, without any doubt, one of the most efficient measures." (Centre Européen de la Culture 1961). The focus of such activities was largely seen as *trans-continental encounters or exchanges between larger cultural regions*. In this context, (Western) Europe was considered as one of these cultural regions. Dialogue between cultures as regional blocks was also mirrored in some of the earlier UNESCO programmes, such as *le projet pour l'élucidation et la promotion de la communication entre les cultures* (UNESCO 1980) and a mainstay of cultural diplomacy which was, and to a certain extent still is, seen as an important activity to build bridges between cultures (Hofstede in: Slavik 2004; see also Singer 1997). Educational and training programmes were aimed at providing diplomats with various language skills, negotiation and conflict resolution techniques. While such programmes continue to be in demand, there is a shift in understanding that intercultural dialogue as a component of policies and strategies is not only to be aimed at external relations, but also at the new internal dynamics taking place within European societies. How this will materialise in the future will depend upon the varying approaches to intercultural dialogue adopted by different European countries depending upon their histories, traditions, population structures and identity politics of cultural citizenship.

In the process of identifying a working definition of intercultural dialogue for the purpose of evaluations to be carried out in this study, the project team examined the approaches adopted in other exercises (see above). Of particular interest was the initial definition developed by the Council of Europe within the context of its White Paper exercise on intercultural dialogue (2006-2007): *Intercultural dialogue is an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's global perception*. Broadly speaking, this dialogue may take a variety of forms of communication in a wide spectrum ranging from e.g. intellectual debates to popularisations in the media, artistic exchanges and works reflecting the world of one's "own" culture and/or worlds of other cultures.

At its first meeting in London (February 2007), the project team developed and adopted a provisional definition which was slightly modified in the course of the study. This definition is to be understood as a proposal for further debate expected during EYID 2008.

> *Intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organisations with different cultural backgrounds or worldviews. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.*

As can be learned from the results of the study, intercultural dialogue is not to be understood as a showcase of specific cultures or as a diplomatic exercise reproducing traditional forms of proportional representation which merely highlights "otherness". Arriving at this definition, it became important to make clear distinctions between different types of dialogue which occur in individual, collective and shared spaces, illustrated in the Scheme below.

Scheme 1: Understanding processes of intercultural dialogue

	Individual Space: **Diverse Expressions; Individual Identity**	*"Shared Space":* **Dialogue, Interaction; "Mainstreaming"**	*Collective Space:* **Equality; Rights and Values; Collective Identities**
WHAT?	Expressions Personal beliefs/values Individual practices	Experiences Challenges Intercultural learning Multilingualism	Fundamental rights & freedoms Institutional & professional values or codes Group ethics
WHERE?	The market place (incl. the "creative economy") The family Voluntary associations Networks	The arts & media Socio-culture Public places Web communities	Schools Public arts & media institutions Heritage ("from faith to food") Professional and amateur sports organisations
WHO?	Civil society; Individuals (with different cultural backgrounds)	Most young people; Many artists; Some teachers & sports people	European/International bodies; Governments Courts Ethno-linguistic communities
WHICH FOCUS?	Pluralism Choice Creativity	Shared concerns Mixed identities Mutual enrichment	Equal opportunities Integration Security Validation of identity

ERICarts 2007

Dialogue processes can therefore be characterised as different forms of communication which harness diverse energies to promote a deeper understanding among individuals that act in larger institutional contexts; the latter may have an affiliation to one or more specific groups or (minority or majority) communities.

As can be seen in Scheme 2 below, this perspective comes close to those interpretations of ICD that are most frequently mentioned by EU citizens in a November 2007 Eurobarometer survey commissioned by the European Commission (Eurostat 2007). The summary evaluation of this survey – see Annex 7 – comes to the following conclusion:

Europeans attribute a variety of meanings to the expression "Intercultural dialogue in Europe" most of these being closely related to the core concept, and positive. Among the meanings frequently expressed by respondents, one finds: "conversation", "cooperation", "exchange" and "mutual understanding" across all nations, religions and cultures. In response to the survey's opening question, which searched for a reaction to the phrase "Intercultural dialogue in Europe", a large minority (36%) could not attribute any particular meaning.

Scheme 2: "Intercultural dialogue in Europe" – what does this mean to people? (EU27)

Category	Percentage
Preserving traditions	1%
Immigration / minorities	3%
Dialogue in the sphere of politics and economics	3%
Education, exchange of information / ideas	3%
Tolerance, equal rights	4%
Dealing with lingusitic diversity	5%
Shared European culture	8%
Coexistence and cultural diversity	9%
Cultural events and access to culture	10%
Living together, knowing/understanding diff. Cultures	11%
Cooperation, exchange, trans-national mobility	13%
Communication among different communities	23%
Other opinions	8%

Source: Eurostat: *Flash Eurobarometer "Intercultural Dialogue in Europe"*, 2007

Clarifying other terms used in this study

In addition to the need for defining what is meant by intercultural dialogue, there are other terms used in public policy discourses and in some parts of this study which need clarification. [11] The most important ones being: diversity, multiculturalism, transculturalism, hybridity and glocalisation.

It may come as a surprise that even the term *diversity* can be highly ambiguous without further explanation of its political context (Cliche 2008). For example, some distinguish between "diversity polities" – emerging from a range of critiques of social power – and the "politics of diversity" which, in their view, is merely "a depoliticised celebration of difference" with strong links also to commercial interests (Gavan / Lentin 2008). In this study, we refer to diversity in two different ways: On the one hand, it is used to characterise the increasingly varied socio-cultural makeup of the population in European societies; on the other hand, we use it in the understanding of the 2005 *UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions*, which concentrates on the pluralistic – ethno-cultural, linguistic, artistic etc. – origin of cultural and media content and on the policies relating to it.

Multiculturalism is generally understood as a shared commitment in multicultural society to recognise, maintain, and to accord respect and value to the different cultures that coexist within a territorially defined space, be it that of a nation, city, region or locality. To call a society *multicultural (or multiethnic)* in turn presupposes that two or more sub-populations maintaining different cultures are populous and concentrated enough to form and institutionalise multi-generational cultural communities, which maintain cultural identities

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[11]   For additional texts discussing these and other terms see the project website
        http://www.interculturaldialogue.eu

of their own but does not prevent interaction. The maintenance of multiculturalism usually involves state recognition of differentiated cultures and identities, and compensatory action, through a variety of legal, fiscal and administrative mechanisms, to offset the effects of "difference-blindness" that characterise the regular mechanisms of dominant cultural markets and overall government policies in arts, education and culture (Bennett in: Bodo / Cifarelli 2006).

Transculturalism implies a policy dimension going beyond the multiculturalist co-habitation within a nation-state framework. It presupposes that different institutionalised cultures recognise and learn to value and use other cultures as sources of artistic and cultural ideas, products, activities and enjoyment. Transculturalism is closely connected with the increasing transnational flow of people, cultural goods, media products and information. As described by Kevin Robins (2006): "These new and various global mobilities and movements have brought with them new kinds of diversity and complexity into the European cultural space, involving new kinds of cultural juxtaposition, encounter, exchange and mixing…". Transculturalism is often defined as generally accepted conceptions which are based on abstract values, universal ethics or world citizenship models, which brings it closer to concepts of *cosmopolitanism* (Hill 2000) than to those of hybridity.

Hybridity means that artistic and cultural ideas or components of cultural production which are derived from different periods and places of origin and from varying social, cultural and aesthetic contexts are simultaneously present in the work and career of a single creative person, an artistic or cultural movement, a cultural project, or a cultural or art object. The key characteristics of hybridisation processes are the recognition of transcultural communalities in and seamless integration of these ideas and components.[12]

In metaphoric terms, multiculturalism opens the door to the workshop of trans-nationalism, where elements from different cultures are forged together into new innovative and often hybrid forms of cultural expression. The following comparison of multiculturalism in the U.S. and Canada illustrates how these concepts appear in combination in cultural life.

> *Hybridisation is a dominant pattern that characterises diverse arts and cultural initiatives in Canadian and U.S. cities. What is meant by hybridisation is a quality that moves far beyond the equal-but-distinct policies of Canadian multiculturalism and far beyond, as well, the principles of racial and ethnic tolerance in the U.S. While multiculturalism creates a space for communal but separate access of resources, and tolerance, it creates a space for communal but apathetic affections towards each other's existence, hybridisation connotes some measure of cross-cultural negotiation, relation, and accord—a sort of third culture building process.* (Duxbury / Simons / Warfield 2006)

Some characterise cultural hybridisation as leading to "translocal mélange cultures" (Pieterse 2003), while others point to a related process leading towards *glocalisation* as the

> *development of diverse, overlapping fields of global-local linkages ... [creating] a condition of globalized panlocality... what anthropologist Arjun Appadurai calls deterritorialized, global spatial 'scapes' (ethnoscapes, technoscapes, finanscapes, mediascapes, and ideoscapes)... This condition of glocalization... represents a shift from a more territorialized learning process*

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[12]   Elka Tschernokoshewa has prepared a paper: for this study: *Traditional and New Cultural Minorities: Formation of Hybrid Cultural Identities*, which is available on: http://www.interculturaldialogue.eu.

bound up with the nation-state society to one more fluid and translocal.
Culture has become a much more mobile, human software employed to mix
elements from diverse contexts. (Gabardi 2000)

The term "software" does not appear by chance, in this context. In the last decade, the Internet and other *new technologies of communication* have greatly influenced communication patterns in our societies and furthered what is now frequently described as "multiple cultural identities". These technologies also contributed to the success of new, trans-national partnerships that reach far beyond traditional channels of state diplomacy.

However, this report will demonstrate that a realistic European perspective must be aware of the strong role national governments and parliaments still play in the domains covered by the study. It will also show that real or perceived cultural (ethnic, linguistic, religious etc.) differences remain at the centre of public debate, in most parts of the continent. Art. 151.1 of the EU Treaty takes account of this situation when it obliges the Union to respect "national and regional diversity" while contributing "to the flowering of the cultures of the Member States". From an American, more geopolitical perspective, the European situation is sometimes looked at with suspicion:

Contrary to the United States, national identities in Europe are based on
ethnicity. The majority of European countries tend to conceive multiculturalism
as a frame in which different cultures coexist rather than a mechanism that
integrates new arrivals into the dominant culture. ... The European failure to
integrate Muslims is a time bomb that has already contributed to terrorism...
(Fukuyama 2007)

1.5   Guide to this report

The mapping of national approaches to intercultural dialogue involved a range of activities from: determining the political, economic and social impetus for developing strategies; examining the landscape of actors involved in the promotion of intercultural dialogue; collecting and assessing national policy and regulatory frameworks from both a broader and sector specific perspective. The results of this investigation are presented in Chapters 2-8 with conclusions and recommendations put forward in Chapter 9. Below is a short overview of the content to be found in each of the chapters making up this report.

Chapters 2 and 3 provide a context for this study, by first examining the main impulses which have led governments and other actors across Europe to address ICD either as a policy issue or as a tool to address societal developments such as increases in racism (Chapter 2). It then presents some of the main challenges facing the individual sectors addressed by this study: education, culture, youth and sports, as a pretext for the development of current or future sector specific policies (Chapter 3).

Chapters 4 and 5 present an overview of the legal and organisational frameworks for intercultural dialogue adopted in the countries studied. Chapter 4 will show that while intercultural dialogue is not a defined legal category regulated by national or international law, it depends upon the existence of basic human and civic rights frameworks. Some of these rights are enshrined in international conventions and other legal instruments, but are not necessarily being fully implemented in practice. The active enforcement of fundamental rights is key for the promotion of intercultural dialogue. The tensions between the desire to establish universal rights and the affirmation of cultural differences are discussed. References are made to legal frameworks addressing human, civic and minority

rights such as anti-discrimination and equality legislation as well as legal measures introduced to regulate language use in public institutions and in the media. Information presented in Chapter 5 addresses the question: who is responsible for promoting domestic and trans-national intercultural dialogue. It will show that there is no one main public or private actor responsible for intercultural dialogue but rather a complex system of governance which involves actors on the national, regional and local levels engaged in domestic or internal dialogue as well as external or trans-border dialogue activities such as the EU Neighbourhood Policy. It argues that the institutional environment for intercultural dialogue has not yet been secured. New institutional strategies based on intercultural dialogue need to focus on diversifying: governance, management and staff structures; programming of content (construction of messages); and development/outreach to the public (audiences) and to public spaces (e.g. non-institutional forms of expression and civic participation activities)

Chapters 6 and 7 show that intercultural dialogue is a new or becoming a new issue on the policy agenda of most European countries. Chapter 6 presents different national approaches to intercultural dialogue in its *broader context* and Chapter 7 as an *issue of policy* in the sectors of education, culture, youth and sport. National approaches to intercultural dialogue in the broader sense will be determined by their historical experiences, the constitutional foundations of the state, prevailing models and laws of citizenship or the flow of immigrants into a particular country – all of which can produce very different results. While a common approach to intercultural dialogue across Europe could not be identified from either a broader or sector specific point of view, there is a common characteristic at the heart of the different national approaches which is the goal to promote integration and/or social cohesion. As Nassem Khan writes in her challenge paper for this study, "interculturalism in the arts cannot be contained simply within the orbit of cultural policies. It is strongly affected by social policies that lead or do not lead towards equality, openness and integration. One of the difficulties experienced so far has been the tendency for governments to segregate diversity in one or other camp: social or cultural. The focus of each of course differs, with the former (very broadly speaking) dealing with 'problems' (discrimination over jobs, housing, schooling etc) and the latter dealing with cultural voices and the imagination".

Chapter 8 – from policy to practice – raises questions about how to understand or assess the thousands of projects across Europe which aim at fostering intercultural dialogue. It acknowledges that different types of projects are required to address different levels of dialogue needs as well as various barriers which may prevent dialogue from taking place. In some European countries, activities which bring the local population into contact with other cultures and their traditions or contemporary expressions which they would not otherwise have access to are essential. In other countries, where daily interaction with individuals from other cultures takes place as a norm, such activities may be viewed as instrumentalising culture. In this context, a typology for public action is presented based on different stages of the process toward intercultural dialogue from: "mapping roads" (recognising dialogue needs) to "breaking walls" (letting go of construed mindsets and narrow views) and "building bridges" (reaching out to understand the "other person or community" and the "other within") and eventually creating "shared spaces" where interactive communication takes place and all are recognised as being equal.

The conclusions of the study and recommendations for future action are presented in *Chapter 9*. They address:

- Conceptual and legal issues, concerning e.g. debates about human rights, cultural diversity within societies, values or worldviews and their relationship to ICD;

- The need for new institutional and political strategies, which take account of the changing demographics of Europe and of increased trans-border movements from in- and outside of the EU;

- Trans-national and institutional cooperation issues, including in the EU Neighbourhood policies, where ICD could receive greater priority; and

- The need for improved methods and resources for intercultural research and evaluation.

The following documents are presented in a separate *Annex*:

1. Literature list;

2. Information on the project team and on the national correspondents;

3. Basic information on the distribution of responsibilities and main policies in all 34 countries surveyed: the EU member states; the four EEA/EFTA countries; and three applicant states;

4. Country-specific data on migrants and minorities;

5. Country-specific data on languages and religious beliefs;

6. Data on reported racist violence and crime;

7. Main findings of the 2007 Eurobarometer survey on "Intercultural Dialogue in Europe"

8. ERICarts questionnaire for national correspondents.

Immigration controls are morally wrong, economically stupid and politically unsustainable. They are morally wrong because freedom of movement is one of the most basic human rights. It is abhorrent that the rich and the educated are allowed to move freely around the world while the poor are not. They are economically stupid because migration – in effect a form of trade – is generally beneficial, not just within countries but also between them. They are politically unsustainable because immigration controls are ineffective and counterproductive...
Philippe Legrain: "Immigration" in: *Globalisation: A Liberal Response*.
CentreForum, London 2007

I understand the argument, but do not agree with it. A country is not just a set of institutions, but also a home. People do have a right to decide who enters their (collective) home.
Comment of Martin Wolf: "Why immigration is hard to tackle". Financial Times, 2.11.2007

2.   Intercultural Dialogue: Identifying and assessing impulses or *trigger issues*

The mapping of national approaches to intercultural dialogue in Europe, including policies, strategies and programmes, requires a first understanding of the different rationales or "triggers" for governments and other actors across Europe to consider ICD as a political or policy tool. It was with this in mind that the core project team devised a list of possible political, economic, social and cultural factors which may have led countries to adopt a certain approach to ICD. Organised in the form of a questionnaire, national correspondents were asked to assess a range of over 20 issues and their relevance in their respective countries. While the full questionnaire is presented in Annex 8, we can summarise the issues into three main groupings:

a) *Europe's population diversity* including new immigrants, refugees/asylum seekers, traditional minorities such as the Roma as well as the public perception towards migrants and incidents of racism and xenophobia;

b) *International political and economic developments* such as: economic globalisation trends; terrorist attacks in the USA and EU member states; EU enlargement; debates about Turkey becoming a member of the EU; etc.

c) *Domestic societal developments and concerns* such as: demographic trends; internal security issues; cultural and religious differences; etc.

National correspondents were asked to provide additional information explaining the reasons for their assessment as well as examples of concrete activities undertaken by different actors and in the fields of education, culture, youth and sport in response. Below we will present a summary of the main messages resulting from this questionnaire. Sector specific challenges are presented in Chapter 3. National policy and programme approaches developed under the label or understanding of intercultural dialogue will be presented in Chapter 5.

Those who responded to the questionnaire are cultural researchers, experts or professionals, many of which participate in the annually updated Council of Europe/ERICarts *Compendium of Cultural Policies and Trends in Europe* and report on issues relating to cultural diversity, the position of minorities and related ICD activities in their countries. When available, "hard" comparative data and other resources were used to complement their responses.

2.1 Europe's population diversity: migrants, Diasporas and national minorities as sources of cultural diversity and intercultural tensions in Europe

Evolving migration flows throughout the ages has created a Europe of individuals and groups with different cultural backgrounds. Due to political, socio-cultural and economic factors, such patterns of migration have historically fluctuated as to its amounts, origins and destinations. The latest OECD figures show that the rates of migration have, however, been increasing at great speed since the mid 1990s, with notable flows from developing countries to developed regions. Along with the intensification of globalisation processes, there have been several different motivations for new patterns of migration ranging from forced migration due to conflict (e.g. Africa, Middle East, Balkans), voluntary migration for reasons of education or employment opportunities (following EU enlargement), family reunification (resulting from guest worker programmes), etc. These and other motivations have contributed to the further diversification of populations and created new contexts for intercultural dialogue.

🗐 Measuring Migration – a difficult task

It is difficult to measure accurately the scale and patterns of migration (European Commission 2005). Member states differ in the way they produce and monitor migration statistics, starting from the definition of a migrant. Moreover, the methods of collection vary across member states. Sometimes they are based on administrative data, for example information gathered on the number of residence permits issued or from population registers. Some member states provide data derived from border surveys, such as the International Passenger Survey used by the UK. There are also gaps and omissions which create difficulties when comparing the migration figures for different countries.

There are also limitations in the availability of labour market data which make comparative analysis difficult. National labour market data differ in their quality, breadth of coverage, method of production and also, in some cases, the definitions used.

Source: Ronald Ayres, Tamsin Barber: *Statistical analysis of female migration and labour market integration in the EU.* Oxford Brookes University, November 2006

The diversifying effects of immigration are usually measured by data collected on non-national populations. In 2004, the number of non-nationals in the EU 25+2 countries was 26.5 million, out of which out more than half (18.1 million) were non-EU 27 citizens i.e., third-country nationals coming mainly from Turkey, Morocco, Albania and Algeria[13]. Out of the 26.5 million non-nationals about 74 percent live in *Germany, France, Spain,* the *UK* and *Italy*.

Table 1 below indicates that immigration has varying diversification effects in different countries whether one considers the sheer number of non-nationals or their share in comparison to the total population. The countries located in the shadowed centre of the Table – *Austria, Belgium, France, Germany, Greece, Italy, Netherlands, Spain* and the *UK* - have been the main recipients of economic driven immigration (in absolute terms) which has led to the formation of large minority communities and a long term multicultural make up of these societies. Historical (often postcolonial), cultural, religious and linguistic ties and geopolitical proximity characterises their origin and composition. When examining the share of population, another story emerges of non-voluntary migration and one of the relatively largest Diaspora formations in recent EU times, that of the Russian population in

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[13] Communication from the Commission to the Council, the European Parliament, the European Economic and Social Committee and the Committee of the Regions. COM(2007) 512 final: *Third Annual Report on Migration and Integration*. Brussels, 11.9.2007.

Estonia and *Latvia*. On the outskirts of the core, appear the countries of Eastern and South-eastern Europe where the post-1989 geopolitical changes released ethnic tensions and led to a break-down of multi-national states (Yugoslavia, Czechoslovakia), resulting in the formation of more culturally homogenous states. Geopolitical developments have also affected countries such as *Greece, Cyprus* and *Malta. Luxembourg* and to a large extent also *Ireland* have adopted an open-market approach to immigration while the *Nordic countries* (Sweden and Denmark) have, until recently, adopted a more planned and controlled immigration policy with a relatively strong humanitarian dimension towards refugees.

Table 1:   EU-member countries (EU 25) classified according to absolute number of registered non-nationals and their ratio to the total population[14]

		Number of non-national population in millions			
		High *2 mio. or more*	**High medium** *1.999-0.700 mio.*	**Medium** *0.699-0.250 mio.*	**Low** *less than 0.250 mio.*
Share of non-nationals to total population (%)	*High:* *More than 20%*			Estonia; Latvia	Luxembourg
	High medium: *20-8%*	Germany	Austria; Belgium; Greece;		Cyprus
	Medium: *8-4%*	France; Italy; Spain; UK	Netherlands	Denmark; Ireland; Sweden	
	Low: *Less than 4%*		Poland	Portugal	Bulgaria; Czech Republic; Finland; Hungary; Lithuania; Malta; Romania; Slovakia; Slovenia

Source: Based on Eurostat: *Non-national populations in the EU Member States, Statistics in Focus, Population and Social Conditions.* Brussels, 8/2006. Most data from the year 2004, some from earlier years: France 1999, Estonia 2000, Lithuania 2001, Ireland, Poland and Cyprus 2002, Portugal 2003 and Romania, Bulgaria and the UK 2003.

The growth rates of non-national populations during the late 1990s and early 21st century distinctly reflect the pressures for immigration influenced by globalisation processes. The effects of these pressures, when measured as growth rates of non-national population from 1995-2004 in EU countries, are most apparent in *Spain* (374%), in *Austria* and *Greece* (ca. 75%), in *Italy* (ca. 70%) and in *Portugal* (ca. 45%). In the other three core receiving countries with a large immigrant population, the growth rate from 1995-2004 was modest: 28.8% in the *UK*; 11.6% in *Germany*; and 6.3% in *France*. On the other hand, at least in the case of the *UK* and *Ireland*, the two recent phases of EU enlargement and the policy to dismantle internal mobility related restrictions has multiplied the labour mobility from the new member states of the EU[15] during the last two years.

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[14]   Non-national population refers here to persons who are not citizens of the country in which they reside, including persons of unknown citizenship and stateless persons.

[15]   It has been e.g. calculated that since May 2004 to the end of 2006 some 636,000 people from the new EU member countries had been give right to live and/or work in the UK. See: "UK immigration statistics for the past two years", http://www. workpermit.com/news/2006_11_21/2-year_immigration_statisitcs.htm

High growth rates of non-national populations during 1995-2004 are also displayed in countries which started with a low immigrant population in 1995. This is mainly due to their new function as transmission stations to the EU, to recently changed borders, or to the return of non-nationals from their Diasporas. Such countries are e.g. *Greece, Bulgaria, Malta, Cyprus* and *Finland.*

What do all these statistics tell us about the development of multiculturalism in Europe and the need for intercultural dialogue? In the case of immigrants, the organisation and institutionalisation of community presupposes inter-generational continuity, that is, a situation, where immigrant groups do not consist only of foreign-born arrivals but also of second- and third-generation immigrants. The following Table on the growth of the Moroccan immigrant population in the main EU countries over a period of nearly 40 years exemplifies the formation of multi-generational immigrant communities, spreading across national borders.[16] Such formations turn intercultural dialogue and related communicative action into an urgent must: For example, a rising number of incidents of racism or attitudes of xenophobia in Europe cannot be addressed only via integrationist measures.

Table 2: Evolution of Moroccan migrant stocks in selected European countries
(registered population, regardless of nationality, including 2nd and 3rd generations)

Year	France	Netherlands	Belgium	Germany	Spain	Italy	Total
1968	84 000	13 000	21 000	18 000	1 000	NA	137 000
1972	218 000	28 000	25 000	15 000	5 000	NA	291 000
1975	260 000	33 000	66 000	26 000	9 000	NA	394 000
1982	431 000	93 000	110 000	43 000	26 000	1 000	704 000
1990	653 000	184 000	138 000	62 000	59 000	78 000	1 174 000
1998	728 000	242 000	155 000	98 000	200 000	195 000	1 618 000
2005	1 025 000 (2002)	316 000	214 000 (2002)	73 000 (2004)	397 000	253 000 (2004)	2 278 000

Source: de Haas, 2005 and based on different sources.

Despite political and economic upheavals and the impact of globalisation, many *historical and institutionalised minority communities* have survived. As the Map 1 below illustrates, these traditional minority groups with a more or less official status are, to a large extent, concentrated in Eastern and Central European countries and in the northern part of Europe.

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[16]   De Haas, Hein: *Maroc: De pays d'émigration vers passage migratoire africain vers l'Europe.* Washington D.C.: Migration Information Source, October 2005.
(http://www.migrationinformation.org/Profiles/display.cfm?ID=582)

Map 1:   High shares of traditional minorities, immigrants and refugees in Europe
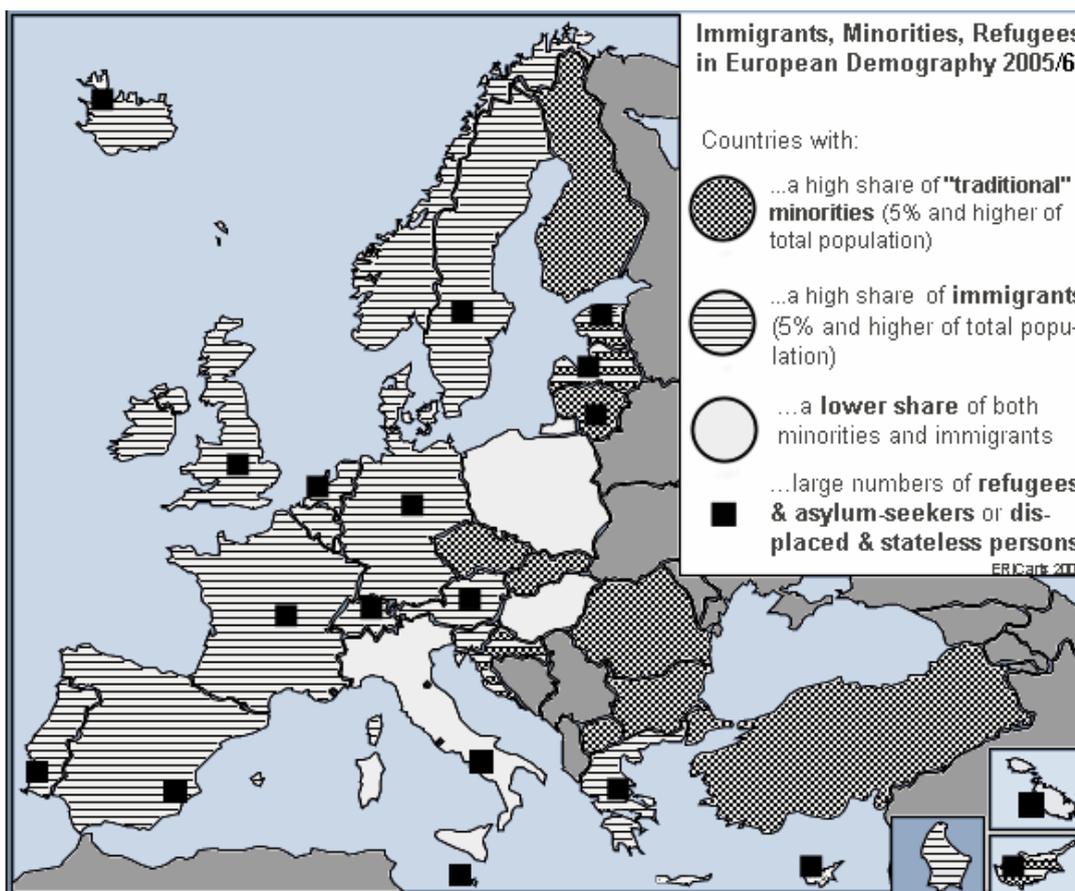
Source: See Table in Annex 4. The data was derived from multiple sources including: Eurostat,
            Council of Europe/ERICarts Compendium; UN/ESA; OECD.

Some of the traditional minorities have been granted special "legacy rights", e.g. a constitutionally affirmed parallel national language or related rights to maintain their national/ethnic culture. *Indigenous people*, which are found in Northern Europe, often enjoy rights to their own livelihood-based culture in their homestead regions or localities. For example, in *Norway*, there exist elaborate programmes for the culture and language of the *Samí* people. The spectrum of the multicultural components in Europe is completed with the *stateless persons* in the *Baltic States*, a growing number of African refugees in the *Mediterranean* area and the *Roma*[17] and other Travellers, whose status has traditionally been less secure than other traditional minorities. The civic and cultural rights of these individuals and groups and how this relates to ICD will be discussed in Chapter 4.

Other important communities are *refugees and asylum seekers*. According to UNHCR figures published in 2007, the overall number of asylum claims made in Western Europe fell from 112,000 in 2005 to about 89,000 in 2006. In countries such as *Luxembourg*, *France* and *Finland* this decline ranged between 38 and 55%. These figures are expected to continue to decline in countries such as France which has recently adopted tighter immigration laws and has made plans to expel 25,000 failed asylum seekers from the

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[17]   According to Will Guy, "the term "Roma" has now largely replaced the previous names given by others (like Gypsy) which carry extremely negative connotations. Roma is often used in a broader sense, to include all Romani peoples although some groups reject this name such as the Sinti in Germany and Austria". Guy, Will: "Cultural Policy and Cultural Diversity: The Roma of Central and Eastern Europe", in Robins, Kevin: *The Challenge of Transcultural Diversities: Cultural Policy and Cultural Diversity*. Strasbourg: Council of Europe Publishing, 2006, p. 99.

country in 2007. The contrary picture is found in Southern Europe where there was a marked increase in the share of asylum claims of about 20%. During the past years, this increase has been felt particularly strong in countries such as *Spain* or *Italy*, where responsibility for refugees is unofficially shared by the government, NGOs and religious organisations such as the Jesuit Refugee Service which runs six centres to temporarily house refugees in Italy.[18]

A proposal was made by the Government of *Malta*, to share responsibility for illegal immigrants who are saved through international and third country search and rescue efforts (SAR) among EU member states on a proportional basis. This proposal did not receive support from the European ministers meeting in Luxembourg in June 2007, a fact which has received wide-spread criticism even in the public sphere. One example:

> *Europe has closed its doors. The number of applications for asylum in the EU has gone down to a third of what it was ten years ago; in Germany the number of asylum seekers hasn't been this low since 1984. Far away from Berlin, refugees are washed up on the coast of Andalusia, dead or alive. And boats full of people half-dead from thirst float in the waters around Malta... The motto of the EU's refugee policy is: out of sight, out of mind. Those refugees from Africa who do manage to survive often don't get any further than Malta. But the states of Central Europe won't even think about setting quotas for the distribution of these refugees to spread the burden more equally. A proposal for such a policy has just been flatly refused. Malta is on its own.*
> (Süddeutsche Zeitung, 13.6.2007)

Actually, the article misses the point in its critical remarks of an "EU refugee policy". As will be seen in Chapter 6.6, compensatory action proposed by the European Commission, such as creating an EU-wide resettlement scheme for refugees was not approved by the member states. Governments have rather opted for a reinforcement of their national and EU borders. Countries such as *Spain* and *France* are stepping up efforts to negotiate the repatriation of refugees to those African countries where illegal immigrants mainly come from. *Denmark* has also denied residency permits to the high number of asylum seekers from Iraq; a move which has received wide spread criticism considering Danish involvement in the Iraqi war and hence the implication that the state has special responsibility for Iraqi refugees.

Public perceptions of migrants and multiculturalism

How have these diversifications of the European intercultural scene shaped the attitudes of the national majorities towards migrants and other minorities? In 2003, data from the Eurobarometer and the European Social Survey on "Resistance to Multicultural Society" provided a preliminary answer to this question. Respondents were to consider, whether it is a good thing for any society to be made up of people from different races, religions or cultures and whether such diversity adds to the strength of their own country. The answers suggested that, in some countries, new intercultural constellations brought forth by geopolitical changes seemed to be more important as key factors influencing negative attitudes to diversity than economically conditioned mass migration. This could explain why, in addition to *Greeks*, respondents from e.g. *Estonia, Latvia, Eastern Germany* or *Cyprus* were found among those who were most critical towards a multicultural makeup of society.

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[18]   For more information, please see http://www.centroastalli.it/pdf/report_eng.pdf

A recent study on the public perception of migration in the EU25 countries published by the European Commission confirms that geopolitical transformations are more important factors than economically driven migration flows influencing the negative public perception of migrants throughout Europe (Bureau of European Policy Advisors, 2006). The report finds that this is due to several factors:

> *Recent events such as the drowning of Africans in the Mediterranean and the Atlantic Ocean and terrorist activities and threats have coloured debates and public perception about migration ... European citizens are living through times of strongly felt insecurity. Geopolitical Cold War structures have been replaced by an uncertain environment. Europe is challenged by security threats such as terrorism. Global economic competition is growing and results in fears of job losses. Against this background of felt insecurity, the public presentation of immigrants and migratory phenomena by the media and by politicians is often biased or negative, linking them often almost exclusively to security issues. The terminology commonly in use (such as "bogus asylum seekers" and "welfare scroungers") has often become pejorative, while in reality migrants consist of different groups with different expectations and opportunities. Finally, the lack of reliable and comparable statistics contributes to public confusion.*

The negative image of migrants is coupled, in some countries, with messages of concern about a possible loss of national and societal including religious values; such views are more frequently voiced by legislators on the right side of the political spectrum who advocate a return to patriotism/nationalism. The rise of populist surges across Europe reflects a backlash from specific groups to the transformation or eventual transformation of some former homogenous countries to multicultural societies which are to *accommodate diverse world views and practices*. In many European countries, calls to close off national borders to new immigrants or the adoption of high deportation quotas for illegal migrants (as opposed to making them legal citizens) are increasing.

Negative perceptions are not only held toward new migrants, but also to existing or traditional minority groups, in particular, the Roma. Reports of civil society networks, of the EU Fundamental Rights Agency (FRA) and of ECRI, the European Commission against Racism and Intolerance (Council of Europe) continue to underline the discrimination against the Roma as a specific group – the largest minority in Europe – and the urgent need to ensure they are integrated into education, social and economic frameworks and cultural spheres. The situation of the Roma can be seen as one of the most important challenges to intercultural dialogue in Europe – which has only begun. The former Head of the FRA, Beate Winkler points out: "Poor educational attainment directly relates to precarious conditions of life, high unemployment, substandard housing conditions and poor access to health services. We need more vigorous implementation and adequately resourced policies so that Roma will finally obtain equal opportunities in Europe."

Important steps to be taken in the future are: the recognition of Roma and Travellers in all European States as a distinct ethnic group for social, educational and cultural priority action; improved participation of Roma in policy formulation, implementation and evaluation; monitoring the effects of the EU Racial Equality Directive on Roma; and a more active role of Roma organisations in efforts to address stereotypes.

According to the only Roma MEP in Brussels, Lívia Járóka, there is additionally the "need to change the general perception of gypsies and to demystify the image which people have of them, to replace the stereotype with the reality". Many hopes are now resting on a new programme, the *Decade of Roma Inclusion 2005-2015*, which places the Roma officially on European as well as national agendas (see text box and additional information provided on the project website)..

★ **The Decade of Roma Inclusion 2005-2015**

The Decade of Roma Inclusion initiative was endorsed by the governments of Bulgaria, Croatia, the Czech Republic, Hungary, FYR Macedonia, Romania, Serbia and Montenegro, and Slovakia in February 2005. It is supported by the Open Society Institute, the World Bank and a number of other international organisations. The initiative is aimed at closing the gap between Roma and the rest of the population in the countries concerned. The international steering committee, made up of representatives of the governments involved, the EU, international sponsors and Roma themselves, has identified four priority areas for action (education, employment, health and housing), along with three cross-cutting issues (poverty, discrimination and gender)

Source: Council of Europe/ERICarts: *Compendium of Cultural Policies and Trends in Europe, 9th edition*, 2008. http://www.culturalpolices.net

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In many central and eastern European countries, the issue of Roma is the focus of their intercultural dialogue strategies, especially in *Bulgaria* and *Hungary*. In other countries, they fall behind in priority in comparison to other traditional minorities. For example, the latest ECRI report criticised *Finland* for the slowness of its national authorities to implement proposed and planned reforms for improving the compulsory education, labour market and housing situation of the Roma people. Another important initiative is to help change the negative stereotyped images of the Roma which still linger among the Finnish population, particularly as portrayed on television.

In a more general perspective and as a preparation of the *European Year of Intercultural Dialogue* 2008, the EU commissioned a survey that was carried out in November 2007. Its main message:

> *The dominant sentiment in the EU is that intercultural dialogue is beneficial, but for many, carrying on the cultural traditions is equally important. A remarkably high number (83%) of EU citizens that agreed about the benefits of intercultural contacts, and two-thirds were of the opinion that family (cultural) traditions should be kept by the young generations. Combining the two, …55% on EU-level expressed an attitude that suggests a preference towards cultural diversity, being open to other cultures but preserving their own as well ("pro diversity and keep roots"), while 25% have an attitude where cultural openness does not go hand-in-hand with the need of consciously maintaining one's own traditions (i.e. a cosmopolitan attitude to diversity). The segment that was not open to intercultural dialogue – referred to as those "not in favour of diversity" – comprised of 13% of all EU citizens.*

As could be expected, these attitudes differ remarkably among the EU member states (see *Scheme 3 on the next page*). Responding to another question of the survey (which cannot be directly compared with previous *Eurobarometer* or national studies), citizens from *Ireland* and *Luxembourg* agreed most that the presence of people from various backgrounds enriched the cultural life of their nation (both 84%); followed by respondents from *France* (82%), *Germany* and *Finland* (both with 77%). The highest levels of disagreement with this assumption were found in *Malta*, *Cyprus*, *Bulgaria* and *Romania*. However, even in those countries, more than half of the citizens think that people with different cultural backgrounds (ranging from 52% to 57%) do bring benefits to everyday life.

Scheme 3: Country-differences in interpretations of Intercultural Dialogue
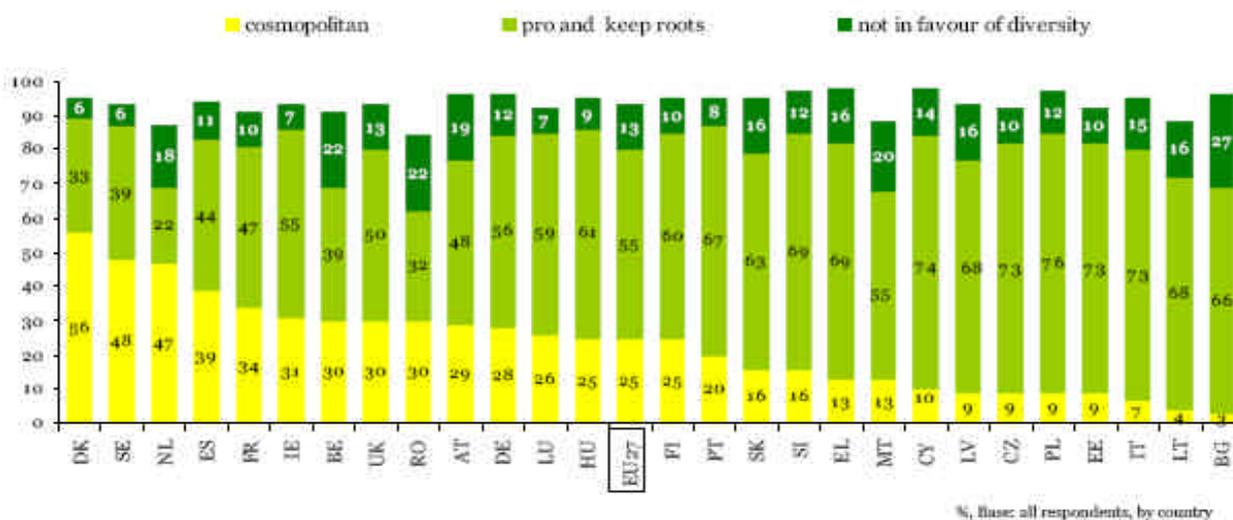
Source: Eurostat: *Flash Eurobarometer "Intercultural Dialogue in Europe"*, November 2007

2.2   Political and economic developments

EU enlargement issues

Since the recent EU enlargement processes in 2004 and 2007, the figures indicating migration from East to West have increased at different speeds. Recent OECD figures on the share of the population in EU27 countries coming from within the internal market and considered as foreign nationals ranges from 6% in *Belgium*, 5% in *Cyprus*, 3.7% in *Ireland*, 3% in *Germany* to less than 1% in countries such as *Hungary, Poland, Slovakia* and all three *Baltic states*. The 2007 *International Migration Outlook* of OECD also shows certain country trends following EU enlargement with marked changes evidenced in the UK and Ireland. The report states that the *UK* is the country which has seen the largest increase in the number of foreign nationals from new EU accession countries; from 2004-2006, 70% of these came from *Poland*, making up more than 350,000 persons. Inflows from *Lithuania* were high in relative terms, representing 1.7% of the population of Lithuania. While official numbers show that approximately 60,000 Lithuanians immigrated to the UK in the past few years, unofficial estimates are more around the 100,000 mark. *Ireland* saw an increase of 50% in the number of foreign nationals reaching 51,000 persons in 2005; 26,400 coming from Poland. In 2008, the number of Poles in Ireland was estimated at ca. 300,000 and the total share of immigrants is ca. 12% of the population. These developments in a country formerly known for its massive emigration rates, especially into the USA, tempted the Irish President Mary McAleese, during her visit to Germany in February 2008, to declare that: "Within a few years we have turned into a truly multicultural society" (FAZ 23.2.2008).

Many of the respondents to the questionnaire, particularly from the Eastern European countries, emphasised three specific policy challenges:

- harmonising legal and policy frameworks with EU legislation and directives;

- addressing internal labour market and education challenges in the face of new patterns of emigration to western Europe following enlargement; and

- reaffirming national cultural identity and language within the enlarged Europe.

The priority in larger countries such as *Poland* has been to revive their historical role and a geopolitical position within Europe and in its relations with neighbouring non-EU countries such as the Ukraine. Other countries, such as *Bulgaria* show signs of addressing strategic, pan-European problems of the post-accession period including the cohabitation of "Eastern" and "Western" socio-economic cultures in the enlarged EU and the likelihood of their convergence. The entrance of *Slovenia* into the EU is seen as an opportunity to solve some old problems of Slovenian minorities in Italy and Austria and as an impulse for the state to re-evaluate its policy towards its Diaspora[19].

Most of the countries, however, see EU enlargement as more of a labour market or trade issue rather than as an opportunity to promote dialogue among the various European cultures; a reality which the EU through its European Year of Intercultural Dialogue 2008 is expected to address. Among the stated objectives of the EYID 2008 is "to promote intercultural dialogue as an instrument to assist European citizens, and all those living in the European Union, in acquiring the knowledge and aptitudes to enable them to deal with a more open and more complex environment"[20]. ICD would, obviously, require dialogue within majority and minority communities ("intra-cultural dialogue") to enable European citizens to participate in both official and informal exchanges in the spheres of education, youth, culture and sports.

One of the main issues which emerged in the context of the future enlargement process and its relevance for intercultural dialogue is the debate about *Turkey becoming a member of the EU*. Indeed, this question has been identified as an "ultimate test case" for the EU "Unity in Diversity" concept (Baykal, 2005). The debates which surround Turkey's membership are equally cultural as they are about economics, politics or security. Questions are posed about whether or not Turkey "fits" into the European cultural space with politicians from all parties split on the response. According to Asu Aksoy (2006), "in the current debates on EU enlargement and the criteria for membership, exclusionary sentiments are surfacing with great resonance and power. It is now commonplace to hear key political figures declaring that Europe's border must be based on shared values, culture and history." The results of the 2005 Eurobarometer survey concur by showing that European citizens' support for Turkey's accession to the EU is dwindling, a high share claiming that it would be a threat to their identity. A study published by the European Centre for European Policy Studies provides a thorough analysis of the Eurobarometer data and made a proposal to help explain such low levels of support arguing that it is tied to the European integration process and to religion:

> *Media and political discourses tend to point at different factors. Sometimes, they cite religious or cultural elements (having to do with Christian values, the compatibility of Islam and democracy, etc.). On other occasions, they concentrate on demographic factors (either difficulties of accommodating a country as large as Turkey in the EU's institutions or fears of immigration stemming from Turkey's booming population). Often, too, we hear arguments framed in economic terms (stressing how the EU's common structural and agricultural policies would collapse should a country as poor as Turkey get in). Frequently, we also hear arguments dealing with security and stability*

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[19] Cf. a parliamentary resolution on Relations with Slovenes Abroad of 2002 and a related Act of 2006, or within the research community through projects such as "National and Cultural Identity in the Area of Slovene-Italia", 2002.

[20] Press release: The European Commission proposes that 2008 be the *European Year of Intercultural Dialogue*, Brussels, 5 October 2005. These objectives are in line with, for example, Council of Europe work on the "Democratic Management of Cultural Diversity" or with the programmes of the Anna Lindh Foundation for Dialogue between Cultures.

(either in favour of or against Turkey's membership). Lastly, some argue that further political integration along federalist lines would be impossible if the EU overstretches to Turkey, just to mention a few of the most common arguments. (Ruiz-Jiménez / Torreblanca 2007)

Debates about Turkey becoming a member of the EU have been a trigger for intercultural dialogue in those countries which have existing and historic relationships with Turkey such as *Bulgaria*, *Cyprus* and *Greece*; in the latter, special efforts have been made by Turkey and Greece to positively portray the "other" in popular television soap operas viewed in both countries.

In *Germany,* where the largest Turkish minority in Europe lives, public debates on all political levels and in the media are held on a daily basis on the perceived differences between German and Turkish communities as if they were totally separate entities or "Parallelgesellschaften". These sentiments are fostered by both communities. When *Turkey*'s Prime Minister, during his visit to Germany early 2008, called for the creation of separate "Turkish schools and universities" to be established in Germany, many observers saw this as proof of societies living in parallel. However, while he accused assimilation as a "crime against humanity", he also called for Turks to better integrate into German society. The 2007 *National Integration Plan*[21] takes a position against segregated living quarters or schools. There are, however, certain challenges hindering true integration, including a lower mean income among individuals with a Turkish migrant background, the difficulties experienced by the young generation on the labour market or certain forms of discrimination faced during leisure activities taking place in e.g. discotheques or clubs. In fact, one of the largest housing companies in Germany, the *Nassauische Heimstätte*, which owns 64,000 flats, has recently made it clear that it follows a policy of ethnically separate living quarters in order to reduce conflicts and to meet demands from both majority and minority tenants.[22]

If one examines *intercultural marriage* as an indicator of a truly integrated society, there are no real signs that Turks (but also Greeks!) would follow the same patterns as e.g. immigrants from Eastern or Western European countries or from Asia. According to the latest figures of the Federal Statistical Office, marriages between the latter groups of foreigners with Germans reached a rate of 40-60% while only 12% of Turkish men and 6% of Turkish women found – or looked for – German partners in 2006. Barriers towards intercultural marriages are often strong ties one has to his/her own culture, language or religion which can make it difficult for some to imagine entering into a marriage with someone outside these frames of reference, including those from the host country. Indeed, achieving a successful intercultural marriage can be difficult due to family and society disapproval, language barriers or cultural barriers and traditions. These have been identified as belonging to the main "stress factors" that can negatively influence such marriages (Donovan 2004). Positive, coping mechanisms within an intercultural marriage include humour, learning about the other's culture, support, communication, personal preparation, working towards common goals, and (a shared) religion.

Language differences, in particular, could contribute to the partner choices made by Turks or Greeks, since their languages – in contrast to the Germanic languages – have been empirically proven to be very "vital", i.e., even in 2nd and 3rd generation immigrant families they continue to be spoken regularly at home (Extra / Yagmur 2004).

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[21] http://www.bundesregierung.de/Content/DE/Publikation/IB/nationaler-integrationsplan-flyer-mehrsprachig.html

[22] *Trennung soll besser sein*, Die Tageszeitung, 21.11.2007

New geopolitical priorities vs. technology-driven trans-national cultural spaces

New geopolitical priorities and patterns of trans-national or trans-regional cooperation can influence the direction of cross-border intercultural activities. In recent years, the focus of these priorities has been changing due to global economic as well as security developments. For example, Asia and the Near East are new regions of interest for countries such as *Germany, Spain and the UK*, as can be seen in the development of educational and cultural activities and new partnerships between training institutions. For example: in *Germany* agencies active in foreign policy including the *Institute of Foreign Relations* (ifa), have launched initiatives aimed at promoting European-Islamic intercultural dialogue such as "CrossCulture internships". The important role of *Turkey* both in domestic and foreign policy has been underlined by naming it "Special Guest" at the *Frankfurt Book Fair* 2008 or through regional activities such as the art event "transfer Türkiye-NorthRhine Westphalia". Other examples of this type of cultural cooperation can be found in many countries, including *Austria* which has opened a new library and increased the budget of its "Kulturforum" in Istanbul (2007) as well as providing support for specific festivals and events to promote Turkish culture back home. In *Cyprus*, the Youth Board and Council support different types of activities from exhibitions to an annual marathon to promote intercultural dialogue between the youth of both Greek and Turkish Cypriots. So far, a main challenge has been to move from the set of cooperation programmes which show-case culture to intercultural dialogue processes with consequences within the larger social, political, economic and institutional contexts; hope for more of such examples increased in early 2008.

In addition to its traditional focus on Latin America, *Spain* has launched several new initiatives to improve cultural relations with Asia and Africa such as the "Alliance of Civilisations" programme (together with Turkey) which places special emphasis on promoting intercultural dialogue between the Orient and Occident. In the *UK*, the British Council plans to close down half of its offices in Europe in 2008 and has announced that it will shift its focus to the Middle East and Central Asia. This can be seen as part of a larger government internal security strategy which includes repairing relations with such regions in general and cultural relations in particular.

For Central and Eastern European countries, the possibility of developing new intercultural activities has come both through EU enlargement (obtaining access to EU programmes such as Culture 2000) as well as the through a growing number of regional cooperation bodies. For example, after the three *Baltic States* regained their independence, new intercultural relations and projects emerged within new frameworks of the *Baltic Sea Region Cooperation*, where *Finland*, *Sweden* and partly *Russia* also play an active role.

In addition to regional trans-border cooperation within Europe, calls have been made for the EU to adopt a stronger (inter-)cultural dimension to its foreign policy[23]. The EU Commission's May 2007 *Agenda for Culture in a Globalising World*, underlines that culture as a key component of its external relations policy is to help build bridges with other parts of the world. Its focus on African, Caribbean and Pacific countries (the ACP countries) is to be coupled with a new fund to support the distribution of cultural goods from such countries within the internal market.

The "geopolitics of culture" has been traditionally used to refer to the relative importance of national culture, language regions or metropolitan cities in respect to the quantity and quality of their artistic and cultural activities and services. Researchers and critics argue

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[23]   See in particular the recent studies of Dodd / Lyklema / Dittrich van Weringh, 2006 and Fisher, 2007.

that the old "patriotic" forms of cultural diplomacy are now overshadowed by "diplomacy of cultural economics": arts and culture are increasingly used to promote national – and EU – foreign investment and trade interests. The ideas of globalisation and knowledge industries have expanded this perspective to cover – and also to focus on – creative centres and dominant "cultural districts" which attract new clusters of creators and professionals irrespective of such interests.

Indeed, opportunities for *intercultural dialogue encounters which are not determined by official geopolitical priorities* are on the rise, not the least through the efforts of artists. Alongside the rapid development of ICTs, new "virtual realities" have been opened up by the Internet, digitalised cultural products and mobile phone applications which play an important role in fostering intercultural dynamics; for the better or worse. This "reality" also provides "*virtual spaces*" *for new forms of trans-culturalism* as well as new forms of art and culture which are hybrid by nature. For example: During the past 15 years, more than ten percent of *Lithuania*'s population has emigrated, among them many individuals engaged in the arts and media. This in mind, a group of artists, critics and researchers from that country, together with partners from Western Europe, started the project "Migrating Reality" with a conference and exhibition in Berlin, early 2008. For them, "migration is reality and reality is migrating"[24]:

> *In the creative arts, new phenomena related to migration and the synergies of disparate systems are emerging. Artistic products evolve from traditional forms to hybrid digital forms. Analogue products are being digitized; data spaces are trans-located from one data storage system to another; existing sounds, images, and texts are re-mixed and fused into new datasets. The emergent processes of migration generate temporary autonomous zones where socio-political actions occur without the interference of formal control mechanisms.*

Among those who find new cultural connections through the Internet are also *diasporas in Europe and around the world*. A diversity of cultural expressions is distributed on a global scale through such applications, but can also be hampered where equality and basic human rights of freedom of expression are not guaranteed or face barriers such as high costs of access or censorship.

2.3   Domestic societal developments and concerns

National socio-economic issues

In view of Europe's ageing societies and declining birth rates, new solutions to feed labour market deficits in the knowledge-intensive and service sectors are being sought. While the EU is considering a labour market directed and controlled immigration strategy to support its Lisbon Agenda through proposals to introduce an EU Blue Card, individual member states are making amendments to their immigration policies as regards future generations of migrants. Some countries are closing their borders such as the *Czech Republic* or requiring certain levels of linguistic and other skills before entering the country such as in *France* and *Germany*. Others, such as *Italy* where population projections show that one in three babies born in the country will be of migrant origin by the year 2020 and persons with a migrant background are predicted to outnumber the autochthonous population by the year 2050, the government plans to grant citizenship to children born in the country to parents with a migration background if they can prove that at least one of the parents has been regularly living in the country for 5 years.

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[24]   http://www.migrating-reality.com/blog/about/

> ### 🗐 Population with "Migration Background" 2006: the German example
>
> According to the definition of the Federal Office of Statistics, people with a migration background are those that migrated into the country since 1950, as well as their descendants.
>
> 1. Total population: 82.4 million (100%), of which:
>   - without migration background: 67.2 million (81.6%) – average age: 44.6 years
>   - with migration background: 15.1 million (18.4%)– average age: 33.8 years
>
> 2. Foreigners: 7.3 million (8.9%)
>
> 3. Germans with migration background: 7.9 million (9.5%), of which:
>   - born in Germany: 3.0 million (3.6%)
>
> 4. Migrants (people who have migrated since 1950, not including those born in the Germany): 10.4 million (12.6%), of which from:
>   - Turkey: 14.2%
>   - Russia: 8.4%
>   - Poland: 6.9%
>   - Italy: 4.1%
>   - Serbia and Montenegro: 3.4%
>   - Kasachstan: 3.3%
>   - Romania: 3.0%
>   - Croatia: 2.5%
>   - Greece: 2.2%
>   - Bosnia and Hercegovina: 2.2%
>
> Source: Destatis – Press Information No. 105/2008

Existing and predicted demographic changes in European societies introduce a number of socio-economic issues which are to be addressed at the national level. Questions have been raised about the availability and openness or universality of basic public services such as education, health and housing as well as the extension of anti-discrimination measures and equality rights and access to employment, including social assistance and pensions. In this context, an important lesson to be learned from the 2005 riots which took place across *France* is that they were not culturally or religiously motivated, but rather the expression of problems generated by social discrimination and high rates of unemployment faced by these French citizens, most of who are born to second and third generation migrant families. Indeed, data published in the 2007 Report on Racism and Xenophobia by the *European Union Agency for Fundamental Rights* (FRA) and in special studies shows that while in some countries the general employment rate of "black/minority ethnic people"(*UK*), "minorities" (*Denmark*) or "immigrants" (*Greece*) has improved, the common pattern of inequality and segmentation, often coupled with above average unemployment rates, is evident in many European countries. Some examples:

- According to recent studies in *France* and *Spain*, disparities between the majority population and migrants have persisted over time and "the risk of unemployment for Maghrebians… remained 80 per cent higher than the French reference group, and 50 per cent higher than the Portuguese";

- In *Germany* and in the *Netherlands*, official statistics show that the gap between the unemployment rate of citizens of these countries and foreigners has grown even wider during the last years.

> 📰 **Overqualified / under-employed immigrants in the labour market: an example from Greece**
>
> According to data from a study on the economic and social integration of immigrants in Greece:
>
> *The vast majority of immigrants work in manual occupations... Around 9% work as employees and salespeople, and only 3% as scientists, artists and technologists. The especially low percentage of immigrants employed in scientific and technological jobs noted by the study contrasts with the percentage of immigrants with substantial educational qualifications. Around 22% of immigrants hold secondary qualifications or university-level degrees, and 45 % of the immigrants examined by the study had attended a technical school. Thus it would appear that employment in Greece exploits only a small part of the substantial educational and vocational qualifications of many immigrants.*
>
> Source: Ziomas, D.; Bouzas, N.; Ntontis, D.: *"Feeding in" and "Feeding out", and Integrating Immigrants and Ethnic Minorities. A Study of National Policies.* Institute of Social Policy, National Centre for Social Research (EKKE). Report for the European Commission 2006

Other studies show a similar trend in countries where examining the socioeconomic status of traditional minorities is more relevant:

- In *Estonia*, high unemployment and low salaries mean that such groups are corned into a small segment of the labour market where there is a need for less-qualified (or simply "cheap") labour. Unemployment rates in 2000 among 15-24 year-olds amounted to 19.7% among Estonians and 30.7% among non-Estonians (Tammeste 2001);

- in many countries of *Central and South-Eastern Europe*, high unemployment rates of Roma and their integration into labour markets is seen as one of the most important policy issues that needs to be addressed. The FRA 2007 Annual Report presents a second urgent task, that being the "extreme deprivation of housing for Roma which heightens their vulnerability in the face of forced evictions and relocations. Their precarious housing situation, coupled with high levels of unemployment and limitations placed on their rights to equal access to education, locks Roma in a vicious circle of exclusion and segregation." It acknowledges that much work is being done to address the problems of the Roma by international organisations, national bodies and NGOs from across Europe.

According to Mark Terkessidis, the recent political focus on Muslims and the tendency to equate culture with religion has not really helped integration in schools or in the labour market:

> *One is 'integrated' primarily as a Muslim and not as a citizen. All other groups and problems are thus swept aside. The focus on 'the Muslims' prevents many problems from even appearing on the agenda: the extremely high percentage of students of Serbian background at special schools, the disastrous educational status of people with Italian backgrounds or the disproportionately high number of well-educated Greeks among the unemployed.* (Die Tageszeitung, 26.06.2007)

The main question here is whether and how these and other socio-economic issues can be considered as a trigger for future intercultural dialogue strategies. Many national correspondents for this study concur that there is no direct relation. However, from the point of view of the definition of intercultural dialogue adopted for this study, we could argue that it does have a relation as concerns its *aims* to increase *participation* (or the

freedom to make choices) as well as to foster *equality* or, in this case, improve employment opportunities.

While not necessarily the focus of this study, there are issues which have been raised over the past years regarding the participation of individuals with different cultural backgrounds or diverse world views and practices in the labour market. This is exemplified by court decisions in *France*, *Germany*, *Walloon Belgium* or *Turkey*, which forbid the display of religious symbols, practices or dress codes in public institutions and spaces. Such rulings primarily affect professional Muslim women who are teachers, lawyers or parliamentarians as well as young Muslim female students. Even in countries which have not yet adopted such legislation, the right of Muslim women to wear the *hijab* or *niqab* is not protected by law and employers have the right to deny employees this practice. In this context, challenges to the labour market mirror broader societal debates about values in general and religious values in particular which have direct implications for future intercultural dialogue strategies. Results from the latest *EUMC Report on Islamophobia* (2006)[25] concur: "Muslims feel that acceptance by society is increasingly premised on assimilation and the assumption that they should lose their Muslim identity… growing Islamophobia, discrimination, and socio-economic marginalisation have a primary role in generating disaffection and alienation."

Cultural difference and the "values" debate

"Cultural difference" is not understood in the same way across Europe due to varying conditions and historical experiences in the countries studied. For example, in some parts of the continent, a very important issue of distinction could be language (e.g. *Belgium*, *Catalonia*), in other parts it might be religion (until recently, in *Northern Ireland*), belonging to a recognised minority (*Sweden*, *Finland*, the *Balkans*) or race (*UK*), a mix of national origin and language (*Estonia, Latvia, France*).

Results from the recent *Eurobarometer* survey on "Discrimination in the European Union" (No. 263, 2007) show one common element across all member states: out of the six forms of discrimination studied (i.e., ethnic origin, disability, sexual orientation, age, religion, gender), the most perceived widespread form of discrimination occurs on the basis of a specific form of difference, namely, visible difference; a key mind-barrier which future intercultural dialogue strategies are to address through, for example, media and education campaigns. Such Europe-wide findings are supported with national data: in *Italy* the majority of the 867 complaints filed in 2005 with the Ministry for Equal Opportunities - UNAR (National office against racial discriminations) were from immigrants of African origin, i.e., "visible minorities". The Eurobarometer survey also concludes that the Roma are one of the most discriminated minority groups in Europe.

Incidents of violence whether on a large scale such as the terrorist attacks in London or Madrid or on smaller scale in neighbourhoods, suburbs or during sporting events, are turning cultural difference from an issue of identity and diversity into an internal security issue. In the Netherlands, for example, the assassination of *Dutch* film director Theo van Gogh revealed that Dutch society is less tolerant than was expected by many observers. Politicians were blamed for ignoring the problems brewing in society and for failing to develop connections between different social and cultural groups. Cultural integration and dialogue as security issues have become part of the responsibility equally of the Ministries of Justice and Integration, mayors and city councils which are reaching out to learn more

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[25]   See also the report of EUMC: *Muslims in the European Union – Discrimination and Islamophobia*. Vienna, 2006.

from neighbourhood and street corner organisations and are establishing spaces such as the *Centre for Cultural Dialogue* in Amsterdam in order to people of different backgrounds in dialogue. Integration and dialogue as a security issue is a band-aid solution without addressing larger socio-economic issues in parallel. Some observers even go further and speculate whether a clash of values could be overcome in the short or medium term.

⊙ **Is dialogue possible at all?**

The cultural problem in Western Europe with new citizens from countries like Algeria, Tunisia, Morocco (especially in Holland) and Turkey (especially in Germany), is that they are coming from poor and, let us be honest, retarded regions. They feel displaced in the Western society also because they had no natural link to western values in there own country when they went abroad. Just very slow, in the second and third generation we see a movement to an acceptance of Western values. But in majority they entertain the values from their parents... This not accusing, but more a fact we have to deal with...

Source: Jurriaan Fransman, Musician, Total Identity International, Amsterdam, at the Conference "Kultur-macht-Europa", Berlin 7./8.June 2007

Cultural differences and/or similarities are at the heart of discussions on European / national values. Traugott Schoefthaler observes that there are basically two diverging approaches to cultural difference within recent debates about "European values":

- A *substantive approach*, insisting on deeply rooted cultural differences between Europe and other regions. The approach guides the work of the new European values network[26] insisting on the specificity of "European values" vis-à-vis other regions and, especially, vis-à-vis Islam. This polarisation was evidenced through statements made during and after the Danish caricature crisis on protecting "Europe's" values of freedom of speech and tolerance of other cultures/religions. To avoid the stigmatisation of all Muslims as "anti-democratic" and as against freedom of speech, an organisation called "Moderate Muslimer" was established by a group of Danish Muslims[27];

- A *commitment approach*[28], focusing on the implementation of universal values which are – at least on paper – shared by the international community. In this approach the values of the EU to be pursued are to support democracy, integration and social development rather than emphasize substantive cultural differences between Europe and other regions. In this context, a recent proposal[29] has been made to establish a "European Foundation for Democracy through Partnership" to promote ICD as a key dimension in the co-development of Europe and in all regions with which Europe maintains relations.

From the point of view of individual member states, maintaining cultural values, identity and traditions within an integrating Europe are at the core of many of the new national plans and policies aimed at citizenship and integration. For example in *Spain*, its Strategic

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[26]   This network was established under the former Chairman of the Foreign Affairs Committee of the European Parliament, Elmar Brok, by Czech, Polish and German civil society organisations. For more details, see the network's website http://www.europeanvalues.net.

[27]   http://www.moderatemuslimer.dk

[28]   This "commitment option" was adopted in the context of the debate on the social agenda of the European Union, with focus on pluralism, social cohesion, quality of life, solidarity and justice. See Commission Communication to the European Parliament "European Values in a Globalised World" COM (2005) 525 final. http://europa.eu/cgi-bin/etal.pl.

[29]   Developed by the European Parliament Democracy Caucus together with the Netherlands Institute for Multiparty Democracy (IMD), the Westminster Foundation for Democracy (WFD) and several political foundations such as the German Friedrich Ebert Foundation.

Plan on Citizenship and Integration (2007-2010) aims at promoting equality of opportunity, respect for diversity and the promotion of social cohesion as well as fostering a greater understanding and respect for common values. Focus is also placed on language as a strong hold of identity by offering free language courses for immigrants. In *Italy*, the Ministry of the Interior has drafted a "Charter of Values" to provide guidelines for the integration process and the path toward citizenship of immigrant communities. Key themes of the document are the rejection of the concept of "holy war", the respect for freedom of conscience, the freedom to choose one's religion, and gender equality. In *Denmark*, immigrants and refugees are to sign an integration contract as a declaration of their commitment to integration and active citizenship at the beginning of their stay in the country. Citizenship is only granted following a test on Danish values, history and traditions. In the *Netherlands*, a new canon for Dutch history was recently accepted by the government (July 2007) and will be introduced in the primary and secondary school education. The assumption is that if young persons from different social and cultural backgrounds share a common body of knowledge (values) about the place they live, they should communicate more easily. Are we witnessing the revival of an established "Leitkultur" (a dominant or hegemonic culture) that is to serve as a blueprint for all residents in European countries?

Religious difference

In many parts of Europe, a cornerstone of future intercultural dialogue strategies is inter-religious dialogue. One need only recall the conflicts in former *Yugoslavia* or in *Northern Ireland* to recognise that Europe is not spared from hatred and violence that is based on religious differences.

While adhering to the principle of separating state and church, some countries in Europe *advocate general or specific religious (Christian) values* as the backbone of family and morality as well as a key ingredient of social harmony. Such used to be the case in Ireland, Italy or Spain and is still partly true e.g. in *Lithuania*, *Poland* or *Slovakia* which consider themselves to be "Catholic countries" and where the church has much influence in public life; in countries such as *Bulgaria* or *Greece,* the Orthodox church plays a comparatively large role.

The often perceived threat of Europe turning into an "Islamic territory" has no empirical foundation, despite decades of immigration. As the data from different official sources presented in Annex 5 shows, the share of Muslims among inhabitants in major European countries is, in fact, rather low:

Scheme 4:   Afraid of a "Muslim Europe"?
          EU and candidate countries with a Muslim population of 4% and higher
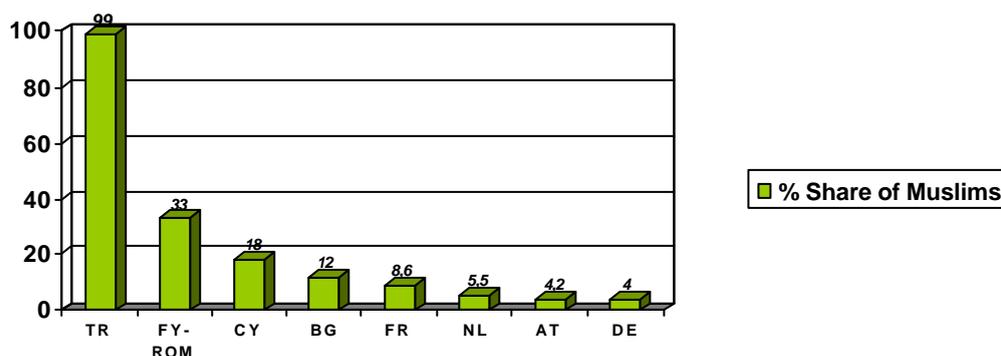
Source: Data compiled by ERICarts and presented in Annex 5.

Debates on religious values gained new momentum following the 9/11 attacks in the USA, the 11/3 attacks in Madrid or the 7/7 attacks in London. One the one hand, Jamal Malik (2006) argues that it "renewed attention and greater curiosity among well-meaning and peace-willing people to engage 'the' Muslim community in a process of dialogue on Islam". On the other hand, it gave new momentum to specific politically oriented right wing groups to create a polarised discourse on the differences between 'the' Christian and Muslim religions which are played out in the media on a daily basis to unprecedented global reaction.

The stereotypes generated by such publicity are felt on the local level, for example, a study on Muslims in *Austria* (Rohe 2006) concluded that resentment against Muslims is aggravated by headlines, discriminating language and pictures in the media. In the UK, Muslims' sense of belonging to the *British* way of life has been seriously affected and exemplified in the cultural and religious divisions of the capital London and cities such as Birmingham, Glasgow or Manchester. The "We are Londoners, we are ONE" campaign aims to address such stereotypes by focusing on ways to raise community awareness of civic and social values by respecting diversity and the multiculturalism of the city.

🕮 Iceland: Media and Islamophobia

The climate of opinion regarding Muslims in Iceland is reported to have somewhat deteriorated since ECRI's last report, particularly as a result of the association sometimes made between Muslims and fundamentalism or terrorism. Negative stereotypes and generalisations concerning Muslims are reported to be found in the media, notably private television and radio channels, but also in some cases in political and public debate.

Source: Example of observations made in national reports of the European Commission against Racism and Intolerance (ECRI) of the Council of Europe; this quote from "Third Report on Iceland" (February 2007)

Another problem is that the media tends to obscure the vast differences found among Muslims concerning their world views and practices (which are similar to those in Christianity or among Jews, for that matter) by publishing commentaries such as the following:

> *Indeed, regulations of the Muslim code of conduct run counter to modernity and form the most important obstacle for mutual understanding and for successful integration. This problem must be addressed by the Muslims, and one should not let them forget it.* (Frankfurter Allgemeine Zeitung, 22. June 2007)

This problem is aggravated by the tendency to place the onus just on the immigrants to solve *their* integration problems and, at the same time, to disregard the open, often controversial "intra-cultural dialogue" that is taking among Muslim communities across Europe. Gender relations are among main topics in such "hidden debates".

★ **Hamburg Muslims: No Violence Against Women!**

SCHURA proposes that the Imams of the member mosques deal with this topic in their addresses during the next Friday prayer, which should sensitize Muslims and lead to a greater consciousness of the problem. In the present climate of general suspicion and discrimination against Muslims, we should attempt to start among ourselves an objective, self-critical assessment of the causes of violence, in particular in our families and against women, while, at the same time, developing concepts to overcome such violence.

Violence against women contradicts ethical values and the religious orders of Islam. Since violence is a general social phenomenon with many facets and complicated causes, we see it as our obligation to respond with meaningful contributions and accept responsibility. According to our observations, the growing exclusion of Muslims is one of the causes to be considered. More and more young men feel exposed to a mounting pressure through a lack of perspectives, long time unemployment and the non-recognition of Islam as an equal religion in Germany... Education, in particular, is to give more attention to gender relations.

Girls and women need our reinforced protection and our support for their efforts to realize a self-determined life, free from compulsion and from their degradation through an unfair, discriminating interpretation of roles of women and men. Enlightening Muslim religious life and freeing it from all types of injustice between men and women and connected structures or ideologies of violence remains one of the most important future tasks. All views and behavior which justify violence against women, in whatever form, must be outlawed and be overcome by suitable educational methods. To achieve this, we consider the full, unconditional recognition of women's rights as human rights to be inalienable.

Up to the present moment, women have, in comparison with men, far fewer possibilities to engage actively in internal processes and discourses in our Muslim federations and mosques. Above all, they are absent or definitely underrepresented in those committees, where decisions are being made...

Source: From a 22. 11. 2005 press release of the SCHURA - Council of the Islamic Communities in Hamburg e. V., at the occasion of the international day "No to violence against women" (25. November). 16 mosques in Hamburg confirmed their co-operation in this initiative.

More visible issues are *public expressions of religious identity* which are usually protected in the Constitutions of individual countries as the right to religious expression for all. Religious symbols have become the focus of attention including everything from clothing to the building of mosques, their size and shape and, in particular, the addition of minarets. Public debates on the use of religious symbols are instrumentalised by right wing extremists and other groups using fear as a weapon to stir up public sentiment. This has gone even further in countries such as *Switzerland* where the People's Party launched an initiative in May 2007 to hold a national referendum in 2008 on changes to the Constitution in order to ban minarets, despite the fact that existing minarets in Zurich and Geneva are not used in their traditional function as a call to prayer. In other countries, there is an increase in violent attacks on religious symbols belonging to different faiths, not only Muslim symbols, including the vandalising of Synagogues, the desecration of Jewish cemeteries and physical attacks on religious buildings especially in Western as well as South East Europe. Data collected by the Stephen Roth Institute for the Study of Contemporary Anti-Semitism and Racism at the University of Tel Aviv, shows that the majority (54%) of violent incidents against Jews still takes place in Western Europe.[30]

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[30]   See http://www.tau.ac.il/Anti-Semitism/

Discrimination on the basis of religion including violent reactions to such discrimination is denounced by leaders of all main religious communities. As exemplified in the statement issued by Edie Friedman, religious and non-religious communities are to come together to promote an agenda of human rights and understanding; fundamental building blocks for intercultural dialogue which currently stumble over divisive lines drawn between faith-based communities.

⊙ **Edie Friedman on Islamophobia (Jewish Council for Racial Equality, London)**

In 1888, the Manchester City News described the Jewish immigrants as follows: "Their unclean habits, their wretched clothing and miserable food enable them to perpetuate existence upon a pittance…these immigrants have flooded the labour market with cheap labour to such an extent as to reduce thousands of native workers to the verge of destitution… Surely our own people have the first claim upon us".

More than 100 years later, the Guardian journalist Jonathan Freedland, wrote "I've been trying to imagine what it must be like to be a Muslim in Britain. I guess there's a sense of dread about switching on the radio or television, even about walking into a newsagent. What will they be saying about us today? Will we be under assault for the way we dress, or the schools we go to, or the mosques we build?"

His article concluded with these words: "I try to imagine how I would feel if this rainstorm of headlines substituted the word "Jew" for "Muslim". Jews creating apartheid, Jews whose strange customs and costume should be banned. I wouldn't just feel frightened; I would be looking for my passport."

His words articulate what many in the Jewish community have an understanding of. That is, how myths, misunderstandings and stereotypes are used to victimise and demonise whole groups of people. Or how certain groups are defined as one monolithic community without being allowed the same diversity that some of the more established communities are allowed. How we are told in an endless variety of ways that we haven't passed the "cricket" test and thus our allegiances are being constantly challenged.

In order to counter these trends we all need to join together and to create a positive agenda with human rights at the centre of it. We need to participate not only in these large campaigns, but also to look at the grass roots; our religious institutions, the workplace, the classroom and the dinner table and reassess ways of positively challenging the stereotypes and misinformation which can thrive in these settings.

Source: Excerpts of a statement on the occasion of the public presentation of a new "Coalition to Defend Freedom of Religious & Cultural Expression" in London, June 6, 2007.

Art is not wise. Literature is not peaceful. But good art is genuine. And good literature is honest and in tune with its time, and sometimes, groping and feeling, it is even ahead of its time: with one foot in the future. It is therefore worth liste ning to it, even if only to recognize the newest mistakes before it is too late.

Austrian-Slovene writer Fabjan Hafner at the Symposium "A Dialogue among Cultures in a New Europe: Expectations – Aims – Challenges", Vienna 14/15 December 2006

What we are facing today is not a clash of civilizations but a clash of ignorance.

Ewa Björling, Swedish Minister for Trade, in her address to the Meeting Point Dubai, 5 November 2007

3.   Understanding ICD in selected sectors

As shown in Chapter 2, there are different political, economic and social developments which can be considered as triggering or influencing national approaches to the development of intercultural dialogue plans and strategies across Europe. Each of the sectors addressed by this study – education, culture, youth and sports – face their own set of challenges which set the context for the development of current or future sector specific policies. The experts participating in this study were asked to identify the key issues and approaches to intercultural dialogue relevant in their sector specific area of specialisation. Their full texts are available from the project website: http://www.interculturaldialogue.eu. Below is a summary of their main messages.

While each sector will have developed their own approach and programmes, there are several common challenges to be addressed by different sectors such as:

- racism and discrimination;

- acknowledging the responsibility of all actors engaged in intercultural dialogue and linking them through integrated strategies involving teachers/students/parents or cultural institutions/artists/audiences;

- recognising the value of both formal and informal learning milieus and institutional settings;

- ensuring the equal participation of minorities or migrants in order to develop sustainable policies and programmes;

- diversifying content by drawing upon different forms of expression and not just established canons, professional codes or narrow views of history and heritage. This requires a thoroughgoing transformation of the methods used to interpret or reinterpret, in particular, "high culture" canons of mainstream art and cultural history of a particular country.

3.1 Education at the heart of intercultural dialogue [31]

Intercultural dialogue from the point of view of the education sector spins webs of understanding which range from *civic education* as key in the process of political socialisation of a democratic citizen to formal and informal *intercultural education* designed to fight against universal standardisation by learning to deal with the distinctiveness of foreign cultures and to experience it as a form of enrichment (Wolf 1995). According to a statement of the International Association of Universities (IAU) in 2006, intercultural education becomes especially important "in an increasingly global and interdependent world, where encountering cultural difference can scarcely be avoided, the ability to enter into a tolerant and respectful dialogue is a vital skill for nations, communities, and individuals. In this context, higher education institutions have an important role to play. Disciplines, teaching methods, student skills, and knowledge itself can be deepened and strengthened through an intercultural dialogue approach". In their view, the main objectives of intercultural education can be defined as:

- to teach children and young people how to deal with cultural differences and diversity in society and to give them the necessary skills, knowledge and attitude to acquire this ability (eg. skills in intercultural communication and conflict solving, insight into the workings of a multicultural society, analysis of one's own cultural values, standards and assumptions);

- to promote tolerance, mutual respect and understanding, openness to individuals and groups with different cultural, ethnic, national, religious background, etc.;

- to combat racism, xenophobia, discrimination, prejudices and stereotypes, etc.; and

- to provide teachers with additional professional skills so that they can work effectively in culturally and ethnically mixed classes and schools.

Going beyond the formalities of text-book learning, the focus is also placed on the development of *intercultural competencies and skills* in both formal and non-formal settings, starting from kindergarten, extending into primary and secondary education and reaching far into the different areas of professional training and life-long learning programmes. Acquiring intercultural competencies becomes part of an overall political vision addressing widespread collective ignorance of "others" and "otherness", and are expected to produce long-term changes in a person's knowledge (cognition), attitudes (emotions), and skills (behavior) to enable positive and effective interaction with members of other cultures both abroad and at home (Bennett 1993). Under the guise of an "intercultural approach", activities within a *formal setting* are pursued in the class room both in terms of the *content learned* (e.g. revised, culturally sensitive curricula in courses of history, civic education, geography etc.) as well as in the *attitude and behaviour* of teachers as well as students towards "newcomers" with different cultural backgrounds. Within *non-formal settings*, intercultural learning activities are pursued through media programmes, exhibitions of culture and heritage institutions, training and employment schemes, etc., which aim at, for example, providing multiple perspectives of past or recent history. Examples of activities include the development of toolkits or provision of culturally sensitive language courses for journalists (e.g. by the international federation of journalists), special training for museum guides who can present the multitude of cultural traditions and layers behind an object, etc.

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[31] With the aim to address main questions more precisely and because of the existing large body of literature on trans-national cooperation or exchanges in the field of higher education, this text focuses on ICD issues in the school environment. Parts of it are based on the challenge papers produced by project experts Vjeran Katunaric and Michael Wimmer. Full texts are available from the project website: http://www.interculturaldialogue.eu.

Intercultural dialogue in the formal education setting

A 2007 report on Racism and Xenophobia in the EU published by the Fundamental Rights Agency (FRA) points to a number of challenges related to the *content* of educational materials as well as the *attitude and behaviour* of students and teachers which need to be addressed.

Content

Despite the attention given to the importance of intercultural education, not all schools across Europe have incorporated such approaches in the overall school system. For example, intercultural education is part of the general school curriculum in *Austria, Belgium, Estonia, Ireland, Italy*, *Malta*, the *Netherlands* and the *UK* and is NOT in countries such as *Croatia, Finland, Poland* and *Romania*. In addition, intercultural dialogue is not considered as a competence that should be obtained by pupils at either the elementary or secondary school levels. This picture changes when examining higher levels of education, e.g. universities where courses and degrees are offered in the fields of intercultural communication or intercultural mediation. The attainment of intercultural competence is, according to several European reports, a skill to be acquired as part of a life-long learning process.

One of the increasingly discussed challenges is the content of information provided in school textbooks from providing a diversified view of (his)tory in which the history of all immigrant groups matter equally, to the perpetuation of ethnic and religious stereotypes. The 2007 FRA *Report on Racism and Xenophobia* mentions several examples of "bad practice" in this regard, but also action taken to remove discriminatory content from the classrooms. For example: "in *Denmark*, two school books on the subject "religious knowledge" mentioned Islam only in a chapter on terrorism. After some public debate the publisher withdrew the newly revised school books from the market. In *Italy*, a textbook with anti-Semitic content was chosen as reading material for a course at the Faculty of Education Science of the University of Cagliari. In *Hungary*, a school book for young children portrayed a Roma character as thief. The Ministry of Education banned the textbook until the racist part was displaced".

While some education scientists see the introduction of "intercultural pedagogy" as a necessary complement to anti-racism pedagogy, there are others denouncing such approaches as "political pedagogy". The main challenge in this context is to overcome narrow concepts of the curriculum, to avoid early selection and to enable a holistic learning approach as a true-to-life process, supporting the creative talents of each child. In such teaching and learning settings it soon becomes evident that students with a migrant background do not represent a problem but personify manifold resources like languages, literature, art, religion as well as social behaviour patterns which can be useful to reach educational objectives. According to project expert Michael Wimmer, there are documents supporting this pedagogic paradigm change from homogeneity to individuality, for example, the General Education Aims of *Austrian* Primary Schools states that "young people should be led to independent judgement and social understanding, open-minded towards other political and ideological thinking and able to fully participate in the economic, social and cultural life of Austria, Europe and the world".

Language learning

Many countries throughout Europe provide for courses in the mother tongue of pupils with a foreign background. Many will argue that this does not facilitate the integration process and that such students must learn and practice the official language of the country where they live in order to e.g. eventually be successful in the marketplace. According to Rainer Münz (2006), "empirical evidence makes clear that language proficiency and education are key elements that decide upon the success or failure or immigrants and their children". Michael Wimmer argues that for a long time, intercultural dialogue was restricted to the need of migrant students to learn the language of the hosting majority. He uses the Viennese Model as an example to illustrate an alternative approach which was designed to:

- foster language training for students with a non German mother tongue;

- employ a teacher-assistant speaking least one of the language of the migrant students;

- provide integrative care for foreign children;

- care for "Seiteneinsteiger", children who enter in an unorthodox way for example by joining the class in the middle of the school year and not speaking German;

- promote bilingual literacy;

- develop curriculum in the mother tongue.

This view is echoed in the 2007 Final Report of the EU *High Level Group on Multilingualism:*

All too often, migrants are only seen as a problem – migrant children underperforming at school or adult migrants with only a minimal command of the language of the host country. What is often overlooked is the fact that migrants constitute a valuable language resource. By giving value to migrant languages in our midst, we may well enhance migrants' motivation to learn the language of the host community, and – indeed – other languages, and enable them to become competent mediators between different cultures...
Schools, higher and adult education institutions should make it their business to provide special learning opportunities for these target groups. This would be sound investment, as these people could help to establish economic contacts in their countries of origin, and could be brought to play an active role in intercultural dialogue and integration programmes for newly arrived immigrants.

Therefore, the Group recommended to the EU Commission:

- *In the spirit of the Open Method of Coordination, the European Commission should invite authorities in the Member States and other stakeholders to identify and exchange examples of successful practice of integration and intercultural dialogue resulting from the learning and use of migrant languages by members of host societies.*

- *Research should be conducted on the impact on integration and intercultural dialogue of the learning by first-generation migrants of the language of the host society, by second- and third generation migrants of their heritage languages, and by members of the host society of migrant languages.*

An intercultural approach to language learning would imply that, for example, not only the Turks in *Germany* should learn German, but that also Germans are given an opportunity to learn Turkish as part of the general school curricula. The question of language learning is especially complicated in countries of Europe such as the *Baltic States* where a normalisation regarding the use of the native language in all spheres of public life including education takes place. Key challenges to providing multiple language learning are not only cohesion-led integration policies or negative attitudes towards migrants, but also a lack of financial resources, teachers and teaching material required to achieve this goal.

Beyond content - obtaining intercultural experiences

Some scientists argue that while a revision of school curricula is fundamental to providing students with a more diversified knowledge base, it is not enough to provide them with intercultural competences. Some observers, thus, speak about the lack of intercultural experiences. For example, a survey among German students found that more than 60% of them had hardly any contact with students from different cultural backgrounds (Otten 2003). In order to combat prejudices, one must establish contact with the "others". However, as the data below will show, simply knowing "others" (e.g. as a member of the same school class) represents a relatively superficial form of contact that may less likely reduce prejudice or disconfirm stereotypes.

Attitudes and behaviours of students and teachers

The introduction of intercultural dialogue as a pedagogical tool is aimed not only at diversifying an individual's knowledge base, but as a tool to address very real incidents of discrimination in the school system which is increasing in some countries. For example, a report of the *German* Parliament showed that incidents of school yard racism in Berlin had increased by 30% from the school years 2003/2004 to 2004/2005. The 2007 *FRA Report* mentioned above points to the following examples: "according to the annual report by SOS Racismo (*Spain*), there was a racist outbreak in a school in Palma de Mallorca. Several students and the father of one student insulted and hit four boys of South Saharan origin. In *Cyprus*, an incident took place during which Turkish-Cypriot pupils at the English School were physically attacked by Greek-Cypriot pupils connected with a far right nationalist student group called EFEN. After the event the 'Inter-communal Forum against Racism and Nationalism' was founded in order to combat such phenomena". In the *Netherlands*, studies show that incidents of discrimination and extremist behaviour are more frequent in secondary than in primary schools.

Incidents of discrimination in East-Central Europe are largely directed at Roma students by separating them into special classrooms or schools which are said to provide inferior levels of education. According to the same 2007 FRA report, in the *Czech Republic*, up to half of Roma pupils attended schools designed for mentally handicapped children and children with special educational needs up until 2005 when such schools were "transformed" into normal schools (evaluation of such schools has not yet taken place). In *Hungary*, despite significant governmental efforts to stop segregation, the practice is still prevalent among, for example, the Roma. There are, however, efforts underway to change this situation, for example, in *Bulgaria*, several thousand Roma children have been recently taken out of segregated schools and put into mixed schools and in the *Czech Republic* a new project, "Re-Integration of Roma Pupils" has been launched to identify Roma pupils who were inappropriately placed in special schools.

An increasing number of discriminatory reports are in response to the recent waves banning the use of religious symbols generally and the wearing of headscarves in particular. Such incidents are not only occurring in countries such as *France* and *Germany* where the issue has received wide spread media attention, but also in countries such as *Belgium* where a reported number of schools have instituted a ban on head covers and in Bulgaria where a commission for protection and discrimination found that girls wearing headscarves in schools where uniforms are obligatory was against school policy (FRA Report 2007).

Incidents of racism are not only reported on by the FRA between students, but also between teachers and students. For example, a lecturer at Leeds University in the *UK* said that he considered Black people to have genetically lower intelligence than white people and that multiculturalism was corroding Britain. Following a campaign initiated by the students' union – which attracted widespread support and publicity – the lecturer was suspended.

While such incidents of discrimination are not going unnoticed and unpunished, there is recent evidence published in the PISA study (OECD 2003) which shows that students with a migration background, especially those from lower socio-economic strata, continue to suffer many disadvantages. Aimed at studying the ability of national school systems to integrate children with a migrant background, the 2003 PISA report came to the following main lines of observation:

- high levels of immigration do not necessarily impair integration;

- immigrant students are motivated learners and have positive attitudes towards school. Such strong learning dispositions can be developed by schools to help these students in the education system;

- despite these strong learning dispositions immigrant students often perform at levels significantly lower than their native peers. However, performance levels vary across countries;

- in the majority of countries, at least 25% of immigrant students could face considerable challenges in their future professional and personal lives as they do not demonstrate basic mathematic skills in the PISA assessment;

- policies to help immigrant students attain proficiency in the language of instruction have common characteristics but vary in terms of explicit curricula and focus;

- only very few countries generally offer supplementary classes or other systematic support in their schools to improve students' native language.

In most European countries, the share of migrant students in secondary schools is below average and is even smaller at the university level. Despite their individual learning capacities, many students are concentrated in schools where the chances of social and professional advancement are extremely low. As a result, many members of the migrant population cannot be found in the management of educational and cultural institutions – an important reason why the discourse on interculturality is widely dominated by representatives of the mainstream society. Providing special treatment for such students is not necessarily viewed as the long term answer but rather a comprehensive reform of the school system from its organisation to curricula is called for.

Intercultural education in non-formal shared spaces

In the process of dialogue, the power relations between those who are "teachers" and "students" are often dismantled, resulting in a "shared space" where participants become educators and learners at the same time. The multiple roles played by all participants are to lead to a transformation of how we understand each other and aim to overcome prejudices and stereotypes through the different activities/institutions. They are to show the diversities and complexities of cultures and avoid an approach aimed at simplification. There are a number of projects throughout Europe which aim to break down these relations such as the "Coloured Glasses" project in *Germany* which provides teachers and students from all schools levels an opportunity to change their perspective during special workshop modules focused on topics such as stereotypes and prejudices, ethnocentrism, mechanisms of discrimination, and reflections about the meaning of culture.

It has been argued, that responsibility for such dialogue processes should not be placed solely on schools and school curricula. Indeed, there are several other actors which can make a difference. For example, intercultural skills can be developed through informal learning activities, media programmes, exhibitions of culture and heritage institutions, training and employment schemes, etc., which aim at providing multiple perspectives of past or recent history. Some initiatives:

- the Anna Lindh Foundation programmes which invite teachers to learn how to teach cultural diversity;

- the Council of Europe and UNESCO programmes on the rewriting of history textbooks;

- the development of culturally sensitive language courses for journalists (e.g. by the international federation of journalists);

- training for museum guides who can present the multitude of cultural traditions and layers behind an object, etc;

- the development of "intercultural" board games for children/young people; and

- integration initiatives such as the START programme launched by the Hertie-Foundation in Germany and by the Crespo-Foundation in Austria.

According to Cristina Alleman-Ghionda (1997), modernisation of the national school systems' facing increasing linguistic, cultural and social differentiation requires schools to take account of the fact that "intercultural innovations without structural reforms, to rebalance social differences, will remain futile and contradictory". On the other hand, different researchers have always underlined that while schools provide an excellent interactive setting, they cannot alone combat societal prejudices and discrimination.

3.2   Culture (arts and heritage)[32]

Over the centuries, individual artists, writers and other cultural professionals have made their own efforts to enter into "dialogue" with other cultures. A line of intercultural tradition can be traced from the pre-Hellenistic times in the Mediterranean to Medieval encounters under both Islamic and Christian rule e.g. in Sicily or Spain (the traces of which can still be seen today in works of architecture or in "Al-Andalus" poetry), to the period of enlightenment and "classical" music and literature (cf. e.g. works of Mozart or Goethe), to painters and composers of the early 20th century who were fascinated by "exotic" cultures (e.g. Gauguin or Puccini), to modern and contemporary artists many of which make use of improved, trans-cultural communication infrastructures or see themselves as part of an interwoven network of "world culture".

Sometimes, this "dialogue" appears to be a bit one-sided: In an essay for *Lettre International* 7/2007, Boris Groys, philosopher, art critic and expert on late-Soviet and Russian art and literature, wonders about the European habit to, on the one hand, assimilate what is strange or exotic and, on the other hand, about the paradox to derive its identity from a claim to universality. He concludes that the European psyche remains torn between what he considers moral arrogance and a paranoid fear of the "stranger" which he sees, however, as one of the secrets for the fertile ground artistic innovation has always found on this continent.

Today, according to project expert Naseem Khan, intercultural dialogue in artistic and related fields can take on many different meanings referring to:

- formal cultural relationships (cultural diplomacy) across national boundaries;
- artist-led partnerships across national boundaries;
- Diaspora connections with communities of the same ethnic origin settled in other countries;
- work within a country that is the outcome of different cultural perspectives, styles etc interacting creatively;
- partnerships between arts groups or artists within a country based on different traditions;
- attempts by mainstream arts producers, managers and directors to respond to and take in new cultural perspectives and voices.

This variety of possibilities can make it sometimes difficult to distinguish between activities which present or "showcase" culture and those which promote intercultural dialogue; the latter pre-supposing a deliberate inter-relationship between actors with a different cultural background or individual efforts to incorporate different world views, aesthetic forms or other cultural elements into one's own work

Below is an overview of some of the main challenges in the fields of intercultural arts generally, performing arts in particular and heritage (museums).

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[32]   The manifold intercultural challenges in the "culture" sector could only be covered partly in this Report, which concentrates on some main issues in the performing arts and heritage fields. For a broader perspective, including socio-cultural, linguistic, or media issues or challenges in the visual arts and literature, different Internet resources could be consulted. Some suggestions: http://www.interculturaldialogue2008.eu;   http://www.labforculture.org; http:.//www.culturalpolicies.net; http://www.interculturaldialogue.eu;

Main challenges in the field of intercultural arts[33]

New communities and individuals bring their culture with them when they settle in a new country. In their early days, talents and achievements tended to be hidden, to be contained within communities, and to have a binding function. They served to retain a sense of loyalty to "back home" and to transmit that to the new generation. Numerous associations have been set up by migrants across Europe with just that function – e.g. Surinamese in the *Netherlands*, Finns in *Sweden*, and a large number of different Caribbean island communities in the *UK*. The support given them by cultural or social state agencies, albeit modest at the beginning, is in recognition of their much needed social function.

When visible on the wider stage in early days of settlement, cultural activities were often enlisted by governments as part of community relations initiatives, in order to present immigration in its most appealing and comprehensible form. Evenings of "migrant culture" are put on to display as colourful/exotic facets of different home cultures. These exercises have come to be viewed with increasing disfavour by many of the artists concerned. But in one aspect they were accurate, for they presented the arts as non-professional, a fact of early settlement when few migrants could have the luxury of living off their art.

As the second and third generation of people with a migration background arrived on the scene, the agenda had to change. However, the memory of a funding policy that originally focused – rightly - on ethnic specificity lingers on. It continues to apply, in other policy spheres, where administrations have to take into account the various needs of ethnically distinct communities – for instance, information in different languages, and separate facilities for women from conservative communities who would otherwise not have had access to health provision in particular. This elision is at the root of the common misapprehension nowadays that cultural policy supports and indeed encourages the perpetuation of traditional arts and culture in migrant communities.

The relationship between the old and the new continues to be an ongoing issue. While communities mature across the EU, new communities are constantly entering whose cultural profile and needs replicate that of their migrant predecessors. Across the EU, there is growing anxiety about integration and growing confusion over where the lines of acceptability are to be drawn. Is it acceptable or insensitive to display the decapitated head of the Prophet Mohammed (and other faith leaders) in a *German* opera? Are cartoons just innocent cartoons, even though they are – again – of the Prophet? Is a play in *Britain* that portrays crimes within a Sikh temple just a work of art, or were violent Sikh protesters justified?

These examples – and many more – show how very vital the area of interculturalism is. For interculturalism is precisely where these debates should properly take place. But how is it achieved? Very often it comes from multicultural roots. Examples like the robust Zenneke festival that is such a vibrant presence in *Brussels*' city centre are based firmly in communities. Contemporary dancer/choreographer, Akram Khan, had his baseline training in *Britain* in North Indian classical dance. When interviewed as a child, he declared he would never leave his guru, but the opportunities of the wider cultural world encouraged him as an adult to learn western contemporary dance and then create his own superb fusion. Works such as Khan's which exist in an "in-between" space, are not only extraordinarily rich, but are impossible to typecast in terms of ethnicity. The increasing presence of diverse and hybrid forms of cultural expressions can be considered as indices of a changed society.

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[33] This section of the report is derived mainly from the paper prepared by Naseem Khan, "Intercultural Arts and Arts Policy" for the purpose of this study. The full text is available on: http://www.interculturaldialogue.eu.

Countries across Europe have found that it is impractical to expect minorities and migrants to abandon their cultures and cultural expressions: nor is it in their own interest. Artistic works and projects such as those created by Khan are seen to act as catalysts and stimulators and forces for creative transformation. UNESCO's 1995 report, "Our Creative Diversity", used the phrase "a shared space" where new ideas and values can be publicly recognised and can dialogue. The challenge is in reaching this space.

Main challenges in the field of performing arts[34]

The performing arts are by their nature international in outlook and many companies began innovating in the field of intercultural dialogue twenty or thirty years ago. Therefore, the performing arts offer a rich field of experiment and of tried and tested methods from which much can be learnt and applied in other fields.

In countries with post-colonial migration and citizenship, independent companies took the lead in establishing themselves in an inherently intercultural way, with mixed artists, audience, repertoire, forms/languages and collaboration such as Black Blanc Beur, the first *French* hip hop dance company of mixed ethnicity in name and composition of the founding artists. Many of these companies were often ethnically designated by critics and funders and were marginalised from the mainstream. For example, according to Jatinder Verma, founder of the *British* Asian theatre company Tara Arts[35], many critics dismissed his staging of the *Mahabarata* as the work of an "ethnic minority" company, when Peter Brook did it he was hailed as intercultural.

New opportunities arose for independent initiatives to become part of mainstream institutions such as in the Theatre Royal Stratford in London (Hedley 1998), the Teatro dell'Angolo children's theatre of emancipation in Turin[36] and the Teatro delle Albe in Ravenna[37] – with its self-styled "politttttttical" vision (Montanari 1998). In other countries, festivals have played a role in opening up spaces for migrant artists and their companies such as the *Noves Veus Mostra intercultural de creacions escèniques*, Barcelona[38]. In *Italy*, nationally funded festivals open up spaces to unsubsidised companies when there are surplus slots normally allocated to subsidised companies.

The performing arts are now faced with the challenge of attracting new audiences as the population of big cities has diversified and to do this they have been forced to rethink their marketing strategy. The need to rebuild audiences and make theatre relevant to new generations has led to more profound consideration of the culture the theatre drew on and growing awareness that the repertoire, writers, casting and even buildings had to broaden if theatre and dance were to become more inclusive. The field of experimentation in diversifying audiences and performers is wide-ranging. For example, there are efforts to:

- *diversify marketing and publicity* to find culturally sensitive means of attracting audiences, e.g., through hairdressing salons or markets as in the case of Collectif 12 theatre in the area of former riots of Mantes La Jolie/Paris region;

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[34] This section of the report is based on a paper prepared by Jude Bloomfield, "Setting the Intercultural Stage" for the purpose of this study. The full text is available on: http://www.interculturaldialogue.eu
[35] Jatinder Verma, Interviewed by J. Bloomfield on the 28.05.03.
[36] Teatro dell'Angolo http://www.teatrodellangolo.it/
[37] See htpp://www.teatrodellealbe.com
[38] Sales Alternatives de Barcelona: *Les Noves Veus de Barcelona. Mostra interucltural de creacions escèniques*. Barcelona: Ajuntamento de Barcelona, 2003.

- *create intercultural spaces* by making buildings more open, accessible and welcoming e.g. Leicester Haymarket's foyer policy[39] making the theatre an informal meeting space;

- *take the theatre to audiences* by travelling to disused industrial premises and community halls and engaging young people in the research and staging of a performance e.g. Tara Arts with its trilogy Journey to the West [40] on the history of East Asian migration to the *UK*;

- *diversify the recruitment and casting of artists*, based on the belief the audience will be attracted to the space if they see that the artists are also "people like me" e.g. Theatre Royal Stratford, in East London providing black youth theatre and musical theatre writing workshops leading to mainstage musical productions such as the hip-hop musical, *Da Boyz* (2003), based on *The Boys from Syracus, that itself was based on Shakespeare's 'Love's Labour's Lost'.*

Intercultural strategies in the performing arts will require a more thoroughgoing transformation of the programme, repertoire and criteria of artistic evaluation, recognising that for theatre to attract new and young audiences, it will need to widen the stories it tells and the aesthetic forms it draws on. This has taken many forms from reinterpreting the traditional canon to commissioning new writing from a range of minority writers, from workshop collaborations to scouting for new diverse artists and companies. As can be demonstrated with examples from the *Netherlands* and the *UK*, mainstream theatre and dance companies are carrying out several different types of experiments to make their programming more representative by:

- *forming a committee of migrant representatives.* E.g. the Theater Zuidplein in Rotterdam (Breteler 2003) has set up a committee on the basis of proportional representation, meaning that they select 30% of the content to be performed, leaving the remaining 70% to be conventionally programmed;

- *appointing experienced scouts to connect mainstream institutions to a more diverse scene.* For example, Lauren Saraber is the first multicultural programmer in Amsterdam who scouts new talents and cultural forms from Hindu centres, flamenco cafés, tango salons, salsa and Turkish parties, in order to bring them to Dutch stages (Saraber 2001);

- *working directly with immigrant youth* either to renew audiences like NES in Amsterdam which generates 30% of main stage productions from work with youth groups or to generate artistic material that reflects contemporary urban reality like the Brussels based company, Dito Dito's work in local youth clubs and neighbourhood centres;

- *developing collaborations with migrant writers* like Theatre Royal Stratford does, or through collaborations like Dito Dito has with Algerian Belgian writer Nedjma Hadj.

Although there is a tendency for 2nd and 3rd generation artists to disavow ethnic identification, this should not be taken as a sign that they are not intercultural. Many artists adopt strategic definitions of their identity in some contexts to escape pigeonholing, but the intercultural nature of their work can be judged by the diversity of the audience,

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[39] http://www.lhtheatre.co.uk
[40] Interview by J. Bloomfield with Jatinder Verma, founder and director, Tara Arts, London, 28.5.03. See also Hingorani, Dominic: "Binglishing Britain: Tara Arts: *Journey to the West Trilogy*", in: *Contemporary Theatre Review*, Vol.14, No. 4, November 2004, pp. 12-22.

performers, writers and choreographers, the synthesis of sources and traditions on which it draws, the conversation with the public and whether this sets in motion a transformation in the perception of and relationship to others. New generations of theatre are and will continue to emerge, for example, a new "theatre of migration" and "refugee theatre" based on direct migrant or refugee testimony of personal stories, language and song which are taking place in novel intercultural spaces with new kinds of international or NGO funding.

This will, however, only happen in those countries where there is a common base or language from which migrants can communicate with audiences from their host country, for example, migrants from Africa landing in *Belgium, France* or *Portugal*. This situation is quite different in other countries, where the barrier between recent migrants and their native audiences may not necessarily be overcome by theatre, but in other areas of the performing arts such as dance or music.

★ **Overcoming language barriers in the performing arts**

The Teatro di Nascosto provides intensive language training to the asylum seekers who become actors in the company as well as using music and dance in their performances. Post-modern theatre more generally uses a range of techniques, languages and translation to communicate across language barriers – from the Franco-Flemish bilingual theatre you find in Brussels, to multilingual plays such as "Pentecost" by David Edgar where the discomfort of not understanding everything literally is part of the drama of experiencing exile and estrangement in the contemporary world. The use of multimedia, music, sport, dance video projection etc. on stages like Ish or Made in Da Shade in the Netherlands etc. to the use of subtitles in Peter Brook's productions and in contemporary staging of opera.

Source: Jude Bloomfield

Main challenges in the field of heritage[41]

The heritage sector is a particularly complex context in which to discuss intercultural dialogue, since heritage institutions – and most notably museums – have traditionally been used to exclude those "who don't belong", rather than being developed for the sake of cultural diversity or in order to enhance intercultural competence.

The very notion of "heritage" by virtue of its close association with the concept of "inheritance", seems to refer to something that is acquired once and for all by birthright. As writer and researcher François Matarasso (2006) sensibly observes, this has led not only many policy makers and heritage professionals, but society at large, to assume that

> *one can become a cultured person; one can learn to understand and appreciate art, music, or ballet; as Bourdieu has shown, one can accumulate cultural capital... But one cannot acquire a heritage: it is given, fixed at birth. Heritage claims an essential, and ineradicable, difference between someone born in a village, or a country, or a faith, and someone who has chosen to make their life within that social and cultural framework; and that distinction, paradoxically, disadvantages the person who has freely chosen an identity, making a conscious commitment to a place, a group or a set of values. In this world, a migrant can only ever be an honorary member, an affiliate whose status, whether welcomed or merely tolerated, is always at risk of revocation. The root of this widely held but rarely acknowledged idea is in the reasonable idea that the past (which heritage claims to be) cannot be changed.*

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[41]   This section of the report is based on a challenge paper prepared by Simona Bodo, for the purpose of this study. The full text is available on: http://www.interculturaldialogue.eu

In Matarasso's view, however, "heritage" should not be "mistaken for the neutral remains of the past, as most heritage bodies imply… Rather, it is how people interpret evidence of the past for present use; and one of those uses is to define themselves".

Depending on whether or not its constructed nature is acknowledged, two main interpretive paradigms of "heritage" arise:

- the "essentialist paradigm" sees heritage as static, consolidated, "of outstanding universal value" (Article 1 of the UNESCO *World Heritage Convention,* 1972), and as such to be "transmitted" through a communication process which is often reduced to a one-way, linear trajectory;

- the "dialogical (or process-oriented) paradigm" understands heritage as a set of cultural objects – both material and immaterial – that should not only be preserved and transmitted, but also re-negotiated, re-constructed in their meanings, made available for all to share in a common space of social interaction.

Of course, there is nothing wrong with either of these paradigms; they are both legitimate, and not necessarily conflicting with each other. The trouble is that the former has long prevailed to the detriment of the latter, creating considerable barriers to the cultural accessibility of museums and excluding those groups who have not developed an adequate level of "literacy" – let alone "belonging". This is further illustrated by the fact that longer term migrants, their heritage, socio-cultural and artistic achievements have yet to be included in the "high culture" canons of mainstream art and culture history of a particular country. Art history or cultural management courses which train museum staff, continue to promote the "essentialist" paradigm and to separate "majority" and "minority" cultures, as can be seen in the latest "grands projets" – the Musée du quai Branly in Paris – which presents an ethnographic collection of non-Western art.

And yet museums are today increasingly asked to take on an altogether different perspective and play an active role in the promotion of intercultural dialogue. It is hardly surprising that such a responsibility, even when acknowledged, has been interpreted in widely differing ways.[42] While an overview of these interpretations (and the resulting policy approaches) is provided in Chapter 7, it is worth mentioning here that "intercultural dialogue" has so far been understood by and large as a goal to be attained (a final destination, as it were) rather than as a process which is ingrained in a museum's practice and in how it actually encourages interaction across all audiences.

Although museums are by no means the only institutions entrusted with the preservation and interpretation of material and immaterial heritage, this study has deliberately focused on them on account of the particular strength of their (today increasingly controversial) "cultural authority", i.e. the capacity to construct and endorse dominant social and cultural narratives. On the other hand, it is worth noting that the key issues, principles and practices explored are highly relevant to other contexts in which heritage conservation and interpretation take place – whether they be "institution-based" or not e.g. libraries, archives, historical work carried out by communities themselves, etc.

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[42] A growing body of evidence is available on so-called "good practices" of intercultural dialogue in heritage institutions across Europe and beyond. For example: Council of Europe/ERICarts: "Compendium of Cultural Policies and Trends in Europe", 8th edition, 2007 (http://www.culturalpolicies.net); Gibbs K., Sani M., Thompson J. (eds.): *Lifelong Learning in Museums: A European Handbook*, 2007; Campaign for Learning through Museums and Galleries: *Culture Shock: cultural identity, cohesion, citizenship… and museums.* London: Home Office, 2006 (http://www.clmg.org.uk/PDFs/CS-Main.pdf); Database from Collect & Share, http://www.collectandshare.eu.com; *Holding Up The Mirror: Addressing cultural diversity in London's museums*, a report by Helen Denniston London Museums Agency, 2003 (http://www.londonmuseums.org/services/pdfs/Holding_up_the_mirror.pdf).

3.3   Youth in the globalising world: policy impulses and motives[43]

During the last twenty years, the social, economic and cultural aspects of young people's lives have changed radically as a result of demographic changes and subsequent changes in the social environment, individual and collective behaviour, family relationships and labour market conditions. The effects of these changes on the economic and social position of young people have been studied mainly from the perspective of youth employment, which has globally remained low and seems to be worsening. This certainly is a grave problem, as, in the words of Kofi Annan:

> *Today, young people aged 15-24 are only a quarter of the world's working population, but they make up half of its unemployed.*[44]

Youth unemployment is generally seen as the main source of social problems, disaffection and protests among young people, although some researchers argue that there is no clear relationship between unemployment and extremism. Others emphasise that demographic changes have more intricate economic and social effects, which vary from one country to another. The aging of the population in developed Western societies and in Japan has been one of the main recent concerns of decision makers, but too little attention has been paid to the changes in age distribution as a whole. International statistics indicate that national and regional dependency ratios (share of people to be taken care of) have changed: old age dependency has increased and youth dependency has decreased, not only in Europe but also in other developed countries. This will cause unpredictable changes in migration patterns, international student flows and consumption patterns, including cultural consumption and the demand for cultural goods and services (Bryant 2004).

The frame of reference for young people is beyond the boundaries of Europe and they have no hesitation in adopting products that symbolise globalisation. These include information technologies, such as the Internet, electronic mail and the mobile telephone. According to latest Eurobarometer data on young people's use of new technologies, the share of people in the 15-25 age group who say they regularly use a computer, go online, play video games, etc. has more than doubled since 1997, from 21% to 43%. Another significant finding is that 80% of young people regularly use a mobile telephone. Even though Europe is the place where they – for the most part - live, study, work and travel, they often feel disconnected to the institutions which govern them on both the national and European level. They often find more connection within global platforms as well as in movements based on the social justice, openness and "sustainable" development.

Three new trends of internalisation of young people can be detected in Europe and especially in the old member countries of the EU. From the point of view of intercultural dialogue all these trends can be welcomed, but they also produce specific challenges:

- *New generations of "third culture kids"* (second and third generation immigrants) have been growing and are reported to be the fastest growing group of mixed race in Europe; some of whom are disenfranchised in their home country and are looking to "return to their cultural roots". Multiple, hybrid identities and complexities, including the phenomenon of "Pop-Muslims" (Gerlach 2006), are the norm and will determine the process of dialogue and communication in the future.

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[43]   This section is based on the challenge papers produced for the project by Judith Neisse and by Ritva Mitchell.

[44]   Kofi Annan, Opening address to the 4th European Union/Latin American and Caribbean Summit of Heads of State, May 12, 2006 (quoted in Alliance of Civilisations' review paper "Research base for the High Level Group Report:. Youth: Summary of research based on commissioned papers, UNESCO 2006.

This can be seen through the many new hybrid forms of (inter)cultural expressions being created by youth with a migration background e.g. Hip Hop in Paris or Turkish rap in Berlin;

- The main impulses for *mobility* come from the desire to visit other countries, to study abroad and to find employment abroad. While the flow of foreign students from EU and non-EU countries has escalated, there remain obstacles to the mobility of young people due to: lack of information at all levels, psychological barriers (stereotypes), certain regulations (visas) and a lack of language skills. Mobility remains restricted to a minority of young people from certain socio-economic backgrounds or geographical regions;

- The *immigration (or transnational circulation) of young, well-trained professionals* especially in the business sector is increasing and has, in many countries, intensified competition between locals and foreigners in the entrance examinations and in local labour markets.

Sufficient attention has not been paid to the effects of these trends on national youth cultures and their transnational ties. Value studies concerning youth have been mainly interested in their adaptation to mainstream social values. This approach is reflected, for example, in a study which classifies the youth orientation in *Slovenia* into four categories (Ule / Rener 1998):

- *Adult-oriented fully adapted youth*, with traditional values, generally accepted hobbies and a strong orientation to find themselves in respectable adult roles;

- *Hedonistic youth*, with interest in entertainment, possession of material goods and opportunities to "have fun";

- *Libertarian youth*, with openness to and understanding of differences and readiness to fight traditions and authoritarian values and defend democracy, civil society, human rights and openness to differences;

- *Youth with an alternative lifestyle and action*, empathising autonomy and freedom and sympathising with alternative and protest movements.

A more recent report by the Council of Europe (2002) follows basically the same scheme, but focuses on more contemporary developments, paying special attention to the changes which have taken place in the economy (increasing emphasis on competitiveness and risk taking), media and ICT and "drop out"-groups. Thus the shift in Europe and also globally is to a constellation of orientations, where:

- the *mainstream or core* consists of youth which plan systematically their life course, but at the same time are hedonistically oriented as consumers and libertarians as to their ideological and political orientation;

- the "*ambivalent margin*" consists of risk-takers in business, digital experts and entrepreneurs and life-style experimenters (including youth taking "conscious risks" with alcohol and drug use); technology and media enthusiasts (even "freaks") like techno- and rave groups, hackers and demo makers) and organised protesters (e.g. against global economy; for the environmental causes);

- the "*periphery*" consists of school and labour market drop outs, digital and cyberspace addicts, drug and alcohol addicts, neo Nazis and such "extreme" protestors as members of animal liberation movements.

Arguments that the peripheral, victimised and protesting youth is the mainstay of youth problems in Europe are not necessarily valid. While a real and large challenge is to address those disenfranchised youth on the streets e.g. of Paris, Birmingham or Copenhagen, underprivileged youth often display innovative capacities especially in different fields of popular culture and often initiate world-wide cultural styles and participatory movements. There are increasing records of innovative behaviour and artistic creation flourishing in migrant communities and that the meeting of young talents from different cultures have bred new hybrid forms of (inter) cultural expressions. In fact, some highly successful cultural creations have emerged in recent years from young people with a migration background. Alongside innovations in music, which have moved from the underground to mainstream spheres, the European youth of today create new forms of dialogue and intercultural links and display varying social, political and cultural orientations in Internet websites and in the escalating number of youth blogs. The Karlsruhe "Coolhunters" exhibition of 2005 tried to approach the different trends in the globalising youth culture through an ethnographic journey that incorporated tribes, open or closed communities and personalities of artists and average young people. As pointed out by Elke Buhr in a review of this event: "Youth culture is both conformity and resistance, mainstream and avant-garde" (Frankfurter Rundschau, 27 April, 2005).

Music is the main symbolic form through which young people engage in "the production of subjectivity and identity" (Middleton 2003). It is also the domain most frequently used in intercultural projects, due to it's very often hybrid character. Contemporary forms of popular music attract the attention of young people with or without migration background, e.g. Hip Hop, Raï, Reggae, Rap or Slam, which are built on structures and texts that originate in many different cultures. In their book "Fear of a Kanak Planet" (2001), Hannes Loh and Murat Güngör underline that HipHop "knows no boundaries and will always stay international" and can thus help building bridges in a trans-cultural space.

However, such bridges may only function temporarily: In a recent youth survey in *Germany* (Keuchel/Wiesand 2006), respondents had realistic ideas about the transient character of youth culture. According to their own estimates, their future cultural preferences would probably be situated more along the lines of the present mainstream choices of those in the age of 40 to 50 years.

▣ Rap in Europe

Rap in Europe has grown with the second generation of immigrants, who have followed the American model but quickly differentiated themselves with their own social and personal specifics. Indeed, rapping in their own language is probably the most important improvement in their quest for identity, which is the major asset of hip hop. Among the different positive aspects of this local flavour (such as understanding, literary skills, local or regional identification), the search for quality in the form, as well as in the content, seems to be one of the main skills of European rap... Hip hop and rap are going far beyond an immigrant kids' fashion, it is now the culture of a whole new and often multiracial generation who wants to find its own ways to adapt and finds its place in the society.

Source: Marie-Agnès Beau, "The culture of the urban ghetto's" in Rutten, Paul (ed.), *Music, culture and society in Europe*. Part II of: Music in Europe, European Music Office, Brussels, 1996

The 2007 European Youth Barometer[45] maps the differences and similarities of young people's activities, positions, attitudes and aspirations in an enlarged EU. Some of the findings which are relevant for ICD policies and programmes are:

- the overwhelming majority of young Europeans (90%) agree that the EU represents opportunities, especially the freedom to travel, study and work. Young adults in the 12 New Member States are more likely to see the EU positively in comparison to their EU15 counterparts;

- 35% see the EU as a threat to cultural identity and diversity. The results show that this perception increases the lower the level of education one has, the older one gets, if one lives in a rural rather than metropolitan area and if they are manual workers or self-employed;

- 68% predict that in 10 years time, there will be less discrimination against foreigners and people from other cultures or ethnic groups in the EU. This reaches as high as 80% among respondents from the 12 NMS, especially those from *Poland* and *Cyprus*;

- educational institutions, the media (including the Internet and "virtual communities"), friends and family are still the main pillars in a young person's life.

The Eurobarometer 2003 survey on youth[46] produced more results on young people's opinion toward foreigners than the 2007 survey. The results showed that in EU15 countries, 29% of young persons surveyed considered that there are too many foreigners, 27% would not allow them to have equal rights with nationals and 7% said they would welcome more immigrants to their country. Among the responses from young people of the 13 Applicant States, 45% said they would welcome more immigrants to their country. The tremendous difference may stem from the fact that many young persons in these countries may have seen themselves as future immigrants within an integrating EU.

In addition, the 2003 survey asked young Europeans what should be done to help minorities and socially excluded persons in order to reintegrate them into the society. The most advocated measures were (with 39-53 per cent approval): the provision of better information through awareness campaigns in the educational system and in the media and the better promotion and implementation of equal opportunities in everyday life. For example, this could include youth related information on special intercultural Internet sites, such as the bi-lingual (Latvian/Russian) open web portal "Dialogi" in *Latvia*. A quarter of the respondents advocated the introduction of other measures such as administrative, financial and logistic assistance and anti-discrimination laws and regulations. The least favoured measure with 9-10 approval rates was the setting of quotas favouring excluded groups.

One of the main challenges is to find ways to include young people as equal participants in the creation of new shared spaces of dialogue, be they mainstream or non-mainstream spaces, cultural or political ones. In some official youth programmes, the classical model of proportional representation with diplomacy type interactions is reproduced, which can turn young people into "ambassadors". Those who participate in such programmes are often an elite group with the means and skills to engage in transnational or Europe-wide activities, for example, being able to speak several languages or possessing resources to travel and educational skills to enter into dialogue.

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[45] Eurobarometer 2007 survey on youth: http://ec.europa.eu/public_opinion/flash/fl_202_en.pdf
[46] Eurobarometer 2003 survey on youth:
http://ec.europa.eu/public_opinion/archives/cceb/2003/2003.1_youth_analytical_report_en.pdf.

3.4   Sport: a focus on civic participation[47]

In addition to its symbolic role as a promoter of national or local identity and its economic value as an important part of the entertainment industry ("spectator sports"), sport has an important social and educational role to play. Furthermore, it is argued that sport could also be viewed holistically as part of a personal development process. In this sense, there is a need to be quite precise about the differences between "sport for sport" and "sport for dialogue" with civic participation. The latter being an enormous resource as there are currently about 70 million people in Europe who belong to a sports association mainly run by volunteers. As pointed out by the European Commission in its *White Paper on Sport*[48] published in July 2007:

> *According to a November 2004 Eurobarometer survey, approximately 60% of European citizens participate in sporting activities on a regular basis within or outside some 700,000 clubs, which are themselves members of a plethora of associations and federations. The vast majority of sporting activity takes place in amateur structures... In addition to improving the health of European citizens, sport has an educational dimension and plays a social, cultural and recreational role.*

Some of the main challenges to facing the field of sports as a means to promote intercultural dialogue are described below.

In the first instance, interventions and activities are mainly being planned and implemented either on the local and/or national level without an overall strategy or policy toward intercultural dialogue. There are some exceptions such as the long-term *German* national strategic project "Integration through Sport" (*Integration durch Sport*). They are often described through "good practices" more than evidence-based research and documentation.

Civil society organisations (sports associations, clubs, etc.), with their voluntary based structures and commitments, are often the settings in which intercultural interventions are being implemented. However, very few organisations seem to have a "Corporate Social Responsibility" or an "Organisational Social Responsibility" included in their general policy, and this illustrates that intercultural dialogue through sport is not an integrated part of the their objectives.

The focal point of intercultural dialogue interventions are often "challenge oriented" and/ or "targeted oriented". The major challenges are often identified with social inclusion and empowerment of excluded or marginalised individuals and groups; combating racism and xenophobia; or post war reconciliation. The assumption is that if people play a football game together, the main conflicts in a neighbourhood will be resolved. Within these categories many local projects have general or very specific target groups, e.g. social inclusion of immigrants such as: Somalians (cultural focus); children (age group focus); Muslim female teenagers (gender focus). For example: "SheZone", implemented in Copenhagen, *Denmark*. The target group of the project is Muslim teenage girls, assisted by young female instructors, who are introduced to a physically active social lifestyle in the local environment. The overall challenge is social inclusion and empowerment and the tools and settings are, among others, swimming and public facilities in a non-Muslim oriented society.

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[47]   This section of the report is based mainly on a paper prepared by Mogens Kirkeby for the purpose of this study. The full text is available on: http://www.interculturaldialogue.eu

[48]   (COM(2007) 391), see http://ec.europa.eu/sport/whitepaper/wp_on_sport_en.pdf

The "intercultural learning dimension" is mainly based on non-formal and informal learning settings and processes. In this context, there is a need to qualify the discussion within the learning process of intercultural dialogue through sport. Here, the argument is that it takes more than sport and physical activities to facilitate relevant and valuable intercultural dialogue. It also takes an objective beyond the sport activity, an educative perspective (education by or through sport, Eichberg 2004); and settings where the educative perspective is transformed into action. The goal of *education for sport* is to develop technical competences. This is normally linked to well-defined disciplines of competitive sport. *Education by sports* uses bodily activity instrumentally in order to obtain certain social goals such as ethnic reconciliation, people's health or social integration. *Education through sports* is a way of bodily practice, which creates existential learning between human beings. Popular sport is personal development by bodily encounter, it is "schooling for life" and for creating trust. It is important to stress that these learning processes are very different to campaigns, where simple messages are promoted to a broad audience; the impact of which are very difficult to assess.

Many sports associations do engage in e.g. anti-racism campaigns or youth projects on the individual and pan-European level. As described in the EU White Paper on Sports, they are also to act as a tool to help integrate newcomers as part of a larger social cohesion strategy: "sport promotes a shared sense of belonging and participation and may therefore also be an important tool for the integration of immigrants. It is in this context that making available spaces for sport and supporting sport-related activities is important for allowing immigrants and the host society to interact together in a positive way." While it is true that sport and its settings can provide shared spaces which are more interactive and with less barriers than in other parts of society there is a heavy burden placed on local and voluntary associations to facilitate the integration of migrants.

⊙ **Fabio Cannavaro on Principle Foundations of Sport**

We must remain vigilant against racism and every form of intolerance or racially motivated discrimination. This battle must be fought resolutely and consistently every single day. We should not restrict ourselves to appeals or words, but rather lay down a clear marker through our own conduct...

Civilisation and education must engage in a great struggle that is inspired by the principles of solidarity, fraternity, civilised co-existence and respect. Precisely these principles are the foundations of sport. They are the real and true values that we footballers wish to defend in order to avoid differences with the aim of transforming our society into a multi-ethnic community in every area of social co-existence.

Source: Fabio Cannavaro, Captain of the Italian Team at the 2006 FIFA World Cup, in a statement for the FARE initiative

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As the above message from the FIFA World Cup demonstrates, professional, competitive international sports acts as an important arena for intercultural dialogue due to:

- the multicultural markets in professional sports;
- the media and visibility of sports heros and their countries;
- sports audiences and supporters of professional teams are more often multiracial than not. Some argue that the often racist driven hooliganism is a mirror for the dynamics in society at large and deserve as much attention; and
- professional sportspersons are often compared with artists as to their cosmopolitanism and can be engaged in intercultural work.

While important European and national sports related campaigns against racism have been launched, they should not be seen as exclusive tools for fostering intercultural dialogue in this field.

The paradox involved in the loss of human rights is that such loss coincides with the instant when a person becomes a human being in general — without a profession, without a citizenship, without an opinion, without a deed by which to identify and specify himself.

Hannah Arendt: The Origins of Totalitarianism, New York: 1958

4. A legal environment for intercultural dialogue[49]

The main purpose of this part of the report will be to present information on legal instruments which are relevant for intercultural dialogue ranging from laws addressing individual and collective human rights in general, and discrimination in particular. Examples of other international and national legal provisions will be discussed, including those regulating the use of language in education and through the media.

4.1 Concepts, definitions and challenges

Intercultural dialogue as such is not a legal category that would normally be regulated by national or international law in the strict sense. There are also no standards or rules which would enable us to know what could be considered as intercultural dialogue in legal terms. In addition, legal obligations to promote intercultural dialogue do not exist. The only international document specifically addressing intercultural dialogue is the Council of Europe *Declaration on Intercultural Dialogue and Conflict Prevention*, adopted by the European Ministers responsible for Cultural Affairs, Opatija (Croatia), 22 October 2003. As a *declaration* it provides a kind of obliging authority with regard to the interpretation of other salient legal principles. Although not binding like ratified Conventions, member states may accept declarations as de facto binding rules which could then influence the development of national laws and practices.

Human rights provide a legal context for intercultural dialogue

While intercultural dialogue is not directly legally regulated, there are legal frameworks outlining specific individual and groups rights, obligations or relationships which are relevant[50]; especially those frameworks on human rights. One can argue that when a person

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[49] Most parts of this chapter are based on texts prepared by project expert Vesna Copic

[50] For example, the text of the Declaration on Intercultural Dialogue and Conflict Prevention builds on a number of texts adopted by the Council of Europe or by other international organisations, including:
- the Convention for the Protection of Human Rights and Fundamental Freedoms (particularly Articles 9, 10, 11 and 14) (Rome, 4 November 1950), hereafter referred to as the European Convention on Human Rights,
- the Council of Europe's European Cultural Convention (Paris, 19 December 1954),
- the European Charter for Regional or Minority Languages (Strasbourg, 5 November 1992),
- the Framework Convention for the Protection of National Minorities (Strasbourg, 1 February 1995),
- the European Social Charter (Turin, 18 October 1961, revised 3 May 1996),
- the Council of Europe Declaration on Cultural Diversity (adopted by the Committee of Ministers on 7 December 2000),
- the Final Declaration of the 3rd Ministerial Conference on the culture of francophonie (Cotonou, 15 June 2001),
- the Olympic Charter, last updated September 1, 2004,
- the Unesco Universal Declaration on Cultural Diversity (Paris, 2 November 2001).

is not only acknowledged, but also guaranteed freedom, safety, equality, dignity, etc, the conditions for intercultural dialogue emerge. Therefore, a brief elaboration of the system of and debates around human rights can be of value in the context of this study. First, a few important clarifications as to the status connected with different rights need to be made:

- *Political or citizens rights* are connected with a "status activus", which enables individual political activity and inclusion. They are reserved for those persons which possess the citizenship of a certain country, that is: as a rule they don't apply to foreigners;

- *Social rights* have a "status positivus"; they enable an individual to act as part of a society;

- *Human (or "liberal") rights* refer to a "status negativus", which guarantees an individual the sphere of freedom in a sovereign domain, into which the state has no right to interfere.

Human rights are fundamental rights, out of which a variety of other rights is derived. They are also absolute rights which mean that they cannot be limited or interfered with in any other way than by the same rights of others or by the Constitution. Absolute rights impose obligations on all legal bodies, while, relative rights impose obligations only on some.

Are human rights simply created by the social or legal system (the positivist viewpoint), or could they be based on some external source, such as a deity, or the nature of human beings (the natural law approach)? The division between *freedoms* and *rights* is derived from the rationalistic distinction between natural law and the state as a consequence of a societal contract. In this context, freedoms are a *legal status*, which guarantees an individual legal security of basic values (life, personal freedom, dignity, privacy, etc.) against a state. In contrast, human rights refer to the *legal relationship* between an individual and a state, in which case the individual is independent of the state, which guarantees him or her legal possibilities through the administration of public matters.

Similar to this distinction is a dilemma concerning two different approaches to rights, namely the negative and the positive approach. Political and civil rights have the status of the so-called *negative rights*, which means that the state authority cannot interfere with them and a violation can, in most cases, be brought to court. On the contrary, economic, social and cultural rights have the status of the so-called *positive rights,* which means the state is expected to enable their execution. However, these rights cannot be brought before a court. They are not guaranteed and are rather goals that can, at best, only be achieved progressively.

One of the most important questions for intercultural dialogue is the question of the *universal nature* of human rights. Obviously, fundamental tensions exist between the desire to establish universal rights and the affirmation of cultural differences, which seems to negate the possibility of finding common ground on which to base such rights. This tension is further complicated by demands of different groups and their value based interpretation of certain freedoms. Rather than seeing the universalist and cultural relativist approaches as alternatives, one could try to concentrate on similarities, using a method of creative interchange in the search for, and agreement on, intercultural clarifications of rights and freedoms. *In this regard, ICD turns into an important communicative strategy also in the legal field.* For example, in the case of religion, such tensions could be resolved by using the "golden rule" of mutual recognition of individual dignity and respect as common ground for action.

> **The "Golden Rule" - a basis for dialogue?**
>
> Most societies share an idea of justice which is expressed in the reciprocity principle of the famous "Golden Rule". The Golden Rule refers to an intuition which can be found in all major world religions. It holds that only those rules can claim to be just which do not impose on any other person more serious restrictions of freedom than one would be willing to accept for one's self. It is true that every culture and society differs with regard to the specific interpretations that reciprocity entails when applied to specific circumstances. That should not redirect our attention, however, from the fact that there obviously is some basic common normative intuition which is shared across many cultures and times…Real-world supranational integration must be understood as a long-term learning process which may lead to something that could be identified with a constitutionalisation of effective justificatory discourses.
>
> Source: Neyer, Jürgen: *Supranationality and Transnational Justice.* European University Viadrina, 2007.

Individual vs. collective rights

Another important issue in debates on fundamental human rights is the distinction between *individual and collective rights.* In the past, the democratisation processes in the Western countries aspired to establish the primacy of individual rights, while Eastern and developing countries emphasised collective elements of human rights, seeing in collective rights of a particular community (mainly minorities) a chance for their members to assert their own individual rights. The tension between concepts of individual and collective rights derives from the fear that individuals often subject themselves to collective values even at the price of their own individuality. In some situations, the concept of promoting the interests of a particular group – for example, one which has suffered in the past – means that the rights of the individual could be subordinated to the needs of the group. The "tyranny of majority" is still tyranny even if exercised by a group over one of its members. Collectivism with strict borders can also contribute to closed or "parallel" societies that do not take account of multiple identities of second or third generation immigrants and are not interested in interaction across cultural boundaries. Despite these problems, special group rights for ethnic or national, linguistic and religious minorities remain essential for a group to challenge oppression. A first step into that direction was taken by the International Convention on Elimination of All Forms of Racial Discrimination in 1966. For example, the fourth point of *Article 1* states:

> *Special measures taken for the sole purpose of securing adequate advancement of certain racial or ethnic groups or individuals requiring such protection as may be necessary in order to ensure such groups or individuals equal enjoyment or exercise of human rights and fundamental freedoms shall not be deemed racial discrimination, provided, however, that such measures do not, as a consequence, lead to the maintenance of separate rights for different racial groups and that they shall not be continued after the objectives for which they were taken have been achieved.*

The second paragraph of *Article 2* reads:

> *States Parties shall, when the circumstances so warrant, take, in the social, economic, cultural and other fields, special and concrete measures to ensure the adequate development and protection of certain racial groups or individuals belonging to them, for the purpose of guaranteeing them the full and equal enjoyment of human rights and fundamental freedoms. These measures shall in no case entail as a consequence the maintenance of unequal or separate rights for different racial groups after the objectives for which they were taken have been achieved.*

While cultural rights (as collective rights) are closer to the concept of multiculturalism, the recognition of cultural diversity is grounded in the human rights concept based on rights of individuals.[51] If cultural diversity represents the foundations of intercultural dialogue, then individual rights need to be given a stronger position than collective rights in ICD contexts. When examining the provisions for individual rights in the EU Charter of Fundamental Rights[52], we find several provisions which are relevant for intercultural dialogue such as:

- right to the integrity of the person;

- freedom of thought, conscience and religion;

- freedom of expression and information;

- freedom of arts and sciences;

- right to marry and right to found a family;

- right to education;

- respect for private and family life;

- non-discrimination;

- cultural, religious and linguistic diversity;

- equality between men and women; and

- presumption of innocence and right of difference.

There are many other provisions of the Charter addressing individual rights which are not necessarily relevant for intercultural dialogue such as those referring to consumer, data or environmental protection.

Note: international law and its interpretations do not give any definite clue how to solve the quid pro quo between collective and sub-collective individual rights. In concrete terms: the collective rights of a group are formulated to be conditional to the observance of some general obligations by its sub-groups and individuals. The non-observance by the latter causes cancellation of certain collective rights. This has been de facto the case in the "war against terrorism" which has also led to restrictions on the civil rights of majority groups. Much of the on-going ICD – and also its failures – ensues from this dilemma.

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[51] Cultural rights as separate rights appear only in connection with collective rights or rights of different groups such as minorities, children, and disabled people. In this regard, they provide a legal framework for multiculturalism. According to the final conclusion of a working group of the Council of Europe, which was mandated to study the possibility to recognise cultural rights as a separate form of (human) rights, individual cultural rights should not be considered as a specific form of human rights. Instead, cultural rights are to be understood as being embedded in the concept of human rights itself, as a cultural dimension or an intrinsic crucial element of human rights (Council of Europe. *Cultural Rights at the Council of Europe (1949–1979)*, Strasbourg).

[52] For a general classification of such rights and values, see also Eide 1989.

4.2   International legal instruments

According to the core definition developed for the study, intercultural dialogue is a process that comprises *an open and respectful exchange between individuals, groups and organisations with different cultural backgrounds or worldviews.* A process of this type can only take place in a climate and environment where differing views could be voiced openly, without fear. When human communication is blocked because of fear of retaliation, be it on the part of the state or of members of the majority population, or when there is no public or media space available where such exchanges could take place, intercultural dialogue is at risk of becoming "words without meaning".

While legal frameworks can be seen as *instruments of protection* for individuals belonging to minority groups, including the prevention of discriminatory communication ("hate speech"), intercultural dialogue could, in return, be seen as a *means of promoting or enforcing human rights*, since respect- and peaceful communicative interaction can foster a climate of understanding or at least tolerance, which is also beneficial to the acceptance of cultural difference. International conventions and similar binding legal instruments can positively contribute and help to secure this type of interaction. Therefore, it is deemed useful to shortly discuss their scope and limits.

In the text of the recent UNESCO *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*, to which the European Union as a whole has subscribed, the aim of fostering diversity has led to a new interpretation of "cultural rights". Article 2 of the Convention identifies cultural rights as *freedom of expression, information and communication*, and the ability of individuals to freely *choose cultural expressions.* The Convention thus underlines the core conditions for cultural diversity as *free access to the media*, and *the role of education* not only as general "mainstream" education but also as an expansion of students' ability to understand and make comparative choices with regard to their own culture and other cultures. *Free access to the media* and the opening up of multicultural perspectives in education are also considered conditions for the maintenance of intercultural dialogue. Targeted initiatives such as special media channels for minorities or mother-tongue language learning are usually needed.

In all EU countries and in most other European countries *international conventions and agreements* and national legislation provide the legislative frame for the protection of human rights and the prevention of discrimination on the basis of cultural background. In many cases, there exists special legislation to protect the rights of recognised national minorities, as well as those addressing larger groups of immigrants or refugees (see Annex 4). Except for language rights, special *cultural rights* are usually not legally defined: minorities, migrants and refugees enjoy – at least in principle – the same universal *human rights* as defined in international conventions and agreement. Conventions are also a main source for provisions on *non-discrimination* and guaranteed *civic rights.* As a rule, national immigration legislation and welfare, social and employment policies pertaining to "non-nationals" or minorities are to be harmonised with these international legal instruments – but, only if a state has ratified them. As Table 3 demonstrates, this is not always the case.

Table 3: Ratification Status of Selected Human and Civil Rights Conventions Relating to Migrants and Minorities in 34 Countries

(**X** = Country has ratified, or acceded to, the Convention/Protocol; **XR** = Country has ratified the Convention/Protocol with reservations and important declarations or specifications defining or limiting the scope of its application. Excerpts of these positions can be found – together with the official text of the convention – on the website http://www.interculturaldialogue.eu); **–** = Country has not ratified the instrument)

	AT	BE	BG	CH	CY	CZ	DE	DK	EE	ES	FI	FR	GR	HR	HU	IE	IS	IT	LI	LT	LU	LV	MK	MT	NL	NO	PL	PT	RO	SE	SI	SK	TR	UK
UNITED NATIONS (HCHR, ILO, UNESCO etc.):																																		
CERD 1966	XR	XR	X	XR	X	X	XR	X	X	XR	XR	XR	X	X	X	XR	XR	XR	XR	X	XR	X	XR	XR	X	XR	X	XR	X	XR	XR	XR	X	XR
CRC 1989	XR	XR	X	XR	X	X	XR	XR	X	XR	X	XR	X	XR	X	XR	X	X	XR	X	XR	X	X	X	XR	X	XR	X	XR	X	X	X	X	XR	X
CSR 1951+Prot.	XR	XR	X	X	XR	X	XR	XR	X	XR	XR	XR	XR	X	X	XR	X	X	XR	X	XR	XR	X	XR	X	XR	XR	X	X	XR	X	X	XR	XR
CSSP 1954	–	X	–	X	–	X	XR	XR	–	XR	XR	–	XR	XR	–	XR	XR	–	XR	X	XR	XR	–	XR	X	–	–	X	X	X	SI X	XR	XR	XR
ICCPR 1966	XR	XR	X	XR	X	X	XR	X	X	X	X	XR	X	X	X	XR	XR	X	XR	XR	XR	XR	X	XR	X	XR	XR	XR	X	X	X	X	XR	XR
ICCPR Prot.	XR	X	X	–	X	X	XR	XR	X	XR	X	XR	X	X	X	XR	X	XR	XR	X	X	X	X	XR	X	X	XR	X	XR	XR	XR	XR	X	–
ICESCR 1966	X	XR	X	X	X	X	X	X	X	XR	X	X	X	X	X	XR	X	X	XR	X	X	X	X	XR	XR	XR	X	X	X	X	X	X	XR	XR
ICRMW 1990	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	XR	–
ILO-Conv. #143	–	–	–	X	–	–	–	–	–	–	–	–	–	–	–	–	–	X	–	–	–	–	–	X	–	X	–	X	–	X	X	–	–	–
ILO-Conv. #169	–	–	–	–	–	–	–	X	–	X	–	–	–	–	–	–	–	–	–	–	–	–	–	–	X	X	–	–	–	–	–	–	–	–
UNESCO 2005	X	–	X	–	X	–	X	X	X	X	X	X	X	X	X	–	X	–	X	–	X	X	X	X	X	–	X	X	X	X	X	X	–	X
COUNCIL OF EUROPE:																																		
ECHR 1950	XR	X	X	X	X	XR	X	X	XR	XR	XR	XR	X	XR	X	XR	X	XR	X	X	X	X	XR	X	X	X	XR	X	X	XR	X	X	X	X
ECHR Prot. #4	XR	X	X	–	XR	X	X	X	X	–	X	X	–	X	X	X	X	X	X	X	X	X	X	XR	X	X	X	X	X	X	X	X	–	–
ECRML 1992	X	–	–	X	X	X	X	X	–	X	X	–	–	X	X	–	–	–	X	–	X	–	–	–	X	X	–	–	X	X	X	X	–	X
FCPNM 1995	XR	–	XR	XR	X	X	XR	XR	XR	X	X	–	–	X	X	X	–	X	XR	X	–	XR	XR	XR	XR	X	XR	X	X	XR	XR	X	–	X
RESC 1996	–	XR	XR	–	XR	–	–	–	XR	–	XR	X	–	–	–	XR	–	XR	–	XR	–	–	–	XR	XR	XR	–	XR	XR	XR	XR	XR	–	XR	–

Country Codes: AT = Austria; BE = Belgium; BG =Bulgaria; CH = Switzerland; CY = Cyprus; CZ = Czech Republic; DE = Germany; DK = Denmark; EE = Estonia; ES = Spain; FI = Finland; FR = France; GR = Greece; HR = Croatia; HU = Hungary; IE = Ireland; IS = Iceland; IT = Italy; LI = Liechtenstein; LT = Lithuania; LU = Luxemburg; LV = Latvia; MK = Macedonia; MT = Malta; NL = Netherlands; NO = Norway; PL = Poland; PT = Portugal; RO = Romania; SE = Sweden; SI = Slovenia; SK = Slovakia; TR = Turkey; UK = United Kingdom;

INTERNATIONAL LEGAL INSTRUMENTS:

United Nations:
CERD - International Convention on the Elimination of All Forms of Racial Discrimination, 7 Mar 1966
CRC – Convention on the Rights of the Child, 20 Nov 1989
CSR - Convention Relating to the Status of Refugees, 28 Jul 1951 with Protocol Relating to the Status of Refugees, 31 Jan 1967
CSSP - Convention Relating to the Status of Stateless Persons, 28 Sep 1954 (Austria has ratified the 1961 Convention on the Reduction of Statelessness)
ICCPR - International Covenant on Civil and Political Rights, 16 Dec 1966
ICCPR - Optional Protocol to the International Covenant on Civil and Political Rights, 16 Dec 1966
ICESCR - International Covenant on Economic, Social and Cultural Rights, 16 Dec 1966
ICRMW - International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 18 Dec 1990
ILO-Convention (No. 143) concerning Abusive Conditions and Equality of Opportunity and Treatment of Migrant Workers, 24 Jun 1975 (Note: ILO Conventions can only be ratified without reservations)
ILO-Indigenous and Tribal Peoples Convention (No. 169), 5 Sep 1991 (Note: ILO Conventions can only be ratified without reservations)
UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, Paris, 20 October 2005.

Council of Europe:
ECHR - Convention for the Protection of Human Rights and Fundamental Freedoms, 4 Nov 1950
ECHR - Protocol No. 4 to the Convention for the Protection of Human Rights and Fundamental Freedoms (Freedom of Movement etc.), 16 Sep 1963
ECRML - European Charter for Regional or Minority Languages, 5 Nov 1992 NOTE: Most countries have declared specific languages of (mostly "traditional") minorities and the scope of promotion accorded to them– see the background document on the project website; additional countries, e.g. France, have only signed the Convention and seem reluctant to concede official status or rights to their regional minority languages.
FCPNM - Framework Convention for the Protection of National Minorities, 1 Feb 1995. (Reservations/Declarations concern, in most cases, the Minorities accepted as such with regard to the provisions of this Convention).
RESC - Revised European Social Charter, 3 May 1996. (all signatory countries added declarations listing every single Article they feel bound to, with the exception of France "considering itself bound by all the articles…").

Compiled by the ERICarts Institute, 2007; Main Sources: Office of the United Nations High Commissioners for Human Rights (OHCHR) and for Refugees (UNHCR); Treaty Office of the Council of Europe

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The particularly low ratification rate of the ILO conventions on the rights of migrant workers and indigenous people is sometimes attributed to the fact that the ILO does not allow reservations by governments. Such reservations are a frequently used tool of adjusting international law to national needs or traditions; for example, some of the special provisions or protective measures could be granted only to officially recognised national minorities. This could mean that the Roma are recognised and enjoy special protection in one country, but not in another.

Due to the very fact that there are different legislative frames for recognised national minorities and for "newcomer" migrant and refugee populations, the authorities implementing this legislation are varied and we cannot speak about coherent positions pertaining to the enhancement of intercultural dialogue via international conventions.

There are, however, some international legal instruments which address minorities more specifically. As an example, we could refer to Article 6 of of the Council of Europe *Framework Convention for the Protection of National Minorities*. This Article stresses a spirit of tolerance and intercultural dialogue and points to the importance of the signatory states' promoting mutual respect, understanding and co-operation among all inhabitants in areas where national minorities live. It is important to note that the Framework Convention contains no definition of "national minority". This pragmatic omission reflects the weakness of the international community to arrive at a definition capable of mustering general support. In most cases, the declarations and specifications made by the signatory states mention only traditional minorities; for example, *Latvia* declares that the Framework Convention, applies only to "citizens of Latvia who differ from Latvians in terms of their culture, religion or language, who have traditionally lived in Latvia for generations and consider themselves to belong to the State and society of *Latvia*, who wish to preserve and develop their culture, religion or language" – which would not include a large number of persons who were born in other parts of the former Soviet Union. A similar declaration made by *Luxembourg* would exclude the large minority of *Portuguese* immigrants; however, the latter enjoy, as EU citizens, a much better legal status as would be the case with Russians or stateless people in Latvia. Indeed, the main strength of the Convention can be seen in its established monitoring mechanisms. Article 25 binds the signatory states to submit a report to the Council of Europe containing information on legislative and other measures taken to address the principles set out in the Convention. The fields of education, culture and the media are specifically mentioned, since they are considered relevant to the achievement of these aims. In this regard, the Convention relates very much to other substantive issues such as media and language regulation.

⊙ Minorities and the Nation-State

The convention's essential problem lies in the fact that it builds upon the foundation of the Western European states' concepts of the nation-state. But even in the second half of the 20th century, Western Europe did not succeed in questioning the concept of the nation-state and committing the modern state to a policy of diversity regarding issues of ethnicity. This is evident even in the language used. Whereas Switzerland, as one of the few multinational European states, speaks of communities of language and culture in its legislation, the concept of the national minority is a by-product of the idea of the nation-state. In addition, it comprises only the communities separated from their cultural motherlands by mostly artificial borders, but not the indigenous peoples such as the Romansh people and the Catalans who have no state of their own.

Source: From an essay of Romedi Arquint, former President of the Federal Union of European Nationalities, written at the occasion of the 10th anniversary of the Framework Convention for the Protection of National Minorities in Neue Zürcher Zeitung, 4. February 2008

Many different national interpretations and barriers exist as to the implementation of such conventions, as can be demonstrated with e.g. the opposition of *France* to affirmative action in favour of cultural and linguistic minorities. This has brought the country into conflict with standards set in different European and international conventions. As explained by Dominique Breillat (2001) with the example of the *European Charter for Regional or Minority Languages* of the Council of Europe, the refusal to officially recognise linguistic diversity on the French territory dates back to the times of the French Revolution and even further. Over the past 15 years there have been some unsuccessful political moves towards a compromise, including the acceptance of parts of this Charter. These were, however, dismissed by the Constitutional Council on the basis of a 1992 amendment of the French Constitution stipulating that "the Language of the Republic shall be French".

4.3 European Union instruments influencing national policies and legislation on non discrimination

In December 2000 in Nice, the European Parliament, Council and Commission proclaimed a *Charter of Fundamental Rights* (2000 / C 364/01). The Preamble states:

> *The peoples of Europe, in creating an ever closer union among them, are resolved to share a peaceful future based on common values.*
> *Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity...*
> *The Union contributes to the preservation and to the development of these common values while respecting the diversity of the cultures and traditions of the peoples of Europe as well as the national identities of the Member States and the organisation of their public authorities at national, regional and local levels...*
> *To this end, it is necessary to strengthen the protection of fundamental rights in the light of changes in society, social progress and scientific and technological developments by making those rights more visible in a Charter...*

The main aim of the Charter is to highlight the Union's respect for the principle of democracy, for human rights and fundamental freedoms. This is not a new commitment, but the Charter reaffirms it in a very precise manner. As regards the rights of minorities and intercultural dialogue, the parts of the Charter dealing with *equality* (e.g. non-discrimination and cultural, religious and linguistic diversity) and *freedoms* (e.g. freedom of thought, conscience and religion) are of particular importance.

In September 2002, the Commission set up a network of independent experts on fundamental rights, to monitor how those listed in the Charter are being applied at both Member State and European levels. It produces an annual written report of its findings and organises meetings with the Commission and the European Parliament.

In the past, the focus of EU action in the field of non-discrimination was on preventing discrimination on the grounds of nationality and gender. In 1997, however, the Member States unanimously approved the *Treaty of Amsterdam*. Article 13 of this Treaty granted the Community new powers to combat discrimination on the grounds of sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation. This Treaty paved the way for action and, in particular, for two anti-discrimination directives, the *Racial Equality Directive* (2000/43/EC), and the *Employment Equality Directive* (2000/78/EC). Council Directive 2000/43/EC implements the principle of equal treatment between persons irrespective of racial or ethnic origin and also foresees positive action measures to be taken in order to ensure equality in practice, as well as judicial or administrative procedures to give victims of

discrimination a right to make a complaint. Council Directive 2000/78/EC establishes a general framework for equal treatment in employment and occupation. Within a certain time-frame, the principles and measures of such directives have to be implemented into the laws of the Member States. In this case, it is the DG Employment, Social Affairs and Equal Opportunities of the European Commission which monitors the progress of this implementation.

The EU has also been active in supporting the monitoring of and further research on discrimination. In March 2007, the Vienna-based European Monitoring Centre on Racism and Xenophobia (EUMC) became the EU Fundamental Rights Agency (FRA). Its tasks include research on racism, xenophobia, Islamophobia and anti-Semitism in the EU member states as well as the monitoring of national measures and European action taken in this context.

Independent research bodies and NGOs also play an irreplaceable role in the monitoring of the implementation of anti discrimination legislation. As can be seen in the next Chapter of this Report, their evaluation of national or local practices can help provide a realistic picture of the situation and may also contribute to greater public awareness of remaining deficits.

4.4   National legal instruments and practices

As stated above, country-specific information on national laws which relate directly to intercultural dialogue are not to be found. However, legal standards and obligations of international conventions or of EU directives have contributed to the shaping of main strategies and programmes aiming at dialogue or reconciliation. This does not rule out that there exist challenges to the implementation of human, civic and minority rights in many European countries, as will be demonstrated with some examples in this section.

Legal instruments and bodies to fight against discrimination

According to a study mapping national legislative measures and their impact on tackling discrimination on the grounds of sex, religion and belief, the majority of Member States "go well beyond current EC requirements and provide legal protection" against discrimination on relevant grounds beyond employment to cover social protection, social advantages, education, goods and services including housing. A number of countries prohibit discrimination in other areas such as advertising, broadcasting, police action, access to and participation in public life in general, all areas of social life, the treatment of prisoners etc. However, the variety between the countries as to the degree, as well as the nature, of such a protection seems to be quite extensive.

On the other hand, there are still considerable gaps in many EU countries concerning the translation of the *Racial Equality Directive* (2000/43/EC) and *Employment Equality Directive* (2000/78/EC) into reality, as has recently been pointed out by the *European Network of Legal Experts in the Non-Discrimination Field* (2006). A number of different methods can be identified among the Member States but on the whole, "protection against the discrimination on any of the Directives' grounds in the Member States is not conditional on nationality, citizenship or residence status". In a press release of 27 June 2007, the European Commission went even a step further by declaring that 14 member states had failed to properly transpose the Racial Equality Directive banning discrimination on the grounds of race or ethnic origin into national legislation. Among the deficits noted by the Commission were a lack of or incorrect definitions, the exclusion of certain sectors or exceptions that are broader than allowed by the Directive. Infringement procedures were expected to be taken against *Spain,*

Sweden, Czech Republic, Estonia, France, Ireland, United Kingdom, Greece, Italy, Latvia, Poland, Portugal, Slovenia and *Slovakia*.

In its 2006 Annual Report, the *European Network against Racism - ENAR* (Houtzager 2006) underlined that the shift in the burden of proof (i.e. the responsibility to produce sufficient evidence for discrimination) from the claimant to the respondent is a key tool for facilitating successful cases against discrimination. Racial discrimination can be very difficult to prove and for this reason, both Directives introduced specific provisions with regard to easing the burden of proof in racial equality cases. However, its usage in national legislation is, according to a study of ENAR, very often problematic: "There are concerns that, in some cases, the objective of the Directive is not being achieved, and that the shift of the burden of proof is not benefiting the victims of discrimination". Although the examination took only six countries into account, the overall observation in the Annual Report comes to the conclusion that this mechanism is "under-used".

In most of the EU member states, a *specialised body for the promotion of equal treatment* according to Article 13 of the Racial Equality Directive has been established; its purpose is to contribute positively to the effectiveness of anti-discrimination legislation (EUMC Annual Report 2006). In some countries, these bodies may also have the right to provide legal assistance to the victims of discrimination (e.g. in *Belgium, Ireland, Latvia, Hungary, Austria, Slovakia, Finland* and the *UK*) or to go beyond the minimum standard of the Directive. In some countries, e.g. in *Denmark* or *Lithuania*, special Ombudspersons for equal opportunities are ports of call for individuals in need of assistance. In other member states no specialised body had been designated by the end of 2005, although the date of transposition expired on 19 July 2003. In *Poland*, an already designated body ceased to exist in 2005, but could be reinstalled after the 2007 national elections.

There are, however, questions about the effective use of such bodies to fight against racial discrimination. For example, in France, the High authority to fight against all forms of discrimination and for equality registered 237 complaints for the period from January to September 2005; however, only some of these complaints actually dealt with issues of racial equality. From forty complaints received by the Slovenian Advocate for the Principle of Equal Treatment in 2005, only one was deemed to be based on ethnicity and race. In its most recent 2007 "Report on Racism and Xenophobia in the Member States of the EU", the now *Fundamental Rights Agency* (FRA) of the EU came to the conclusion that a "low number of recorded complaints in some Member States, despite NGO reports and independent research surveys pointing to the existence of ethnic discrimination in these countries, could indicate a lack of awareness of the existence and functioning of these specialised bodies." *Estonia, Greece, Latvia, Lithuania* and *Slovenia* are particularly mentioned, in that respect.

The 2007 FRA report also observed the quality of *official criminal justice data collection mechanisms* on racist crime/violence needs to be improved. In the period of 2005/2006, only *Finland* and the *UK* provided what the FRA called a "comprehensive" recording of such incidents, while in *Bulgaria, Estonia, Latvia, Lithuania, Luxembourg, Hungary, Malta, the Netherlands, Romania* and *Slovenia* the official reporting was considered to be of "limited" scope and in *Greece, Spain, Italy, Cyprus* and *Portugal* practically non-existent.

Of course, the existing reporting differences need to be taken into account in attempts to make *country comparisons regarding racist incidents, complaints or criminal offences*. As pointed out by the FRA in its latest Report, a comparison of absolute figures should be avoided for methodological reasons – however, it is possible to follow up on trends in individual countries. As can be seen from the data presented in Annex 6:

- *recent annual increases* in racist crimes or recorded incidents were particularly high with +20% and more in *Denmark* (+163%), *Slovakia, Poland, Austria* and *Finland*;

- seen over a longer period, the *mean average increase of such cases between the years 2000 and 2005 or 2006* were highest in *Denmark, Slovakia, France, Scotland* and *Ireland*, while a (relatively small) reduction was recorded in the *Czech Republic*, in *Sweden* and in *Austria*.

Country studies[53] of the *European Commission against Racism and Intolerance (ECRI)*, an independent group of experts of the Council of Europe, noted a particular problem regarding the situation of "stateless persons" in *Estonia* and *Latvia* and that of Roma in different Central and Eastern European countries. It is still an open question whether the new emphasis on individual rights in these countries could, on the longer run, lead to a deterioration of protection standards for traditional minorities. At present, almost the opposite seems to be the case, be it because of political requirements in the context EU enlargement, be it because of closer regional co-operation or be it because of a hope for reciprocal treatment by neighbouring countries, e.g. in *Hungary*. The task of evaluating the implementation of such standards and, where needed, newly developing measures on the protection of the rights of all citizens and non-citizens living anywhere in Europe remains, nevertheless, an important point on political and legal agendas.

The role of *positive action* is another ambivalent question, if not a controversial issue, in the national context. If there exists a problem of deeply engrained structural discrimination, such as a deep-seated legacy of racial segregation, then equal treatment with regard to sex, ethnicity, etc. (e.g. Article 141 (4) EC) will hardly be achieved in practice. In academic literature the distinction between formal equality and substantive equality has been introduced to advocate compensatory measures aimed at redressing the effects of past disadvantages with undiminished implications in the present. Countries report a range of different terms in this respect, such as positive action, affirmative action, preferential treatment and, finally, positive discrimination, which have different meanings in different countries (European Commission: *Putting Equality into Practice* 2007) and go so far to include, for example, separate political representation in Parliaments. Gender equality and disability are two areas of discrimination where Member States have been willing to experiment with such compensatory measures. The rise of individualism, including the focus on individual rights, influenced the desire to introduce measures providing automatic advantages. They range from different supportive or promotional schemes such as: special recruitment activities within disadvantaged neighbourhoods; gender quotas; educational assistants to help Roma peoples, etc. Such measures try to stimulate change and do not unconditionally imply absolute preferences. Most Member States provide positive action measures in line with the Racial Equality Directive (2000/43/EC) and Employment Equality Directive (2000/78/EC) to prevent or compensate for disadvantages linked to discrimination.

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[53] http://www.coe.int/t/e/human_rights/ecri/1-ecri/2-Country-by-country_approach/

> **▤ Statistics for positive action: more than a tool, a duty**
>
> Statistical evidence can play a key role in establishing the existence of systemic or indirect discrimination. Social science research and analysis of discrimination cases build a body of knowledge which can help demonstrate the structural nature of discrimination.
>
> A further role is to assess procedures and practices applied by bodies involved with equality policy. Statistical monitoring subjects systems to continuous inspection of their effects. Scoreboards make it possible to identify suspect differentials and to undertake appropriate, targeted and in-depth inspection. Data can help assess results and set goals. When equality programmes set quantitative targets – for example for the representation of a certain group over a number of years – statistics make it possible to measure progress. Hard data constitutes valuable legal evidence. Case law shows that recourse to statistics is useful at two levels in lawsuits: to frame a sociological context for the court to assess the credibility of the plaintiff's case, and to prove the occurrence of discrimination.
>
> Statistics are extensively produced for gender mainstreaming but are scarce and considered controversial by some for ethnic and racial monitoring. For different reasons many EU Member States are reluctant to collect ethnic and racial statistics. The main objections are political and legal. The political aspect is that statistics might reinforce the racialisation of European societies. The legal consideration is that data protection laws can consider ethnic and racial data as sensitive.
>
> The Racial Equality and the Employment Equality Directives do not include an obligation to collect data for positive action, so there is no Europe-wide legal incentive for a mandatory monitoring system. Without this, positive action is like a car without petrol.
>
> Source: Simon, Patrick: *Putting Equality into Practice - What role for positive action?* French National Institute of Demographic Studies (INED), 2007

There is an obvious, permanent danger, that laws act as an end in themselves and not as a means to achieve substantial goals. The above mentioned comparative study of ENAR stressed a need across the EU to go beyond the formal acceptance of European and international legal standards, the most pressing issue being "the proper application of national anti-discrimination laws and the active enforcement of rights in practice". In this regard, the idea to introduce equality plans with specific obligations, including training, awareness raising, monitoring, setting equality standards etc. is gaining importance (European Network of Legal Experts in the Non-Discrimination Field 2007). For example, the *UK* has created a national specialised body, which is to act as a mechanism for enforcing equality and preventing discrimination in carrying out all the functions of public authorities. The shift from a passive to an active position can also be observed in the decision of the Government of *Finland* to start a process of assessment of domestic equality legislation in order to see what measures have been effective and where further reforms would be needed.

Human rights related legislative developments and trends

Some of the recent developments of relevance to intercultural dialogue are:

Immigration requirements: Recent legislation restricts the right of migrants or their family members to enter the country, foresees new rules concerning their treatment on entering a country and makes it more difficult to ascertain their legal status. In that sense, several Member States of the EU have recently enacted new Immigration or Aliens Acts (European Migration Network 2006). Legislative developments include: immigration management; the definition of gates of entry; new forms of border control; revised policies for refugee protection or repulsion, for granting asylum, citizenship and naturalisation, or for integration and settlement. Frequently, those seeking naturalisation are expected to demonstrate a sense of belonging to the majority society by speaking the main language, knowing the country's history etc. New naturalisation requirements show a clear tendency towards social cohesion and integration, i.e. a concept which may differ from an understanding of culturally diverse societies, even if the term "intercultural dialogue" is still used, in these contexts.

Anti-terrorism: a number of countries have recently introduced new policies to: establish or plan the use of video surveillance, make biometric checks, intercept electronic communications, introduce computerised databases holding data files on larger parts of the population, abandon normal procedures in cases of terrorist offences in criminal procedures, create provisions for expulsion and deportation of "suspect" foreigners etc. These were adopted in the period between 2006-2007 in the *UK, Germany, Sweden, Spain, Italy, the Netherlands, Greece* etc. Such measures are sometimes criticised for furthering Islamophobia and subsequent discrimination (Al-Hassani 2006).

Religious symbols: legislation or recent judicial action banning such symbols from schools and other public institutions and/or establishing specific "dress codes" point into the same direction as assimilation, raising pressure on migrants to manifest belonging to the majority culture, even if they are often based on more traditional laicistic concepts for the organisation of the state and society (e.g. in *France, Germany, Belgium, Turkey*).

Blasphemy and freedom of expression: One of the largest debates is on the legal interpretation of and responsibility for freedom of expression. The 2006 controversy around the publication of cartoons depicting the Prophet Muhammad in *Danish* newspapers can serve as a reminder of the old problem of competition between different human rights, in this case between the freedom of expression and the protection of religious beliefs which are constitutionally guaranteed. This issue also gave a new dimension to the discussion on legal or political action against "hate speech", as evidenced in statements made by international leaders, including from the EU and the UN. On the other hand, there are strong voices which underline that existing legislation will do and that new specific legislation for the protection of religious beliefs could seriously limit the freedom of expression. Some of them even come from representatives of churches (see text box).

⊙ Belgian Bishops: Advertising in "poor taste"

"In recent memory, a comic has never been reprimanded by the bishops, even if cartoons or comedy sketches would offend the sensibilities of believers. There is freedom of expression in our democratic societies and a right to express humour. We defend this freedom, even though it does not immunize us against poor taste", declared Eric de Beukelaer, spokesman of the Belgian Bishops' Conference, in response to an advertising campaign adopted by Plug TV in which a laidback Christ appears amid semi-naked models. "In democratic societies - continued de Beukelaer - blasphemy is not an offence that can be pursued at the judicial level. And it's a right that should be so. However, a minimum of respect for the beliefs of others is needed. Blaspheming what is sacred to others for no other reason that making fun and causing provocation, is not worthy of a society that aspires to be pluralist and multicultural."

Source: SIR - Religious information service, No. 62/63, 2007

The position against the introduction of legislation to criminalise blasphemy is based on the conviction that "restrictions on freedom of information and expression should be seen as a truly exceptional measure, one which needs to be decided upon through democratic means, and justified as a matter of absolute necessity for which new specific legislation on blasphemy is not needed". [54] The *International Covenant on Civil and Political Rights* carefully defines the term[55] and it is up to the courts to handle borderline cases and to find a balance between freedom of expression and the desire to respect religion. Similarly, Article 22a of the Directive 89/552/EEC, in the current version of Directive 97/36/EC states that: "Member

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[54] From an article of Thomas Hammarberg, Commisioner for Human Rights of the Council of Europe, in New Europe, July 1-7, 2007.

[55] Hate speech is defined as "advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility and violence."

States shall ensure that broadcasts do not contain any incitement to hatred on grounds of race, sex, religion or nationality". This was criticised by a EU Network of independent experts on fundamental rights for not going far enough (De Schutter 2006).

Protection of national values: Another type of legislation that could, and sometimes does, interfere with freedom of expression and open dialogue deals with the protection of core national values or of the nation and the state as a whole. The most frequently cited example for this type of provision is Article 301 of the *Turkish* Criminal Code, which threatens those who "publicly insult Turkishness" with criminal prosecution. Indeed, this law, which is currently under revision in the Turkish parliament, has been used by nationalist prosecutors and judges as an instrument of oppression against writers, journalists and even politicians, particularly when they come from a minority community. This provision has also been described, including by EU Enlargement Commissioner Olli Rehn in 2007, as a major obstacle for Turkey becoming a full member of the EU.

However, one needs to be aware of the fact that Turkey is not the only country that has adopted this type of legislation; other EU member states have similar provisions. For example, *Italy* in art. 82 and 83 of its Peacetime Military Criminal Code, punishes "insults to the Italian nation" or "to the national flag". And in early 2008, the public prosecutor's office in Krakow/*Poland* examined a new book by Warsaw-born US historian Jan Tomasz Gross ("Fear: Anti-Semitism in Poland after Auschwitz"*)* for possible "slander against the Polish people."

As these examples demonstrate, freedom of expression is not considered to be an absolute right. Under international human rights standards, it may be restricted in order to protect the rights or reputation of others and national security, public order, or public health or morals, provided this is deemed necessary in a democratic society to do so and is done by law – which, obviously, gives governments and courts much room for interpretation.

Language Legislation and its Implications for Education and Media Frameworks

The European Union has no formal competency to regulate the public use of languages, which remains a competency of the individual Member States. However both, the European Parliament and the European Commission frequently express their support for linguistic diversity and foreign language education. A prominent starting point has been the 2001 EU Year of Languages.

Most EU countries have one main official language which is used in public administration, legislation, jurisdiction and instruction. Far fewer are the number of countries which officially recognise more than one state language with the exception of countries which recognise two languages (e.g. *Ireland, Finland, Cyprus*) or three languages (e.g. *Luxembourg, Belgium*). There are also countries where the languages of minorities are officially/legally recognised, but in most cases this concerns only those municipalities or regions where these traditional / autochthonous minorities live (e.g. in *Austria, Germany, Slovenia*).

Especially in smaller language areas, but also in the "Francophonie", language regulation is designed to also address the "survival" of national languages. Invasion of the English language as a global means of communication has deeply penetrated all aspects of society ranging from the names of companies, trade marks, shops, bars and other public places and in the field of research (writing in English, conferences ignoring local language); higher education (diplomas, doctorate theses in English); in the business world and across the "Net-Culture". This development is perceived as detrimental to established and protected minority languages.

Map 2:   Official State and Regional/Minority Languages in the EU
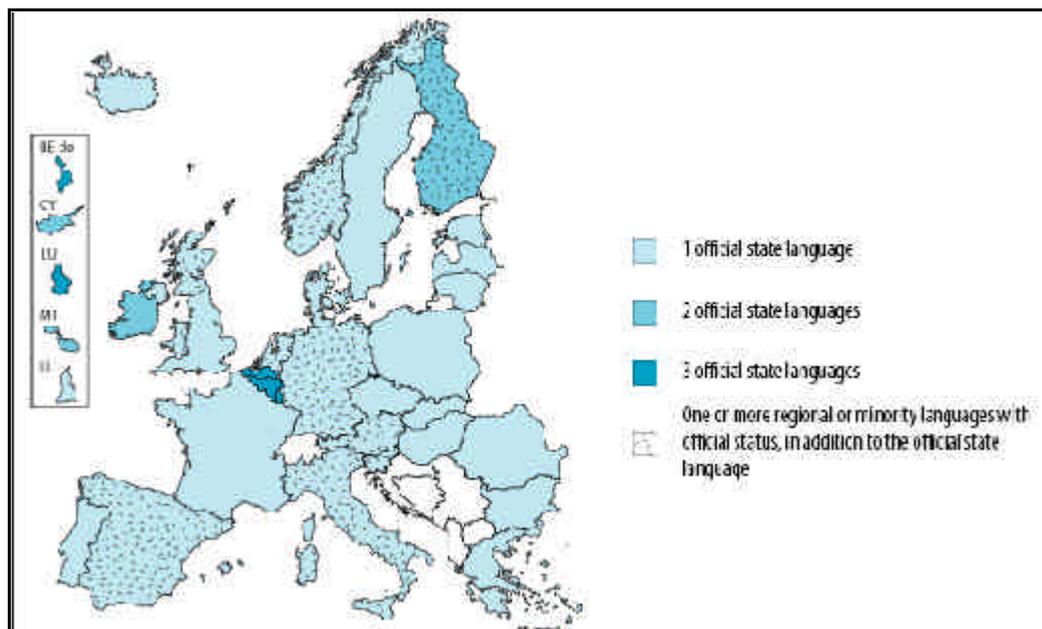
Source: Key Data on Teaching Languages at School in Europe, Eurydice 2005.

The *European Charter for Regional and Minority Languages* was adopted to protect and promote regional or minority languages (not linguistic minorities as such). The aim is to ensure, as far as reasonably possible, the use of regional or minority languages in education and the media and to permit their use in judicial and administrative settings, economic and social life and cultural activities. As could be seen in Table 3, the implementation of this Convention still suffers from the absence of a number of countries where regional and minority languages are well known (e.g. *Belgium, Estonia, France, Italy, Macedonia, Romania* or *Turkey*). While in *Belgium, Italy* and *Macedonia*, specially devised and constitutionally enshrined autonomy or mixed-language statutes have been adopted to officially recognise regional or minority languages, one should not forget that in these countries such codifications were reached only after years of fierce political debates or even violent conflicts. As pointed out above, in *France*, the Constitution prevents it from becoming a signatory of the Charter as it does not recognise differences between individuals on the basis of religion, origin or race. In this spirit, also language minorities are not recognised.

Legal regulations on the teaching of minority languages

The *education system* is a domain, where language and linguistic support for minority or regional languages receives much attention. Laws are in place to support the protection and use of such languages in many countries, albeit with certain conditions (Minguez / Baida / Harvey 2001):

- in most EU countries, parental demand prevails as the decisive criteria for making courses available in minority / regional languages (e.g. in *Denmark, Poland, Austria*[56] or *Slovenia*);

- in many countries, a *sufficient number of qualified teachers* is first required (e.g. in *Sweden, Finland Hungary, Romania, UK* for Gaelic, in *Bulgaria* for offering Turkish language teaching and in *Estonia* for teaching Russian and Ukrainian);

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[56]   In Austria, this practice can differ between the *Länder* (regional States).

- a *minimum number of pupils* is required in other countries (e.g. in *Belgium, Latvia, Czech Republic, Lithuania, Slovakia, Italy* for Slovene and German);

- all three of the above criteria are adopted in *Romania* and *Germany* where, in addition, *sufficient funds* for such services are required;

- in some countries, the obligations concern *all schools in a town or region, where relevant minorities live* (e.g. in *Spain, Netherlands, Slovenia* for Hungarian, and *Italy* for French);

- on the other hand, some countries leave language decisions to *individual schools* (e.g. in *France, Portugal, UK* concerning Welsh and Irish).

The use of minority languages varies from pre-primary and primary education to even post-compulsory or upper secondary levels. There are also variations with regard to total or partial immersion (instruction for all subjects or only for selected ones). When migrant communities share their language with one of the recognised language minorities, they can benefit from the same education infrastructure. Concerning the responsibility for teaching children of foreign mother tongue in their native language during compulsory education, some countries (e.g. *Belgium, Spain, France, Luxemburg, Portugal, Estonia, Hungary*) entered in bilateral agreements with the country of origin. In general, educational needs of children of migrant workers depend mostly on budgetary and structural possibilities, in spite of the EU Council Directive of 25 July 1977 on the education of the children of migrant workers which stipulates that appropriate measures shall be taken to ensure free tuition to these children to facilitate initial reception. According to the report of the Committee of Experts on Issues Relating to the Protection of National Minorities (de Schutter 2006), the transposition of the directive into national law has been very unsatisfactory, since binding obligations for the Member States were not formulated.[57] The growth of immigrant communities is now reflected in a new EU strategy with a focus on the notion of integration or *intercultural education*, where all children and not just those from migrant communities are being targeted. Such a "mainstreaming approach" does not, however, reflect the reality in schools throughout the EU.

Media legislation and language

Media, particularly *radio and television*, is another area of special importance for ethnic minorities and immigrants, many of which originate from countries outside of the EU. According to a Europe-wide study carried out by *eumap.org* (Open Society Institute 2005), in cooperation with the Media Program of the Open Society Institute, minority language programming is only scarcely promoted on mainstream television. Although it should be seen as a universal obligation to cater for all sections of society and a priority for public service television, public broadcasters are usually not obliged to include minority programming in their schedules (ibid). Where this kind of legal obligation exists, the public sector broadcaster is not necessarily required to ensure special programmes for new minorities and immigrants and thus go beyond provisions for traditional minorities.

In contrast, multilingualism is but a rare feature in the *German* public broadcasting system, be it in feature films on TV, which are mostly dubbed, or as regards broadcasts in foreign languages, which were reduced as more and more original foreign stations can be received via satellite. An exception is "Radio Multikulti" in Berlin. Today, it is especially the local and non-commercial citizen-led media which, due to their open access, make societal multilingualism visible. The citizen programmes of Lower Saxony alone broadcast in 20

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[57] Statement by Commissioner Reding, reply to written question E-1336/02, 8 May 2002, OJ C 277 E of 14.11.2002, p. 190.

different languages apart from German as well as in the regional language of Sater Frisian increasing the total number of "foreign" languages broadcast to 21.

In general, minority language quotas are not a well established instrument in national legislation. In 2004, a trans-national network of national platforms of minority community media brought a declaration, the *European Manifesto on Minority Community Media,*[58] to the attention of the European Parliament. Among its aims has been a plea for political recognition and for measures to support minority community media in dealing with the challenges of multicultural societies. Thousands of minority community media initiatives such as magazines, newspapers, web media, radio and television as well as programmes produced by, for and about immigrants and ethnic groups could provide a platform for discussion and exchange within and between minority and majority communities. Further investigations should be made to determine whether and how minority media could be recognised as a public service in European and national media legislation or in international legal provisions and whether it could obtain a "must carry" status on all relevant broadcast platforms", as proposed by the organisers of the Manifesto.

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[58]   http://www.multicultural.net/manifesto/

The Government will promote a tolerant, multicultural society and combat racism. Diversity enriches our society. Rights, obligations and opportunities will be the same for all, regardless of ethnic background, gender, religion, sexual orientation or degree of functioning... At the same time, we will make it clear that all inhabitants are obliged to participate, comply with the law and support the fundamental democratic values of our society.
Policy on "Integration and Diversity" of the Ministry of Labour and Social Inclusion, Norway (2007)

Intercultural dialogue is a two-way process that demands reciprocity and gives responsibility to partners.
Mary Ann DeVlieg (IETM) and Helena Ruiz Fabra (AVSO) in their Report on Workshop 2 of the 2nd Meeting of the *Civil Society Platform for Intercultural Dialogue* in Brussels, 5th March 2007

5. National actors and the diversity of approaches to intercultural dialogue

This part of the report addresses the key question: who are the main public actors involved in the promotion of intercultural dialogue? In order to answer this question, the team devised a short questionnaire to better understand the role played by national ministries and other public bodies including in the main sectors addressed by this study – education, culture, youth and sport. Information was collected on their relationship with civil society, especially in the context of planning activities for the 2008 European Year of Intercultural Dialogue.

5.1 Main ministries or public agencies responsible for ICD activities

An overview of the main public actors responsible for intercultural dialogue is presented in Table 4 on the next page. It is based on the information received from the national correspondents in the Spring 2007. Mini-profiles providing more detail on the landscape of actors in the individual countries addressed by this study are presented in Annex 3 including:

- *several ministries or government bodies responsible for the integration of migrant communities as well as traditional minorities.* These differ across Europe and can be identified as: special departments located in the Prime Ministers or Presidents Offices, the Ministries of the Interior (Home Office), Ministries of Labour and Social Affairs, Ministries of Immigration and Integration, Ministries of Justice, etc.;

- *ministries with sector specific portfolios in the fields of education, youth, culture and sport.* None of these ministries takes a lead role to coordinate intercultural dialogue related activities as part of an integrated or transversal framework or strategy. The Ministries of Culture are is some countries, however, taking a lead role coordinating the main activities and events during the 2008 European Year of Intercultural Dialogue;

- *semi-public bodies or "quango" agencies and independent bodies,* such as advisory councils for national minorities, human rights committees, national bureaus against racism, youth or education boards, etc. most of which cooperate with relevant government Ministries;

- *ministries for external or foreign affairs promoting cultural cooperation with other countries within Europe and around the world.* Their representatives also take part in a growing number of regional cooperation bodies.

In the majority of European countries, *government responsibility for intercultural dialogue is not centrally organised* and can even be found among the responsibilities of several departments located in one Ministry (see example of *Finland* in the box below). Two distinctions are to be made: those responsible for general issues related to intercultural dialogue and those responsible for specific sectors.

Table 4:   Competencies for ICD in EU Member, Applicant and EEA/EFTA States

Country	General			Sector Specific			
	Main ICD competency	General legal / political documents	In charge of EYID preparation	Culture	Education	Youth	Sport
Member States of the European Union							
Austria	INT/PRM	n.a.	CU-ED	CU-ED / REG	CU-ED / REG	YOU	PRM
Belgium	REG/AGEN	n.a.	n.a.	REG	REG	REG	REG
Bulgaria	PRM	++	CU	CU	EDU	AGEN	AGEN
Cyprus	LA-SOC	+	CU-ED	CU-ED	CU-ED	AGEN	NGO
Czech Republic	LA-SOC / HR-MIN	+	NGO	CU	ED-YOU-SPO	ED-YOU-SPO	ED-YOU-SPO
Denmark	IM-INT	+	ED-AGEN	CU	ED	IM-INT	CU
Estonia	OTH	+	NGO	CU	ED	ED	CU
Finland	GOV (INT)	+	ART/CU-ED	ED	ED	ED	ED
France	n.a.	-	CU	CU	ED	YOU-SPO	YOU-SPO
Germany	INT/PRM	+	YOU	REG/PRM	REG/ED	YOU/REG	INT/NGO
Greece	INT	n.a.	CU	CU	ED	ED	CU
Hungary	PRM	-	AGEN	CU-ED	ED-CU	LA-SOC	OTH
Ireland	JUS/PRM	n.a.	COM	CU-SPO	ED	ED	CU-SPO
Italy	INT/SOC	+	CU	CU	ED	YOU-SPO	YOU-SPO
Latvia	OTH/FOR	+	OTH (MIN)	CU	ED	FAM	ED
Lithuania	MIN	+	CU	CU	ED	LA-SOC	SPO
Luxembourg	COM/NGO	+	CU	CU	ED	FAM-INT	ED
Malta	n.a.	-	NGO	CU	ED	ED	ED
Netherlands	PRM	+	AGEN	CU-ED	CU-ED	YOU	HEA-SPO
Poland	INT	+	AGEN	CU	ED	ED/CU	SPO
Portugal	PRM-AGEN	+	PRM-AGEN	CU	ED-AGEN	PRM-YOU	PRM-YOU
Romania	OTH	n.a.	AGEN	CU	ED-YOU	ED-YOU	n.a.
Slovakia	OTH	+	CU	CU	ED	ED	ED
Slovenia	MIN	+	CU	CU	ED-SPO	ED-SPO	ED-SPO
Spain	LA-SOC/REG	+	COM/CU	CU/NGO	ED/REG	LA-AGEN	ED-COM
Sweden	OTH	++	CU	CU-AGEN	ED	OTH/COM	CU/NGO
United Kingdom	GOV	n.a.	AGEN	CU/REG	FAM	AGEN	CU-SPO
Applicant States and Members of the EEA/EFTA							
Croatia	GOV	+	AGEN-CU	CU	ED	ED	ED
Iceland	JUS/AGEN	+	n.a.	ED-CU	ED-CU	AGEN	AGEN
Liechtenstein	GOV	+	n.a.	GOV	GOV	GOV	GOV
(FYR) Macedonia	GOV/LA-SOC	++	-	CU	ED	AGEN	AGEN
Norway	LA-SOC/CU	++	n.a.	CU/COM	ED	YOU	CU
Switzerland	-	+	n.a.	CU-AGEN	REG	AGEN	AGEN
Turkey	PRM/COM	n.a.	n.a.	CU	ED	PRM	PRM

Source: ERICarts, August 2007.

LEGEND:

Ministries: CU = Culture; ED = Education; FOR = Foreign Affairs; HEA = Health; HR = Human Rights; INT = Interior; IM = Immigration; JUS = Justice; LA-SOC = Labour & Social Affairs; MIN = Minorities; SPO = Sport; YOU = Youth. OTH = Other Ministries, e.g. for Population issues, European affairs
Other bodies: AGEN = (Public) Agencies; ART = Arts institutions; GOV = Government together (different Ministries); COM = Special Commissions or Boards; PRM = Offices of the Prime Minister or President.
NOTE: Connected responsibilities are marked by hyphon (ED-CU), different bodies separated by / (ED/CU).

In the case of the former, specific plans or strategies have been developed to address issues such as discrimination, human rights, integration, or social cohesion which provide the broader framework and help determine national approaches to intercultural dialogue. As can be seen in the Table 4 above, one of the main central government bodies responsible for intercultural dialogue is the Ministry of the Interior which is also responsible for internal security e.g. in *Austria, Greece* and *Poland* and the *UK*. In other countries, the Ministries for Labour and Social Affairs play the leading role e.g. in *Cyprus*, the *Czech Republic* and *Spain*. In countries with a federal structure, responsibility for intercultural dialogue falls mainly into the sphere of competencies of regional authorities (*Belgium*) or is shared between them and national bodies (*Germany*).

When it comes to *specific sectors*, responsibility for intercultural dialogue is usually given to those Ministries in charge of certain portfolios, particularly so in the cases of culture and education, less so in the fields of youth and sport, which are often an add-on to Ministries with other main tasks. In a few countries, the portfolios for culture, education, youth and sport are concentrated in one Ministry e.g. the *UK*, the Department of Culture, Media and Sport or the *Finnish* Ministry of Education and Culture. In only a handful of countries are the national or regional Ministries of Culture a key partner of central government bodies taking the lead on intercultural dialogue issues e.g. in *Croatia, Finland, Germany, Ireland,* or the *Netherlands*.

In many European countries, specialised agencies and resource bodies or NGO's play an important role in preparing or implementing policies. For example, intercultural education programmes in *Spain* are outsourced to the *Resource Centre for Cultural Diversity in Education*,[59] which provides professional educators with a wide range of resources.

�   **Finland: Competencies for and Organisation of Policies and Issues Relevant for Intercultural Dialogue – present situation and 2008 changes**

Until 31 December 2007, responsibility for policies and issues related to intercultural dialogue in Finland was divided among several central government Ministries and often also between departments and expert bodies within one Ministry. In respect to immigration issues the Ministry of Foreign Affairs shaped their planning and implementation from the point of view of national security and was in charge of entry / asylum issues, residence permits and naturalisation. "Integrative" economic and social refugee / immigrant issues and the main anti-discrimination issues were located within the jurisdiction of the Ministry of Labour. The Ministry co-operated with the municipalities and the regional (State) Labour and Economic Development Centres in providing reception centres for asylum seekers and also in providing information services, initial economic support, language training and labour market services for immigrants. Its advisory body, the Board of Ethnic Relations, planned and co-ordinated immigration affairs and promoted good ethnic relations and other activities within the sphere of intercultural dialogue. In comparison, the National Discrimination Tribunal is a legal body which, together with the courts, monitors and adjudicates cases where violation of the Anti-Discrimination Act is suspected. In both the Board and the Tribunal immigrant groups and traditional national minorities have been (and still are) represented.

New organisation starting 1 January 2008:

Within a broader re-organisation of the Finnish central government administration, the jurisdiction in immigrant and minority affairs and related ICD issues was radically altered. The Ministry of Labour was merged with the Ministry of Trade and Industry (renamed the Ministry of Labour and Industry) and main "integrative" social and economic issues were transferred to the Ministry of Interior where a new department or directorate will be responsible for implementing immigration and integration affairs including ethnic relations and operations of reception centres for asylum seekers. The office of the Ombudsman for Minorities, the National Discrimination Tribunal and the Board of Ethnic Relations are also relocated in the Ministry of Interior. The labour market, employment and related training and manpower affairs will continue to be dealt with by the new Ministry of Labour and Industry.

Source: Mitchell, Ritva; Heiskanen, Ilkka: "Cultural Policies in Finland" in Council of Europe/ERICarts: *Compendium of Cultural Policies and Trends in Europe, 8th edition*, 2007.

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[59]   For more information about the Centre see: http://apliweb.mec.es/creade/index.do

While the issue of intercultural dialogue could be seen as being informally "mainstreamed" throughout the government departments and agencies (and at different levels of government), there are few clear or official strategic efforts to facilitate or coordinate a government wide exercise responding to the challenges posed to fostering intercultural dialogue. Such an exercise would require the setting up of, for example, an inter-ministerial committee or working group to address such challenges and to foster cooperation on specific projects bringing together, for example, departments responsible for refugees, immigration and integration, culture, education, sport, youth care, social affairs and health prevention. Some exceptions which demonstrate inter-ministerial cooperation within formal government structures or with arms-length councils or agencies are:

- The government of the French Community of *Belgium* has implemented a strategic plan to coordinate policy efforts on transversal issues such as intercultural dialogue, bringing together those responsible for: culture, education, sport, youth care, social affairs and health prevention. The main activities underway are: to prepare an inventory of relevant legislation, history/background of the issues, a list of ongoing projects, related budgets, evaluation of past activities and prospects for the future. The Centre for Equal Opportunities and Opposition to Racism (CEOOR – see box) is also involved;

- In *Bulgaria*, the Council of Ministers set up the National Council for Ethnic and Demographic Issues (NCEDI) "to coordinate between the government structures and non-government organisations, aiming at the formation and realisation of a national policy regarding ethnic and demographic issues and migration". In 2004 the NCEDI was transformed into the National Council for Interethnic Interaction;

- In *Denmark*, the Ministry of Refugees, Immigration and Integration Affairs is responsible for several projects for minorities, immigrants and refugees, often together with the Ministry of Culture and the Ministry of Education;

- The *German* Federal Chancellery set up a "culture and integration" working group within the office of the Federal Commissioner for Cultural and Media Affairs, with members drawn from the different levels of government: federal, Länder and municipalities, plus representatives of non-governmental organisations.

❀ **Belgium: Centre for Equal Opportunities and Opposition to Racism (CEOOR)**

In 1993, the Centre succeeded the Royal Commissariat for Immigration Policy (CRPI) which had been established following a "de-federalisation" of migration policies within the Community. It is to co-ordinate, guide and support the policy of the competent administrations in the regions and communities and was also seen as an answer to the 1993 success of the right extremist party in Flanders. The core mission of CEOOR is to fight against racism and for equal opportunities of migrants. The Centre provides both individual ex post (curative) support and structural ex ante (preventive) aid to governmental bodies, initiatives and the larger public. It assists victims of discrimination e.g. through legal counselling and training, but also tries to sensitise the general public on anti-discrimination issues, e.g. through education programmes (intercultural communication, managing diversity, etc.). In addition, the Centre advises on integration policies and drafts recommendations for public authorities in Belgium.

Following the general anti-discrimination law of February 23 2003, an Observatory for Migration was set up and institutionally embedded in the CEOOR. The three main missions of the Observatory include: monitoring and research, human rights watching and advice. From February 2004 to May, 2005, the Centre organised the work of the Commission for Intercultural Dialogue, an initiative to promote intercultural, inter-religious and inter-ethnic dialogue. The 27 members represented the cultural/linguistic and political pluralism of the country. The Commission recognised both cultural diversity (no assimilation!) and the need to promote interaction (no communitarism!).

Source: Excerpt from response to the ERICarts Survey for this study by national correspondent France Lebon, Brussels. For more information see Annex 3.

As regards the *European Year of Intercultural Dialogue* (EYID), the obvious need for co-ordinated efforts has led to the following types of organisation (state of Summer 2007):

- about one third of the member countries designated *a specific Ministry or government body* to take responsibility for key actions during the EYID, mainly the ministry responsible for culture (e.g. *Bulgaria, Germany, Greece, Italy, Ireland, Lithuania, Luxembourg, Slovakia, Slovenia, Sweden*);

- another third of the countries entrusted this task to *specific institutions or NGOs* with experience in organising intercultural dialogue projects/activities (e.g. *Czech Republic, Finland, Estonia, Malta, Netherlands, Poland, Romania, UK*);

- the remaining countries opted for a "*mixed*" *solution* where several government ministries are to cooperate in special partnership constellations which also include the involvement of arms length bodies and agencies (e.g. *Austria, Croatia, Cyprus, Denmark, France, Hungary, Latvia, Portugal, Spain*).

5.2   Actors promoting trans-border cultural cooperation

Regarding the *organisation of national cultural diplomacy and cooperation*, a recent study of 44 countries in Europe carried out in the context of the "Gateway to European Cultural Co-operation" project and presented on the *LABforCulture Internet* platform (Wiesand 2007) shows that:

- In over two thirds of the countries surveyed, *responsibility for cultural cooperation* is shared between different ministries, usually those in charge of foreign affairs and culture. The importance of bilateral cultural programmes designed by these bodies is decreasing. Calls have been made to support cultural cooperation projects between artists and cultural organisations rather than solely focusing on "government to government" relations;

- The main goal of *national cultural institutes* is to promote the "corporate identity" and the culture programmes of those countries they represent abroad. While there is a trend away from staff-intensive cultural institutes, their programmes are mainly aimed at providing support for temporary projects/events with high public visibility rather than building processes for sustainable intercultural dialogue. However, in recent years, some efforts have been made into that latter direction, be it in the context of the EU partnership organisation *EUNIC* (European Union National Institutes for Culture), or by individual national institutions, many of which are listed in the country profiles provided in Annex 3. For example, the *Romanian Cultural Institute* has established the CANTEMIR Programme, whose support measures for cultural operators in 2008 are intended, on the one hand, "to make Romanian culture visible and accessible in international cultural markets" and, on the other hand, "to encourage co-operation between Romanian and foreign artists" including in cultural co-operation projects which aim "to encourage inter-cultural dialogue."[60]

- *Cooperation bodies within broader, trans-national European Regions* are playing an increasingly important role. In many cases, however, the main aim of such bodies is to promote political and/or economic cooperation rather than to improve opportunities for cultural cooperation in general and intercultural dialogue in particular;

- In recent years, *regional and local authorities* in most EU countries have become more active in pursuing their own trans-border cultural cooperation activities with

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[60] http://www.programulcantemir.ro

selected partners in other countries. There is an increase in regional strategies which take into account the social and economic significance of culture. The result has been the emergence of "Euro-Regions" which connect citizens, municipalities, institutions and NGOs across the borders. Cultural co-operation among those living in border regions is becoming more and more important as a means to counteract negative stereotypes about their neighbours;

- Except in the fields of education and science, a growing number of trans-border cultural cooperation activities takes place outside the direct purview of national governments. Such activities may involve the participation of public bodies at the local or regional level, but most of them can be characterised as *"direct encounters" between cultural and media professionals*; some of these are organised in *sector specific networks.* While networks have not yet been fully recognised by many governments, most of them are complex environments which are crucial for information exchange and artistic practices across borders, as well as for guaranteeing an independent space for confrontation and dialogue;

- *Foundations* in Europe play a proactive role in fostering trans-border cultural cooperation. They create an open environment - an issue based milieu that can promote all forms of cultural cooperation. This space can be devoted to nurturing and supporting ground breaking processes, including ICD. Different in nature to the role of public authorities, foundations in Europe support activities which do not easily fit into strictly defined categories of traditional public policies.

- Frequently, foundations have also played an important role in launching *new public-private initiatives* with NGOs, NPOs and networks of artists and art organisations aimed at cross border dialogue and debate;

- There is a noticeable *"tightening of control" on the part of national governments*, whether through specific legal and political frameworks upon which many cultural exchanges still depend or through *mechanisms of mobility control* (e.g. visas or work permits), which discourage trans-border cooperation by not giving equal treatment to foreign artists and their works. A new EU-wide study will further investigate such conditions in 2008.

The role of *intercultural dialogue in development cooperation* and in the respective national policies is a related topic deserving further research. While this question is not really new to some of the *Nordic* countries and, of course, to initiatives and individuals engaged in international volunteer work[61], it has been considered as partly unresolved in other countries (Holtz 2006). For example, a survey carried out among *German* development organisations concluded that, in the absence of a transparent definition for ICD, the motivation of the Government to engage in this field remained unclear to most of these bodies and that a potential "culturalisation" of development work was seen as problematic (BMZ 2003).

The *European Commission* has been an important actor in promoting trans-border cultural cooperation and ICD, far beyond its programmes designed for the EYID 2008. It has also been an important source of support for organisations within an expanded EU political space to have the opportunity to foster and realise cultural cooperation projects. The problems identified are: a lack of knowledge about the application procedures, low motivation to apply and, in some cases, a lack of genuine interest in "cooperation for cooperation sake". Partners sometimes engage in projects mainly in order to obtain badly needed resources which are no longer available from other (public) sources. In many cases, such partnerships are one-off initiatives without longer term sustainable impact which would be crucial for intercultural dialogue.

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[61]   See, for example, activities carried out by different national member groups and youth initiatives of the Association of Voluntary Service Organisations, http://www.avso.org, many of which try to build bridges between Europe and the Southern Hemisphere via individual encounters.

5.3   A few words on cities

What has been described above presents a macro view of general developments, national government actors and their agencies. A separate exercise on local city approaches to intercultural dialogue would be required recalling that major demographic changes occur mainly in the cities and metropolitan areas across Europe and have, in some cases, led to drastically altered cityscapes, which requires a micro view of key developments. While this was not the main objective of this particular study, a few words need to be said.

Cities and their administrations play a very large and important role in fostering intercultural dialogue and some have adopted intercultural policy positions. For example, the City of *Vienna*, Department for Intercultural and International Activities, has developed a "diversity strategy" to support the cultural activities of immigrants. The project "Interface", an intercultural youth training centre for new media, theatre etc., was started by the former Viennese Fund for Integration and is now an independent body. The cultural strategy of *Salzburg* includes the promotion of intercultural projects as one of its activities (Ratzenböck / Lerner in Council of Europe/ERICarts 2007).

In many countries, municipalities work in cooperation with civil society organisations and also with immigrant or minority organisations, with or without EU support or national policies. The prime example of proactive engagement of cities is the *Agenda 21 for Culture* initiative of the United Cities and Local Governments, led by the city of *Barcelona* This manifesto commits cities to promoting cultural diversity and human rights as integral to local urban development. It sees dialogue, co-existence and interculturality as basic principles for the dynamics of citizen relationships. Agenda 21 for Culture brings together many municipalities, cities, regions and urban networks in Europe including *Lille, Nantes, Strasbourg, Rhones Alpes, Saint Denis* (Greater Paris), *Rome, Turin, Venice, Stockholm, London, Cordoba, Seville, Bilbao and Barcelona, Silves* and *Gavaio* with those in North and Latin America, Africa and the Middle East. Other important studies/initiatives include Comedia's *Intercultural City Series* mapping innovative cases across Europe or the joint Council of Europe/European Union *Intercultural Cities Programme* 2008/9.[62]

The results of a recent study on cultural diversity in key cities across Europe, 'Metropolises of Europe" (Ilczuk / Isar 2006), show that the processes of change occur at different speeds, many of which still mirror the macro level landscape pictured in Chapter 2 of this study. For example, the cities of *Barcelona, Rome* and *Helsinki* have accelerated their speed towards multiculturalism. *Barcelona* has explicitly adopted an intercultural policy position not a multicultural one – and in practice so has *Rome*. In other cities, such as *Warsaw, Budapest, Tallinn, Moscow* or *Zagreb*, World War II and its aftermath, the rebirth of new democracies after the turn of 1989 and the military conflicts in South-East Europe, eliminated old bases of multiculturalism and in some cases even turned old multicultural cities into almost monocultural entities – with *Sarajevo* (BiH) serving as a warning example.

Urban planning efforts that try to address "ghettoisation" or run down city quarters are found in many countries, e.g. *Denmark, Spain, Germany, France* or the *UK*, some of which have had greater success than others in identifying physical "shared spaces" where citizens can meet and exchange (see case of Arnold Circus below). Developments such as deindustrialisation and unemployment have lead to endemic poverty in, for example, the run-down former textile mill towns in the north of England or on the Paris periphery where other factors have come to challenge cohesion: the subsequent loss of respect that second generation boys have for their fathers, the racism and police harassment they have endured

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[62]   http://www.coe.int/t/dg4/cultureheritage/policies/Cities/Briefpres_EN.pdf

and the existence of global virtual networks which offer disenfranchised young men connection, self-esteem, a sense of belonging to a larger community. Whether attracted by jihadist or other movements, many young Muslim men are retreating into an ethnic identity and only marrying girls from "back home" i.e. from the country of origin, who are more traditional and servile. This means they are less and less likely to enter the local social space and are more likely to move to distant virtual spaces or local cliques of likeminded people in clandestine spaces.

Symbolic and cultural spaces that are attractive or meaningful for most inhabitants need to be created and shared. The recent Estonian-Russian conflict on the re-location of a Soviet soldier statue in *Tallinn* bears witness to what happens if the minority feels excluded for loosing what they considered to be, rightly so or not, a common symbolic and cultural space with the dominant majority population. In other parts of Europe, problems exist with recognised traditional minorities, indigenous people or Roma who are living on the outskirts of large cities. Their legislated special positions and political and cultural autonomy lose their protective power under the pressure of global economy and new joint symbolic and cultural spaces have not emerged. This is reflected e.g. in the conflicts between Sami reindeer herders and forestry firms in *Finnish* Lapland.

★ **Arnold Circus in London's East End**

London's East End was the product of enlightened thinking and a new approach to city management in the 1880s. The newly established London County Council decided to pull down the notorious slums and build a model estate; the very first English social housing project. The Boundary Estate was constructed around seven streets that radiate out from a central hillock topped by a bandstand. The LCC's assumption was that this would be a focus for the new community and a bandstand would enhance the gardens with which the hill was planted.

In the 1980s, Arnold Circus started to decline and the old working class moved out, following the example of the Jewish immigrants who had populated the East End before them. Their place was now taken by immigrants from Bangladesh who were heavily involved in sweat shops and the garment trade as well as starting the myriad "Indian" restaurants for which Brick Lane is now famous. By the end of the 1990s, the hill in the centre of Arnold Circus was overgrown, the bandstand was vandalised and the hole was regarded as a no-go area by the population that was now well over half Bangladeshi. The London Borough of Tower Hamlets decided not to put any money into it, given its own financial problems, and the place got worse with drug users, pushers, prostitutes and young Asian gangs.

The formation of Friends of Arnold Circus was a genuine reaction to the effective disappearance of a heritage site. A few local people gathered in a shop next to Arnold Circus that came to form an unofficial meeting place, and decided to form a group to bring Arnold Circus back to the community. Its membership grew rapidly (helped by the fact that it is free) and within two years stood at 350. It is now 500. It is unusual because it combines both white and Bangladeshi, old working class residents and newcomers - truly an intercultural dialogue. Its "glue" has been the common agreement that the area needs open space, and that Arnold Circus should provide it as it was always meant to.

The Friends became accepted as a registered charity in 2006 and is run by an elected board of local trustees - 6 are white and 4 are from ethnic minorities. The programme sets out to be responsive to the whole community, with activities that range from carrom (a popular Asian board game) to brass bands (for older white residents). The hope is that in the long-term, it will become more of a shared space than is currently the case. It is hoped that the outreach work with the adjoining primary school will build a broad base for future identification with and ownership of Arnold Circus. All the work is voluntary, and funding comes from a range of sources, from local authority to Home Office and charitable foundations.

Source: Excerpt from a case study prepared by Naseem Khan for this study. Full text is available on: http://www.interculturaldialogue.eu.

5.4   Civil society organisations as "drivers" and partners in ICD processes

In his challenge paper, Mogens Kirkeby echoed what the thousands of active individuals in civil society or non-governmental organisations would say if they could speak with one voice in this report: their structures and (often voluntary) commitments help to initiate or implement intercultural interventions. Civil society organisations are traditional "doers". As primarily grass root initiatives they depend upon the commitment and contribution of both professionals and volunteers at all levels of management and implementation. The typical NGO management culture is driven by motivation, action and initiatives which are based on personal and practical experience in the field and not necessarily on theoretical analysis and planning, particularly in the field of sport. One of their main and perpetual problems is lack of funding.

While it has not been a goal of this study to provide an exhaustive list or analysis of NGOs working to foster intercultural dialogue in Europe, we need to underline the fact that they are key actors in ICD, as driving forces or agents of change. A few examples are mentioned in Annex 3. From those which have come to our attention through this study, we would like to underline the importance of trans-national platforms, such as the European Cultural Foundation / European Forum for Arts and Heritage led *Civil Society Platform on Intercultural Dialogue*.

There is a distinction to make between *trans-national NGOs* working with or supported by public authorities at different levels of government, public and private foundations and European institutions and those whose focus is on *national or very local needs* who work together with bodies such as health and social welfare services, schools, libraries, churches, or the police. As can be seen from examples provided in Annex 3, e.g. in *Belgium*, the *Czech Republic*, *Iceland* or *Macedonia* (FYROM), specialised *multicultural or intercultural centres* can turn into important communicative hubs, in this respect.

Depending on their aims and agenda, trans-national NGOs work together with other international organisations such as Amnesty International, Human Rights Watch, UN agencies, etc. (in exceptional cases, this type of collaboration can also happen with national or regional initiatives, e.g. in the ACT Programme with UNDP in *Cyprus*). Their work could be of an activist nature, they may take on unofficial monitoring role or shadowing activities, provide political representation and lobby for citizenship rights, fight discrimination on different levels from the exclusion of individuals or groups from mainstream society to incidents of violence. While many may not include intercultural dialogue as part of their official mission, their trans-border activities bring together individuals and groups from many countries and cultures, implying that the work they carry out, is in permanent dialogue.

Those working in such NGOs acquire intercultural competencies as part of their on the job training, most of the time without realising it. The fact that they are committed to such work means that they have a highly developed sensitivities, cultural awareness and curiosity. *Interkulturelles Zentrum* in Vienna/Austria is one example of many NGOs which are members of the *network of the Anna Lindh Foundation* and have made intercultural dialogue and exchange a main focus of their overall mission or framework of activities. Some trans-national networks such as EU-MAN, *Migrant Artists Network*, a group of professional migrant artists living and working in the European Union area, could even be considered as an embodiment of ICD.

In some countries, NGOs play a key role in developing and implementing intercultural activities, for example, education programmes where no formal structures, policies or programmes exist as yet. Such NGOs provide important services and act as focal points for local training and education, providing documentation, workshops or seminars and do not necessarily have a strong connection or impact on public institutions or policy making. For example, the Polish group *Wielokulturowo.pl*, which organises meetings and workshops to sensitise students in Warsaw to the issue of intercultural dialogue. Indeed, NGOs are the main ICD actors in *Poland*. The scope of their actions is very wide: protection of minorities' rights, fight against xenophobia, advocacy for better legislation in the field, organisation of numerous ICD events, initiatives aimed at mutual understanding, press and broadcasts on ICD-related issues and many others. A number of relevant examples could be given, e.g. *Bridges to the East* developed by the Foundation *Znak*, projects initiated by the Foundation *Borderline* and *Never Again* Association, *Continent Warsaw – Multicultural Warsaw* by the Foundation *Different Space*. It was also found that in *the Slovak Republic* most of the ICD work is carried out through non-governmental actors such as "People against racism" which organises campaigns, conferences, runs hotlines for victims of racist attacks etc.

In *Italy*, associations, charities, welfare organisations and NGOs play a vital role in promoting ICD through initiatives and programmes directed both at native Italians and at immigrants. In many cases, they make up for the deficiencies in public policies. Similar to other European countries, a key role is played by *Catholic charities*, here most notably Caritas[63] which is one of the most reliable and comprehensive sources of information on immigration in Italy[64] and a key provider of assistance and services to "new citizens". There are also vibrant *independent initiatives* organised as networks which set their own priorities and create their own projects

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[63]   http://www.caritasitaliana.it
[64]   http://www.dossierimmigrazione.it

in specific sectors of culture, youth, sport, education, media – to name but a few. An interesting example is provided by the *Cittadellarte – Fondazione Pistoletto*[65]. The whole thinking of the Cittadellarte is intercultural – they have a Political Office which uses creative projects to: provoke dialogue between people from different cultural, political or religious backgrounds, and build a strong intercultural network - *Love Difference - Artistic Movement for an InterMediterranean Politic*[66] - of people who want to address and resolve social and cultural differences through creativity.

Some of the civil society led initiatives are founded by various *groups including comprising officially or non-officially recognised ethnic minorities*. Some of them work together with public institutions. For example, in *Finland*, immigrants founded their own sports organisation in 1999, the *Finnish Multicultural Sports Federation* (FIMU)[67], bringing together several sports clubs and is affiliated with the Finnish Sports Federation (FSF). Its aim is to promote sports opportunities for immigrants and to safeguard the interests of all immigrant associations. FIMU cooperates with the FSF on various local tolerance and anti-racism projects. Others operate as transnational networks such as EU-MAN, *Migrant Artists Network*, a network of professional migrant artists living and working in the European Union area, or specialise in *grass-root media initiatives*, which can play an important role in preventing or settling conflicts whose intercultural dimension has been neglected in commercial or official media (Becker 2004)

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[65]   http://www.cittadellarte.it
[66]   http://www.lovedifference.org/eng/map.htm
[67]   http://www.fimu.org

At the heart of the European project, it is important to provide the means for intercultural dialogue and dialogue between citizens to strengthen respect for cultural diversity and deal with the complex reality in our societies and the coexistence of different cultural identities and beliefs. Furthermore, it is important to highlight the contribution of different cultures to the Member States' heritage and way of life and to recognise that culture and intercultural dialogue are essential for learning to live together in harmony.

Decision No 1983/2006/EC of the European Parliament and of the Council of 18 December 2006 concerning the European Year of Intercultural Dialogue (2008)

Cultural diversity is conceptualized as a deficit, an obstacle in the "integration" process of these groups who must change their cultural patterns and acquire those of the host society, as it has happened with the Gypsies.

Crespo Ubero, Rafael. *Inmigración y escuela*. Barcelona, 1997

6. National approaches, strategies and policies relating to ICD

The main purpose of this chapter is to provide information on whether or not EU member states and other European countries have prepared, adopted and implemented clear approaches to intercultural dialogue as expressed in:

- *general strategies or programmes* e.g. white papers and other plans which identify ICD as a main objective or priority of the government;
- *sector specific policies*, decisions and programmes which may be delegated to autonomous bodies or civil society organisations;
- *legal measures* (see also Chapter 4).

In order to make such an assessment possible, the project team reviewed information and data provided in a wide range of resources such as:

- Official replies to the EU Commission on *National Strategies for the European Year of Intercultural Dialogue 2008*; [68]
- Official replies to the Council of Europe questionnaire in preparation for its *White Paper on Intercultural Dialogue*, submitted in Spring/Summer 2007;
- Country profiles and case studies in the Council of Europe/ERICarts *Compendium of Cultural Policies & Trends in Europe*, 8th edition 2007;[69]
- Results of an *ERICarts survey* conducted in Spring/Summer 2007 among the national correspondents participating in this study. The questionnaire is presented in Annex 8. Short national profiles summarising the results can be found in Annex 3. Details of sector-specific approaches and policies are presented in the following Chapter 7.

This stock-taking exercise has taught us, inter alia, that the state of research on ICD related issues is not yet at an even level in Europe. Despite important efforts being made in some countries, e.g. in *Croatia, France, Finland, Germany, Liechtenstein, Slovakia, Slovenia, Spain* or in the *UK*, current research tools are insufficient for a systematic assessment of the wealth of activities undertaken.

The chapter is organised in two main parts. The first addresses national approaches to *intercultural dialogue within respective countries*, making a distinction between cohesion vs. diversity approaches in immigration or minority policies and strategies. It then proceeds to give an overview of main issues of *cross-border dialogue*, particularly between *Europe and its neighbours.*

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[68]   http://ec.europa.eu/culture/eac/dialogue/strategies_en.html
[69]   http:www.culturalpolicies.net

6.1   Overview of approaches to promote intercultural dialogue within countries

When addressing the promotion of intercultural dialogue within countries, we are referring to the approaches governments have taken in their policies, strategies and programmes aimed at traditional minorities and/or newcomers such as immigrants, refugees, asylum seekers. As described in Chapter 2, the approach taken by individual governments will mainly depend upon structural factors such as the population diversity of a country and its historical formation, recent migration/emigration patterns as well as its adopted model of citizenship. With regard to the latter, there are several recognised models which, according to Suzanne Mulcahy (2006), do not necessarily mean the same thing across Europe:

> *The use of the language of integration, multiculturalism and assimilation is commonplace in the literature on immigration and it is often wrongly assumed that there is a standard and accepted definition of these concepts. However, there is no settled definition on what "integration" means or how it can be measured. Its meaning varies across and within countries and so, when we discuss integration, we need to be aware of the meaning attributed to it in that given context. Similarly, "multiculturalism" is a highly contested concept and there is no singular definition of what can be described as multiculturalist, neither normatively, nor empirically....*

> *It is particularly problematic to talk of "European multiculturalism". Firstly, we have no agreed normative standard of multiculturalism in Europe against which we can measure different countries' policies and practices. Secondly, at EU level, although there is some evidence to suggest that a central policy prescription on immigrant integration is emerging (albeit slowly), it would be wrong to assume that this will necessarily lead to the development of a multiculturalist model. There are other models available too, most notably the assimilationist model and various post-nationalist options, among the broader canvas of liberal institutional solutions to the questions of integration.*

While an in-depth interpretation of these different models was not at the centre of the present study, they are relevant for understanding how minority-majority relations and migration issues are addressed in the individual countries.

At the outset, the project team discussed whether an empirical ranking or evaluation of all countries covered in the study could be created integrating the main indicators addressing both the conditions for minorities and/or immigrants and subsequent ICD-related strategies and policies. The most recent index, developed by the British Council and the Migration Policy Group, produced the results displayed in the map below.[70]

Given the scarcity of comparable data and the extremely diverse interpretations of the concept of intercultural dialogue, the idea to create a similar "ICD Index" was dropped for methodological reasons; something which could be reconsidered in the course of the "European Year of Intercultural Dialogue 2008" (EYID).

As an alternative, the team conducted a review of the various official government strategies and programmes identified by the national correspondents as well as in the resources mentioned above and identified the following five different approaches to minorities and immigrants across Europe. They provide us with clues as to how governments directly or indirectly approach intercultural dialogue in a broader sense:

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[70]   For more information see: http://www.integrationindex.eu/

Map 3:   The "Migrant Integration Policy Index", 2007

INTEGRATING MIGRANTS: OFFICIAL ATTITUDES ACROSS EUROPE
Note: Researchers assessed laws in each country against a theoretical "ideal" based on best practice across the EU.

0-100 Worst practice
101-200
201-300
301-400
401-500
501-600 Best practice

SOURCE: Migrant Integration Policy Index 2007
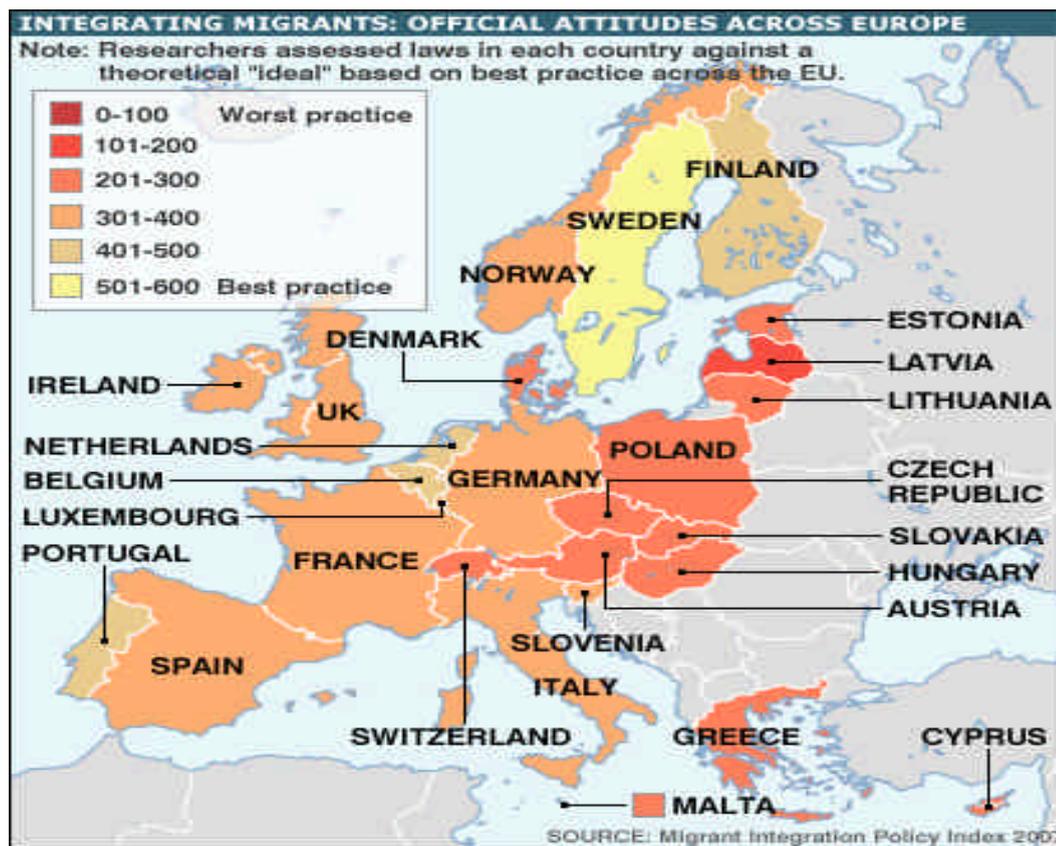
a. *Absorption of differences*, in particular via a policy to promote the *assimilation* of culturally different groups into the majority society or via efforts to achieve *cultural homogenisation*. While this approach could almost be seen as contradicting the goals of intercultural dialogue, the latter nevertheless plays a role in some countries where ICD-related action is embedded in integration concepts. According to the national correspondents, assimilation approaches, while absent in cultural policies, are most frequently found in education policies (e.g. in the *Czech Republic*, *Denmark*, *Estonia*, *Finland*, *Greece* and *Latvia*), in *France* also as a general approach of State actors on the national level, while French local authorities tend to be "more in favour of affirmative action". The observation of the *Irish* correspondent, that assimilation can be an important approach in sports policies is supported by evidence from other countries too.

b. *Social cohesion approach,* as a strategy to integrate newcomers as quickly as possible and aimed at learning the language and traditions of the host country as a priority. This approach is directed mainly to new immigrants. Throughout Europe, the social cohesion approach seems to be the one most frequently adopted by governments, both on the national and regional levels. In some cases, what is often implied is cultural cohesion.

c. *Cultural diversity approach*, to foster a public climate of mutual respect and to develop curiosities about the other in a society which is understood as culturally diverse. Measures are introduced to promote *affirmative or positive action for cultural diversity and equality* e.g. quota regulations, strong legal action against racist or hate crimes, empowering or protecting marginalised groups etc. In addition, *rights-based strategies* are aimed at officially recognised minority groups. Diversity-driven approaches are among the strategic and political options most lobbied for by NGO and other civil society actors.

d. *Dialogue approach,* emphasising *intercultural encounters* through artistic events, special media programmes etc. or via *open ended processes of intercultural* interaction between different groups inside of a country or across borders. While intercultural dialogue policies in the strict sense are relatively new to many governments and NGOs,

intercultural events are – especially in the "culture" sector – readily identified as important strategic instruments. They play a main role in trans-national co-operation policies and form, according to the national correspondents, a major part of national activities in the EU Year of Intercultural Dialogue 2008.

e. The spectrum of approaches would not be complete without mentioning that of the "no-approach" meaning that no policy or other action is taken to foster intercultural dialogue within a specific country. Main emphasis is placed on promoting *transborder cooperation* i.e. bilateral or multilateral exchanges of individuals and groups and usually pursued under foreign cultural policy frameworks. Many of these activities are aimed at fostering artist or student exchanges or at profiling the image of a country or region abroad. While they are labelled as activities to promote intercultural dialogue, it is questionable whether they could be considered as such.

While clear distinctions are frequently made between these different approaches, a closer examination of the goals of national policies shows that *integration* is a main goal of both the social cohesion and diversity approaches; albeit with different understandings, methods and consequences. Based on the information provided by national correspondents and by official responses to the Council of Europe White Paper on ICD, an attempt was made to classify the *main* approaches taken by governments across Europe in the scheme below. However, as will be shown in the following chapter, integration as a policy goal can differ between sectors, for example, it could be cohesion led in the field of education or internal security and diversity led in the field of culture which show that a mix of approaches is employed.

Scheme 5: Main approaches to majority-minority relations with country examples

	Main Approaches	Affinity of Approach to Proposed Definition of ICD	Country Examples
Cohesion or Assimilation	**Homogenisation**	**None**	Turkey
	Assimilation (adaptation to mainstream population) **"Cohesion-led Integration"** (partly based on universalistic views, e.g. in France, but more often concerned about domestic security)	**Limited**	Austria Belgium (FR) Cyprus Denmark Estonia France Germany Greece Latvia Romania
Diversity & Empowerment	**Multiculturalism** **"Diversity-led Integration"** (rights based and/or fostering empowerment and diversity) **Affirmative / positive action towards diversity** **Intercultural encounters**	**Medium or Varying**	Belgium (FL) Croatia Finland Ireland Italy Lithuania Luxembourg Slovenia Sweden United Kingdom
	Open intercultural dialogue	**Strong**	Portugal (?)

ERICarts 2007

NOTE: Country examples are based on an overall assessment of approaches, policies and traditions made by the national correspondents and editors, which does not rule out different approaches or exceptions e.g. in specific sectors!

As mentioned above, the country classifications are to be taken as general approaches and have been made on the basis of the specific understanding of intercultural dialogue adopted for this study (see Chapter 1). Even in countries such as *Turkey* or *Portugal*, which are classified at opposite ends of the spectrum, many of their programmes, laws or activities, including those of regional and local authorities, artists initiatives or foundations, could rightfully be placed in other parts of the scheme. For example, in Turkey much emphasis is laid on human rights education, while in Portugal concerns about proper integration and cohesion policies resemble those of many other countries.

Among the EU Member states which have not taken a concrete position to foster intercultural dialogue within their country is *Malta.* Manifold activities are rather undertaken by NGOs and other organisations such as the church to try and compensate for the absence of a clear ICD policy direction. This is also evident in the *Czech Republic*, where it has been reported that ICD was, in 2007, not yet an issue of importance on the national political scene. This position is also reflected in the Czech National Strategy paper for the EYID which states: "in the Czech milieu, at the present moment, the term intercultural dialogue is predominantly perceived in terms of art categories (e.g. festivals) and used as a term with no exact definition… it is hoped that the EYID will raise awareness of the importance and necessity of intercultural dialogue in the Czech Republic". Some statements made in sector specific documents show that change is underway. For example, among the priorities listed in the Ministry of Culture's Concept for More Efficient Support of Arts (2007–2013) is to "implement artistic projects in the approach to the integration of foreign nationals into Czech society, participate in the formulation and application of migration and integration policy through artistic and cultural institutions."[71]

6.2 Distinguishing cohesion and diversity

As evidenced in Scheme 4 above, basically two different political concepts in the organisation of internal minority-majority relations can be distinguished: policies aimed at generating greater cohesion in society and strategies that try to affirm diversity and dialogue. While the body of literature on these concepts is impressive and the terminology may vary e.g. "multiculturalism" vs. "integration" (Devanny 2002), "pluralism" vs. "social integration" (Gallagher 2002) or "transnationalism" vs. "assimilation" (Marger 2006) – the basic arguments remain the same[72] and differentiate between:

- *A more unified vision of society*, proposing national or universal values and socio-cultural cohesion, mainly via an integration of newcomers and/or minorities into what is considered either the dominant (national) culture or a "cosmopolitan", transatlantic model of society; or on

- *an affirmation of cultural difference*, which distinguishes between the ethnic-cultural and civic territorial dimensions of citizenship rights, enabling e.g. migrants and cultural, religious or language minorities to retain at least parts of their identities.

Joe Devanny, University of Oxford, confronts some of the main arguments that are being used as pros and cons for adopting either a multicultural/diversity or national cohesion approach (see text box next page).

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[71] Ministerstvo kultury: *Concept for More Efficient Support of the Arts in 2007–2013*. Prague, 2006.
[72] However, some will dismiss such dichotomies altogether, such as French philosopher, Alain Badiou in his work *L'Èthique: Essai sur la conscience du Mal*, Paris, 1993.

⊙ Multiculturalism vs. Integration

Should societies integrate their immigrants into one, national life-style? Or should they rather embrace all the different cultures represented in the country?

Debate Proposal by Joe Devanny (University of Oxford), April 2002

One of the biggest questions facing societies today is how to deal with a culturally diverse citizenry. Many different religions and traditions from many different countries are now seen side by side in many cities. A debate current in the UK, and elsewhere, is whether to enforce a certain degree of "integration". This term is nebulous – it might mean some basic knowledge of the national language, or the national history, or might even require an oath of allegiance. The opposite school of thought is multiculturalism – roughly the idea that society is strong enough to accommodate numerous cultures within it, and might even gain from the diversity this entails. Which approach is better?

Pros	Cons
Multiculturalism is clearly better; how can you expect people to give up their heritage? Immigrants do not leave a country to leave all their cultural identity behind, they generally leave so that they can access the better quality of life afforded in other countries.	If you decide that you want to live in a country you have to abide by its rules. More than that, you have to respect its traditions. To be accepted as a full citizen of that country it isn't unreasonable to expect that you will have to conform to certain norms.
Being asked to abide by laws is one thing, but conforming "to certain norms" sounds insidious. Many ways of living are equally valid, even if they are not regarded as "normal" by some people. If a society claims to be tolerant of personal choice, then it must respect the personal choice to retain their heritage. Anything less smacks of social engineering.	What some people call social engineering, integrationists call ensuring that society is as harmonious and conflict-free as possible. The race riots of 2001 in the north of the United Kingdom show that such levels of diversity cannot be sustained at the margins of society. If difference breeds contempt then the least difference the better.
Clinging to an idea of monolithic, national identity is anachronistic. The nation-state model for society is crumbling, and is being out-stripped by trans-national models, such as the European Union. As a result, there is less emphasis on fetishising the predominant characteristics in an area and putting them in a pedestal to be called a "national identity". Such exclusive nationalism is destructive, and history shows it to be so.	We reject the demise of the nation-state totally. It is still the primary mode of international business and national identity. The United States can be admired for the way it has absorbed millions of immigrants and yet maintained a unique, undeniably American identity. American school children pledge allegiance to the flag of the United States of America, and the values that entails. This is a sound model of nation building.
America can hardly be cited as an example of racial harmony. The perpetuation of a "national" identity inevitably leads to the alienation of those, who through religious or other reasons, chose not to conform. If the "normal" or "national" identity does not include turban or head-dress or robe wearing, then those who do wear these things are excluded from the mainstream identity. This conjures up the dichotomy of the "other" and leaves people prone to ignorant attack.	There is a middle point between denying anyone the right to practise their religion openly and denying any sort of national identity or conformity. We think that a shared sense of belonging is vital for any nation to cohere. We want everyone to cheer on the same cricket time; that is a vital precursor to allegiance in times of war.
We should embrace the fact that people can support both Pakistan and England, or India and Scotland or whatever. It shows that we have moved beyond this divisive national stereotyping that causes the wars for which you think you need national cohesion. The more tolerance of difference and embrace of other cultures advances the less conflict there will be.	This is naïve and presumes, arrogantly, that we have moved beyond the point where we are at risk from enemies. As the rise in extremism, and its support from our own citizens show, we have been too liberal and too soft. We have forgotten why nationhood is important and why we all need to feel a communal belonging and affinity with the basic values of our society.

The differences in these concepts are producing fierce debates across Europe in academic / intellectual circles as well as in the political sphere and are influencing changes in the national approaches of some countries. For example, in the *Netherlands*, traditional multicultural policies and related views of public authorities and established political parties were challenged by the populist politician Pim Fortyn, whose controversial comments, including calling Islam a "backward culture", found enough resonance in the general public that his anti-immigration party won the local elections in March 2002. Shortly after, Fortuyn was murdered by an immigrant as was the popular filmmaker Theo Van Gogh, in 2004. These incidents and the violence they generated, led to a number of changes in Dutch immigration policy. In *Denmark*, the Cartoon Conflict of 2006 resulted in different initiatives to improve dialogue with countries of the Middle-East. Recent incidents in *Italy*, where a woman was murdered by a Roma immigrant in October 2007, caused a nationwide debate about a more selective immigration policy and even expulsion of *Romanians* which severed both European Union and neighbourly relations.

In *Germany*, public institutions and cultural organisations such as the Federal Agency for Civic Education (BPB) or the Federal Culture Foundation (Bundeskulturstiftung) are now holding debates about universal (or "Western") values and the role of Islam through workshops, publications and conferences. The *Signandsight Internet debate*[73] on "The Multicultural Issue" began in early 2007 and involved intellectuals from the Netherlands, France, the UK, Germany and other countries. The main message being that in Western Europe, former sympathies for multiculturalism are fading, not the least under the influence of both fears of fundamentalism or terrorism and strong statements in favour of "Western" or universalist positions on the part of intellectuals that have severed all ties with countries or cultures from which they (or their families) originate, such as e.g. Ayaan Hirsi Ali or Necla Kelek.

There are, however, efforts to try and overcome the diversity vs. cohesion antagonism. For example, at a time when, in most parts of Europe, this issue was not even part of the mainstream political discourse or, like in the socialist block countries hidden under the official version of "international solidarity" and "brotherhood", a more "liberal" interpretation of minority-majority relations and the integrative role of the state was proposed in the *United Kingdom*. As recalled by Anthony Lester (2003), Roy Jenkins, former Home Secretary, already saw in 1966 that diversity and cohesion concerns could be merged into a vision that could indeed be considered as a blueprint for European strategies today:

> *I do not think we need in this country a "melting pot", which will turn everyone out in a common mould, as one series of carbon copies of someone's misplaced vision of the stereotyped Englishman... I define integration, therefore, not as a flattening process of uniformity, but cultural diversity, coupled with equality of opportunity in an atmosphere of mutual tolerance. That is the goal. We may fall short of it in its full attainment, as have other communities both in the past and in the present. But if we are to maintain any sort of world reputation for civilized living and social cohesion, we must get far nearer to its achievement than we are today.*

It is important to remember that such positions were not naively relativist. Similar to the approach taken in Chapter 4 of this study, Anthony Lester (1972), who at the time was actively engaged in UK politics and in the *Runnymede Trust* which advocates "a multi-ethnic Britain", underlines the importance of safeguarding human dignity and universal human rights, the latter of which are not to be damaged by concerns of cultural diversity:

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[73]   See discussions presented on: http//www.signandsight.com

Some of the problems of cultural diversity can be safely left to solve themselves; some, but not all. It would, for example be entirely misguided for public authorities to tolerate the exploitation of children or the maltreatment of wives and daughters because such practises were condoned by a particular national, religious or cultural group. Prejudice and discrimination ought to be opposed with equal force, whether among white people or black people, natives or immigrants; and cultural tolerance must not become a cloak for oppression and injustice within the immigrant communities themselves.

When assessing the different positions in past and current debates, one could reach the following conclusion: rather than trying to minimise diverse cultural expressions via "social engineering" efforts, pluralist societies could seek to develop improved means of governing difference or managing conflict as well as a climate conducive to creativity. These policy objectives could include both the personal freedom to make choices and the ability of minorities and individuals to uphold, within the framework of universal human rights, what they consider important in order to maintain their identity in a dominant cultural environment. Cultural and, similarly, educational, youth and sports policies could also try to inspire social intelligence towards an encouragement of intercultural dialogue leading to an acceptance of more diversity and towards the recognition of a wider ranger of social, aesthetic and emotive responses. However, as evidenced in the recent caricature conflicts or in racist incidents, such well-meaning aims may lead to conflict.

6.3 Cohesion-led national integration approaches

Throughout Europe, social cohesion strategies have become a preoccupation for governments, both on the national and regional levels. Important indicators for this trend are new rules of naturalisation imposed on immigrants and asylum seekers which realign nationality with citizenship. Efforts to strengthen nationality as the formula for political and social inclusion were recently undertaken in several large European states, including *France*, *Germany* and the *UK* (Weinbach 2005).[74] Similar observations could be made about other countries, including *the Netherlands* or *Scandinavian states*. Some observers even recognise a trend announcing the "return to assimilation" (Brubaker 2001).

On the other hand, as pointed out by Mucalhy (2006), these developments have, in fact, a longer history and did not really lead to a complete abolishment of previous laws or practices fostering or at least tolerating "multiculturalism". Nevertheless, she underlines that this approach underwent decisive changes, in recent times, not the least for security reasons. Shortly after the 9/11 attacks in the US, the *UK* government produced a White Paper (The Home Office 2002) which underlined the need for a more uniform concept of citizenship; as spelled out in its preamble:

In an increasingly diverse world, it is vital that we strengthen both our sense of community belonging and the civic and political dimensions of British citizenship.

Following the release of the White Paper, the *Nationality, Immigration and Asylum Act* of 2002 introduced citizenship ceremonies, including an oath to the Queen and a pledge of loyalty to the UK. In addition to language requirements, countries such as the *Netherlands* and *France*, and some *German Länder* introduced citizenship tests requiring a basic knowledge of the country's values, history and culture; to which many ordinary citizens and even politicians could not correctly answer. Increasingly, such tests are required before a prospective immigrant enters the country.

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[74] Weinbach, Christine: *Europäische Konvergenzen: Zur Restitution von Staatsangehörigkeit in Deutschland, Frankreich und Großbritannien*. Berliner Journal für Soziologie, Vol. 15:2, 2005.

In most countries, such new regulations should not be seen mainly as a strategy to scare off potential immigrants. In fact, the demographic trends outlined in Chapter 2 have even led to an acknowledgement of the need for increased but controlled immigration. This is being spelled out in a number of new integration plans or legal measures. For example:

- In *Austria,* the government programme for 2007 to 2010 provides for the creation of an "Integration Platform"; which was presented by the Federal Chancellor and other members of the government on 15 October 2007. Based on this platform, a set of integration measures is to be elaborated by the Federal Government, also with a focus on intercultural dialogue as an important issue. The Ministry of the Interior has been mandated to draw up a report on the current situation in cooperation with external experts.

- *Estonia*: The *National Action Plan Integration in Estonian Society 2000/2007* aimed at enhancing the (mainly Russian speaking) minorities' capacity to integrate into Estonian society. Two main objectives: social harmonisation of society (focussing on citizenship, language training and education) and the maintenance of ethnic differences (cultural rights of ethnic minorities). The new plan 2008-2013 will pay greater attention to socio-economic integration (see 6.5);

- *France*: A new *Ministry of Immigration, Integration, National Identity and co-Development* was established in Summer 2007. Its four main objectives are: to restrain immigration flows; to bring forward the integration process; to promote French identity; and to encourage "co-development" (strengthening societies and personal skills of people inside their countries of origin);

- *Germany*: A *National Integration Plan* was officially launched by the Federal Chancellor and put into practice in July 2007. It provides the first common platform ever for a comprehensive integration policy in Germany, involving authorities and institutions of all national levels – central, regional, local – the actors of civil society, migrants' associations and enterprises. It sets clear goals and contains more then 400 concrete measures and voluntary self-commitments of the public and private actors. The participation of target groups in the consultation process is seen as a qualitative step towards "intercultural opening", being a new topic of horizontal relevance in the nationwide integration programme;

- *Italy*: The new draft laws on citizenship and immigration both strive to promote a better integration of immigrant communities into social and civic life. In the former, the minimum required length of legal residence in Italy in order to apply for citizenship is halved to 5 years. Citizenship is granted to foreign children born in Italy from (at least) one parent who has been regularly living in the country for the past 5 years. The latter law on immigration envisages giving regular immigrants who have been living in Italy for at least 5 years the right to vote in administrative elections;

- *Netherlands*: During the Balkendende II administration (mid 2003 - June 2006), the Broad Initiative on Social Cohesion was launched and run by the Department of Immigration and Integration. This included a wide range of activities including the introduction of a Commission to develop a cultural canon as a means to create a reference point of cultural and historic knowledge to be shared by all members of the population. In 2006, the Minister for Immigration and Integration presented the first "&-arts and culture prize" as part of a public-private campaign to promote social cohesion;

- *Spain*: A *Strategic Plan on Citizenship and Integration (2007-2010)*, was passed on 16 February 2007, to promote social cohesion. It recognises equal rights and duties for everyone, equality of opportunities, respect for diversity. Interculturality is one of the aims of the Plan.

> ✿ **Integration Denmark**
>
> *The Danish Integration Act (1999) was designed to ensure that newly-arrived refugees and immigrants can make the most of their capacities on an equal footing with other citizens. It is supported up by the Government Action plan for the promotion of equal treatment and diversity and to combat racism (2003) and by the Government integration plan "A New Chance for Everyone" (2005) designed to support local efforts towards integration, education and employment*
>
> *To ensure that immigrants and refugees understand and respect Danish traditions and values, they have to sign an integration contract and a declaration on integration and active citizenship at the beginning of their stay in Denmark. Upon arrival, they are offered a 3-year course in the Danish language. To become a Danish citizen, applicants need to pass a test of knowledge of Danish values, history and traditions. As it is possible to study the questions and answers in advance, the "test" is to be understood as a kind of information/education in Danish history and values. The stipulation of a number of "canons" on literature, music, architecture etc by the Ministry of Culture is an example of the felt need to establish what "Danish Culture" is.*
>
> Source: Based on the Danish response to ERICarts questionnaire for this study provided by Troels Malte Broch, Nordisk Kultur Institut, Copenhagen.

While in the past, the migration of "guest workers" was considered to be a temporary phenomenon and governments expected that migrants would return to their home countries after a few years, this is no longer the case; with the exception of seasonal workers in agriculture related and similar jobs. Today, governments are increasing their efforts to attract qualified professionals in nearly all technical, service and scientific domains. The threat of labour shortage due to the rapidly ageing populations or a "fear of a brain drain" has resulted in many different initiatives which are seen in line with cohesion-led approaches to immigration. Some examples:

- In *Denmark* the campaign: "Need for All Youngsters" concentrates on motivating young people from immigrant communities to make use of existing training opportunities;

- *France* applies preferential treatment for certain refugees, e.g. in recruitment policies in favour of foreign intellectuals to work in universities and public research centres (including the CNRS).

- According to a recent OECD report (Dumont / Lemaître 2007), countries such as *Austria*, *Belgium*, *Denmark*, *Finland*, *France*, *the Netherlands*, *Norway*, *Sweden* and the *UK* grant special tax allowances / reduced rates to employed foreigners. In many cases however, such reductions are earmarked for those working temporarily in qualified or executive positions.

The ideal of a culturally homogenous society as regards language, ethnic origin or religion etc., plays a role in debates, policies and programmes at the domestic level in a few countries, for example in some of the *Baltic States* or in *Turkey*, as well as in Western or Central Europe. Proposals to achieve this goal include e.g.

- Visions of a nation without major ethnic or religious differences;

- No official recognition of (parts of) important national, ethnic or language minorities;

- Imposing restrictions on immigration; or

- Calling for a return of refugees or stateless persons etc. to their country of origin.

While ideas of a homogeneous society can be seen as contradicting intercultural dialogue, they do not rule out that these countries would pursue some ICD activities in specific sectors, e.g. in the cultural sphere or in trans-national relations.

This leads to a general note of caution: While social cohesion is frequently seen as a prerequisite for the functioning of modern states and/or for internal security in multicultural societies, it can have very different connotations in different countries. For example, it has been pointed out (Wiesand 2002) that there still exists a legacy of Italian and Spanish Fascism or German National Socialism –which were based on concepts of a *Volksgemeinschaft* (a racially and politically amalgamated and hierarchically organised society in which the interests of individuals are to be strictly subordinate to those of the nation, or *Volk*). Recent developments in some Central and Eastern European countries show a rise in nationalist or populist movements which view individualism as a danger to the dominant ideology. In today's world, supposedly harmonizing terms like social cohesion could also feed expectations of a very restrictive understanding of political correctness, with potentially negative consequences for the freedom of artistic and other unconventional forms of individual and group expression.

In particular, *social cohesion* and *social inclusion* policies must be distinguished. The latter of which is concerned with closing gaps in the framework of social protection and with the eradication of poverty and discrimination; in the context of the new EU *PROGRESS Programme* (for the period 2007-2013), social inclusion is also closely linked with measures concerning employment, working conditions and gender equality. In contrast, social cohesion is, in the context of EU programmes, often connected with economic cohesion; as defined by Article 158 of the *Treaty establishing the European Community*, this type of cohesion is to ensure an "overall harmonious development" and requires a reduction of the "disparities between the levels of development of the various regions". Inside of the EU member states, issues of citizenship and internal security come into the picture, including the integration of individuals with different cultural background and their sense of belonging to the society. These ideas are also reflected in a Senate of Canada definition, which sees social cohesion as "the capacity of citizens living under different social or economic circumstances to live together in harmony, with a sense of mutual commitment".

However, social cohesion will be difficult to achieve if social inclusion is lacking. For example, the recurrent violent conflicts in the Paris suburbs clearly demonstrate that social cohesion depends much more on realistic opportunities for a non-discriminative inclusion of young people from migrant families into the labour market and society at large – all of which seem to be missing in this case – than on general equality promises made by a universalist concept of citizenship. Intercultural dialogue can not be considered an appropriate solution to address such conflicts, especially in areas where unemployment rates continue to be two times higher than the French average (*Observatoire national des zones urbaines sensible* Report 2007). As pointed out by one of the *banlieue* mayors, Claude Dilain, "the time for dialogue, analysis and, especially, sympathy is over. We want action." (Le Monde, 27.11.2007).

6.4   Diversity-led national integration approaches

An affirmation of cultural diversity and equality is evident in a number of countries through specific measures to assist specific groups of the population such as providing support for their organisations, introducing quota regulations, taking strong legal action against racist or hate crimes, empowering or protecting marginalised groups and individuals, re-writing history books etc. There are indeed a number of examples of specific, mostly sector-related programmes and measures which foster diversity and dialogue. Among the examples mentioned by national correspondents or listed in Annex 3, the following can be highlighted:

- *Finland*: The *Migration Policy Programme* was approved by the government in 2006. Policy guidelines focus on the encouragement of positive relations between different

groups; the promotion of immigrant participation and fostering opportunities for immigrants to uphold their own culture within the law; no tolerance in matters of racism and discrimination based on ethnic origin;

- Countries like *Portugal* go even a step further and recognise that intercultural encounters serve the interests of both the majority and minority populations. In the words of the official National Strategy for the EYID: *Embedded in the paradigm of an equal value of all cultures and cultural miscegenation, moving thus far beyond multicultural coexistence statements, this intercultural approach supposes more than simply accepting the "other", it implies "hosting" the "other" within us and accept being transformed within that encounter.*[75]

   This strategy is also linked with other integrative policy elements. For example, the new Portuguese *Plan for Immigration* proposes a framework for the development of an integrated public policy (see country sheet in Annex 3). In a national partnership strategy the State claims to be the principle source of help for the integration of immigrants, enhancing the involvement of civil society through building a partnerships' network including all kind of actors within the society. Culture and education are seen as key sectors for ICD;

- A slightly different line of thinking, more in the sense of traditional multiculturalism, can be found in other countries, including *Ireland*. While being limited to the needs and concerns of refuges in public policy making, the 2000 report submitted to the government by a task force, Integration: A two way process[76], states: *The emphasis of integration policy should be on supporting initiatives which enable the preservation of the ethnic, cultural and religious identity of the individual and at the same time remove barriers which affect refugees' ability to access mainstream services.*

▤ Spain: On the value of interaction

Intervention related to the phenomenon of foreign immigration, the social area where most of intercultural activities take place, should not be exclusively oriented toward immigrants..., everyone implied must do something, say something, learn something, give something... For this, it's necessary to create intercultural spaces that promote cohabitation in respect...

The presence of foreign immigrants in the society is an opportunity to open minds and transform them: we learn new things, we learn to look at the world from a different perspective, we learn to look at ourselves in a different way, we discover change and renovation possibilities.

Source: F. Javier Garcia Castaño; Cristina Barragán Ruiz-Matas: *What's the meaning of "intercultural" training in Spain?* Laboratorio de Estudios Interculturales, Universidad de Granada 2001

The absence in some countries of a formulated strategy for ICD does not mean that there would be no activities to report on. An interesting example of a partly well-developed policy, that functions without a clear-cut national strategy for ICD, can be found in *Lithuania* (see box below). These policies and practices are at the same time diverse and co-ordinated. In addition, they date back a couple of years, that is: they were not readily "invented" for the EYID. As outlined in Annex 3, overall ICD-related activities in Lithuania aim at promoting the ethnic-cultural diversity of the country, particularly via equality, education and youth policies.

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[75]   http://ec.europa.eu/culture/eac/dialogue/strategies_en.html
[76]   Interdepartmental Working Group on the Integration of Refugees in Ireland: *Integration: A two way process*. Report to the Minister for Justice, Equality and Law Reform. Dublin, 2000.

> �ø **Selected ICD-related activities in Lithuania:**
>
> - The *Office of Equal Opportunities Ombudsperson* supervises the implementation of the Law of Equal Opportunities (1999) – one of the first passed in Central and Eastern Europe – and investigates complaints relating to discrimination based upon racial or ethnic origin, religion or beliefs.
>
> - *National Education Strategy 2003-2012*, aims to improve opportunities for children from national minority groups.
>
> - The Government *Department of National Minorities and Lithuanians Living Abroad* supports informal education opportunities and the establishment of weekend schools for language minorities: Polish, Tatar, Russian, Romanian, Greek, Jewish, Armenian, Chechnyan.
>
> - An award "For Ethnic Tolerance" has been created, aimed at encouraging journalists to present objective information about national minorities in the media.
>
> - The *White Book on Education Higher Education* (1999) highlights "intercultural cooperation" as the right of young people to choose cultural individuality.
>
> - The Centre for Stateless Cultures at Vilnius University aims to instil students with tolerance and respect for stateless people and to reject prejudice and stereotyping.
>
> - Young people with different backgrounds meet in the roller skater club "Roll On!" The club organises dialogue encounters via the Internet or larger events e.g. "CRITICAL MASS" in Vilnius.
>
> Source: Information provided by national correspondent Viktoras Liutkus.

As can be seen in some countries in the North and South East of Europe, such ambitious, open approaches need the back up of *intercultural competence building and/or mediation* at all levels. The development of such methods culminates in the training of teachers and other professional staff as mediators to facilitate dialogue and successful interaction. It is hoped that through "bridging" measures for new immigrants such as sensitizing, awareness-raising, educational and language support programmes and other services, differences can be turned from barriers into "mindopeners", thus creating a basis for ICD.

6.5   Integrated strategies for intercultural dialogue

Attempts are now being made to bring together the instrumentally integrative and the cultural equity oriented approaches. For example, in *Estonia*, the new 2008-2013 Integration Action Plan aims to address both the social harmonisation of society, around "a strong common national core", based on knowledge of the Estonian language and Estonian citizenship as well as the opportunity to maintain ethnic differences, including the provision of education in minority cultures and languages.

An important step towards integrated strategies could be frameworks of co-operation, e.g. between different ministries and other national actors, with an ICD orientation at the centre. However, such efforts are still few and far between. Among the exceptions:

- In *Belgium*, the "Plan of Action for Interculturalisation" of the *Flemish Community* addresses all fields of culture, youth and sport (2006-2009) and has introduced positive action including an envisaged 10% share of persons with a migrant background not only on the level of governance but also among those receiving public support. In the *French Community*, the "Governmental Action Programme for the Promotion of Gender Equality, Interculturality and Social Inclusion" (2005) foresees a broad spectrum of measures aiming at equal opportunities, supported by projects promoting cultural diversity; education; research on immigration; the improvement of migrants' access to work in public institutions; the fight against racism; the

development of human, cultural and academic collaboration. These objectives are to be transversally integrated to all fields of activity under the authority of the French Community including education, culture, sport, health and youth;

- *Bulgaria*: The National Council for Cooperation on Ethnic and Demographic Issues is to coordinate interaction between the government and NGOs, "aiming at the formation and realisation of a national policy regarding ethnic and demographic issues and migration";

- *Cyprus:* A committee of experts from various ministries (Interior, Labour and Social Insurance, Education and Culture, Health) has been established to formulate a policy framework for the integration of legally residing foreigners and to prepare an action plan on the necessary measures each Ministry and Department would take;

- *Germany:* Contributions to the 2007 National Integration Plan were made by working groups from different sectors. For example, the one for "culture and integration" was co-ordinated by the office of the Commissioner for Cultural and Media Affairs at the Federal Chancellery, with members drawn from the different levels of government: federal, Länder and municipalities, plus representatives of non-governmental organisations;

- The "National Action Plan against Racism" in *Ireland* proposes "reasonable and common sense measures to accommodate cultural diversity in Ireland" (Department of Justice 2005). This should lead to a "more inclusive, intercultural society in Ireland based on a commitment to inclusion by design […] and policies that promote interaction, equality of opportunity, understanding and respect." Media initiatives, proposals for intercultural arts and culture policies as well as the promotion of interculturalism in sports and leisure are mentioned, in that respect.

- *Poland*: The Division of National Minorities in the Department of Denominations and National Minorities has created an advisory body to the Prime Minister composed of representatives from several ministries to address national minorities and the Roma.

❁ UK: Combining cohesion and diversity led approaches

The original UK model of multiculturalism in itself did not necessarily promote engagement between different cultures but encouraged people to practice culture(s) particular to their own heritage. In recent years, this interpretation of multiculturalism started to change and today integration measures can be described as being both cohesion and diversity led.

On the cohesion front, several actions were taken to increase racial equality and community cohesion including: a National Action Plan on Social Inclusion (2003-2005); Community Cohesion and Race Equality Strategy: Improving Opportunity, Strengthening Society (2005); creation of an independent fixed-term advisory body Commission on Integration and Cohesion to explore how different communities and places in England are getting along and what more might be done to bring people together. UK Commission for Racial Equality (CRE) works independently from the Government supporting a number of cultural projects to promote ICD e.g. workshops on "exploring identity through art" in schools where race and hate crimes are prevalent. Its work is to be subsumed within the new Commission for Equality and Human Rights.

Diversity-led integration measures in the culture sector are at the core of the Department for Culture, Media and sport and of the four Arts Councils (England, Wales, Scotland, and Northern Ireland). The goal of these programmes is to combat racial discrimination in the governing boards and structures of cultural institutions as well as in the provision of grants to artists; mirroring the objectives of the National Racial Equality Scheme. Some examples from the Arts Council England: decibel" - raising the voice of culturally diverse arts in Britain; reaching out to New Audiences Programme; publication of Creative Yorkshire: cultural diversity and employment in the creative sector.

Source: Based in part on information provided by Rod Fisher, "Cultural Policies in the UK" in Council of Europe/ERICarts, *Compendium of Cultural Policies and Trends in Europe*, 8th edition, 2007.

It has been argued, that the EU, both as an organisation and a political construct, is facing a similar unity and/or diversity dilemma as regards relations with present and possible future member states:

> *The main challenge for the Union will be to strike a balance between diversity / dynamism / plurality on the one hand, and unity / cohesion / solidarity on the other, while aspiring to become a normative civilian power as well as a sufficiently democratic and efficient system of governance. In conclusion, the only normative and viable identity for the Union would be a project-based, flexible, future-oriented, open-ended EU identity whether Turkey becomes a member or not.* (Baykal, 2005)

6.6   Compensatory action

Independent of whether a predominantly cohesion or diversity led approach is adopted, governments across Europe are *addressing increases in discrimination* of all kinds through anti-discrimination plans, campaigns or codes of conduct. Government reactions to hostility against minorities or immigrants are, at first sight, more a reaction on the *failure* to achieve a harmonious conviviality amongst minority and majority populations than the proof of a *success* of policies and strategies for diversity and dialogue. However, some of the programmes launched, in this context, do include ICD components or call for an "opening" of public service institutions and private companies towards a more diversified make up of society. Some examples:

- In *Germany*, a "Charter for Diversity" ("Diversity als Chance") has been launched by the Minister of State for Integration at the Chancellor's Office in 2007, and was signed by large companies, some public institutions and NGOs who pledge to provide employment opportunities for applicants with a migration background;

- In *Norway,* "affirmative action" was introduced to help solve the problem of employability. Since the gap between jobless Norwegians (1.3 percent in the last quarter of 2007) and out of work immigrants (4.4 percent, but over 10% among African immigrants) remains large, the government decided to test a programme of "moderate immigrant hiring quotas" in 12 public service organisations. As reported in the press (Aftenposten, 19.12.2007), "positive special treatment" will be given to immigrants with approximately the same qualifications as other applicants.

- In *Slovakia*, the "Action Plan for the prevention of all forms of discrimination, racism, xenophobia, anti-Semitism and other expressions of intolerance", updated every two years, consists of programmes and projects for the education and training of members of professional groups who, in the discharge of their duties, have an impact on the prevention of discrimination, racism, etc. Focus is placed on the police, the armed forces; teachers; prison and court guards; judges and prosecutors; healthcare workers; social service institutions staff; civil servants etc.;

- In *Spain*, policies took a different turn. They include measures to renovate the areas (quarters) where most of the immigrant populations are concentrated, including a special educational programme for Roma, a more equal distribution of children between public and private schools and other measures to avoid ghettoisation.

As regards the problem of a growing number of *refugees and asylum-seekers* especially in the South of Europe, compensatory action has been proposed by the European Commission with the support of the European Parliament. The Commission proposed to set up an EU-wide resettlement scheme to deliver protection to a greater number of refugees and to ensure a more transparent and managed entry into the EU. This could also help to counteract the sometimes hostile attitudes against these refugees in the majority population. However, as described by a Dutch MEP, the echo among member states has been rather negative.

⊙ **Towards a common European policy for the resettlement of refugees?**

In recent decades most Member States have developed very restrictive asylum and migration policies; these are still frequently major issues in national elections. Therefore Member States tend to be reluctant to participate in such an EU-wide resettlement scheme. The idea of a joint resettlement programme is simply considered as a step too far. The Member States made it perfectly clear that possible participation in such a programme should be on a voluntary basis only, thereby undermining so-called 'shared responsibility' as well as effectiveness in terms of economy, scale and political weight. ...

Presently, only a few Member States operate any type of resettlement scheme. Most Member States do not operate a resettlement scheme at all. And it is striking to see that, in comparison with for example America, Canada and Australia, the number of 'invited' refugees in the EU member states that do operate a resettlement scheme is still very limited.

Resettlement is an indispensable and essential part of the international protection system. The EU Member States must therefore act now. An EU-wide resettlement scheme, with full participation by all Member States and in close co-operation with the UNHCR, would have a significant impact.

Source: Janine Hennis-Plascschaert MEP in a statement for the *Resettlement Newsletter* of the Churches' Commission for Migrants in Europe (September 2006)

6.7 Local and regional approaches

In Chapter 3, we underlined the key role played by local and regional authorities, often in collaboration with NGOs, in promoting intercultural dialogue. This is particularly relevant in countries with a federal structure or where many public responsibilities are decentralised.

❀ **Regional and Local Authorities in Italy Take the Lead**

In Italy, regional and local authorities have been leading the way with intercultural experiments in cultural policies, institutions and activities, for example:

1. *Porto Franco, Region of Tuscany: a major project setting up a network of local administrations and over 80 intercultural libraries and learning centres, running summer universities, workshops, conferences and performances;*

2. *Un patrimonio di tutti (Heritage for All) programme, City of Turin: a three-year programme to increase the intercultural competence of museum educators through training opportunities, and to experiment with storytelling and other forms of active involvement of migrant communities in structuring museum visits;*

3. *The Institute of Cultural Heritage (IBC), Region Emilia Romagna is a leading partner of several European projects on lifelong learning and ICD in museums e.g. Museums Tell Many Stories (2205-2007) and MAP for ID – Museums as Places for Intercultural Dialogue (starting December 2007);*

4. *Culture e integrazione (Cultures and integration) project, Province of Milan: a project including the creation of a House of Cultures (opening 2008), a public space aimed at encouraging not only multicultural consumption, but also genuine participation and interaction between different communities.*

Source: Carla Bodo and Simona Bodo, "Cultural Policies in Italy" in Council of Europe/ERICarts *Compendium of Cultural Policies & Trends in Europe*, 8th edition, 2007. http://www.culturalpolicies.net

Examples of local/regional programmes show the expected variety of approaches to intercultural dialogue. Some of these initiatives are carried out in cooperation with the central government. Three different types of approaches can be identified:

- *Regional governments develop and take on their own initiatives:*
  The *German* Land NorthRhine-Westphalia (NRW) proposed to diversify public administration / services ("interkulturelle Öffnung") and began experimenting with artistic projects under the label of "InterKultur" already some years ago. This policy line has now been developed further in social, cultural and educational programmes;

- *Local governments plans receive support from the state:*
  In *Austria*, the Federal Ministry of Labour and Economic Affairs (BMWA) provided support for the *Intercultural Communal Action Plan (IKAP)* which was run from 2005 to 2007 in Steyr, Graz and a local district of Vienna, aimed at improving the integration of minorities in the labour market;

- *State and local governments work together:*
  In the *Netherlands*, a *National Plan on Local Integration Policy* is currently being developed as a joint project between central and local government. The new plan will emphasise the importance of citizenship and social cohesion.

Most observers and national correspondents agree that the success or failure of both integration and open dialogue activities will be determined where people live and communicate, that is: on the local level of society. It is on this level, where general strategic or ideological concerns give way to direct encounters between individuals or groups with different cultural backgrounds, to the person-to-person interaction and debates on issues that are dear to their hearts and minds, be it securing the success of one's children at schools, building a new place of worship or discussing the appearance of a city quarter or public space. While some countries, e.g. *Belgium* or *Spain*, are traditionally strong in organising local and regional support also for civil society initiatives dedicated to ICD, others such a *Turkey* seem to be progressing, in this respect.

Throughout this study, we have underlined the need to distinguish between issues that can and should be discussed with a "cultural" perspective and other questions that need clear guidance and action from other policy fields, e.g. housing, labour market or social welfare. This concerns, for example, riots and other conflicts in larger cities, especially in regions suffering industrial decline in a post-Fordist age. As recent examples throughout Europe demonstrate, this topic is by no means a "French problem". For example, in a statement for Le Nouvel Observateur (10 January 2008), author Henning Mankell refutes the "myth of the Swedish model" as an island of harmonious conviviality: 'The Swedes followed the riots in the French suburbs very closely. We haven't reached that extreme yet, but we might if we're not careful."

Luxembourg expert Raymond Weber, furthers in a statement for this study:

> *…talking about intercultural 'dialogue' is, in most cases, somewhat ambiguous. What we should really aim at is to come to terms with different world views, traditions and lifestyles. Johan Galtung has mentioned three criteria which are crucial, in this respect:*
> - *Empathy;*
> - *Non-violence;*
> - *Creativity.*
> *What should be avoided is to instrumentalise culture, and particularly the arts, to solve other problems, e.g. social conflicts.*

Of course, this concerns not only intercultural relations at the local or regional level. According to Weber, it would be just as detrimental if, for example, one would try "to replace human rights with 'culture' in EU relations with the ACP countries."

6.8 National approaches to cross-border dialogue

Nearly all EU and EEA/EFTA countries aim to support cross-border cooperation including cross-border dialogue. In the case of the former, it can take place through the *traditional channels of cultural diplomacy* such as conferences, debates, publications or artistic events which are organised either directly through the ministries in charge of foreign affairs or via specific public or semi-public agencies, e.g. the British Council. In the case of the latter, strategies often focus on *particular geographic or language areas:* for example, many activities of the agency KulturKontakt in *Austria* involve countries of Central and South-Eastern Europe which used to be part of the former Habsburg Empire. In addition to its traditional focus on relations with Latin America, *Spain* has been a motor for the new "Alliance of Civilizations" initiative with emphasis on ICD between the Orient and Occident. *German* agencies such as the Institute of Foreign Relations (ifa) or the Goethe Institute have launched various programmes with an intercultural focus, such as "CrossCulture Internships" to give an impetus for European-Islamic dialogue. Specific issues related to intercultural dialogue such as inter-religious dialogue or language, come to the fore within the Francophonie network, led by *France.*

While there is evidence to show that dialogue-oriented approaches are gradually replacing some of the more traditional unilateral activities, a lot of work still needs to be done. Important country specific examples are provided in Annex 3. Main differences and similarities between the broader notion of co-operation and that of intercultural dialogue are highlighted in Table 5 below.

Table 5: The concepts of "cultural co-operation" and of "intercultural dialogue"

	Trans-national Cultural Co-operation	**Intercultural Dialogue in European Countries**	**Frameworks for Co-operation and Dialogue**
1. Main definition	Shared communicative action across European boundaries using artistic and other cultural means	A process that comprises an open and respectful exchange between individuals, groups and organisations with different cultural backgrounds or world views.	Institutional, economic, legal or political contexts which influence cultural co-operation and dialogue, including European, national and local structures
2. "Core" examples	Self-directed cross-border projects, networking and co-productions in the arts and media or with artists and related professionals.	Specific projects or events that create "shared spaces" for intercultural dialogue.	Public or private programmes designed to facilitate cultural exchanges/ dialogue e.g. media projects; trans-national scholarships
3. "Related" examples	Joint trans-national initiatives in the field of cultural diplomacy e.g. cultural institutes supported by different European countries.	Ongoing collaboration or exchanges between national or linguistic minorities and majorities inside a particular European country or with members of such communities living outside of the EU.	Legislation and international regulations which influence or promote cooperation and dialogue, e.g. minority rights, social security regulations, bilateral agreements etc.
4. "Open questions"	Individual cross-border mobility which does not involve participation in concrete projects with multiple partners from different countries.	Individual mobility or business activities and sports events which do not involve participation in shared projects or concrete action aimed at promoting ICD	Public or private programmes to facilitate individual mobility or support one-directional projects in the arts and heritage, sports etc. outside of Europe.

Source: Further developed from the study: *European Cultural Cooperation: Definition and Elements of a Conceptual Frameworks, ERICarts 2005.* Core + related examples are those which come very close to the general definition adopted in this study. "Open questions" point to activities whose relevance is considered to be not as strong or relevant.

From the assessments made by the national correspondents for this study, we can conclude that the main approach of ICD as a specific component of trans-border cooperation activities is clearly to provide support for "mixed" artistic events, e.g. festivals, exhibitions, special film or TV co-production projects etc. As pointed out in some of the replies, e.g. from *France*, the *Netherlands* or *Slovenia*, state activity in this field is increasingly complemented by related (and often publicly funded) work of NGOs, the media or specific agencies.

Of course, there is a large number of government programmes specifically aimed at supporting trans-border cultural cooperation which are designed to promote the identity of a country, to reach out to Diaspora communities or, more recently, to support cultural industries and exports.[77] According to the approach adopted by this study, such initiatives would not automatically be seen as promoting cross-border ICD. In some countries and contexts, such cultural cooperation activities are, however, seen as first steps towards the introduction of cross border ICD. For example: in recent years, *Poland* has given strong support to democratic transformations in *Ukraine* as well as for civic and student movements in *Belarus*. A new EURO 2012 joint initiative with Ukraine is perceived as an important future factor influencing ICD and as a means to help overcome historical grudges between Poland and Ukraine.

6.9   The EU and its neighbours – a "value-based" co-operation?

The European Neighbourhood Policy

The vision behind the ENP is that co-operation with a "ring of friends"[78] made up of neighbouring countries holding similar aims and values, would enhance security, trade and political, scientific and cultural relations, and could pave the way towards further agreements.

Details of the European Neighbourhood Policy (ENP) of the European Union were first formulated by the European Commission in March 2003. The aim of ENP was to extend co-operation beyond the planned 2004 enlargement to neighbouring countries, in particular those situated in the Mediterranean, the Caucasus and the Eastern European regions. The 2003 communication of the EU Commission ("Wider Europe - Neighbourhood") presents the main goals of this strategy:

> *The December 2002 Copenhagen European Council confirmed that the Union should take the opportunity offered by enlargement to enhance relations with its neighbours on the basis of shared values. It repeated the Union's determination to avoid drawing new dividing lines in Europe and to promote stability and prosperity within and beyond the new borders of the Union... The communication proposes that the EU should aim to develop a zone of prosperity and a friendly neighbourhood – a 'ring of friends' -– with whom the EU enjoys close, peaceful and co-operative relations. In return for concrete progress demonstrating shared values and effective implementation of political, economic and institutional reforms, including in aligning legislation with the acquis, the EU's neighbourhood should benefit from the prospect of closer economic integration with the EU.[79]*

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[77] See e.g. the theme edition of a Finnish cultural magazine, ARSIS No. 3/2007: "Finnish Cultural Exports"

[78] The concept of such a "ring of friends" was first publicly introduced by the former President of the European Commission, Romano Prodi, in his address "A Wider Europe - A Proximity Policy as the key to stability" at the Sixth ECSA-World Conference. Jean Monnet Project. Brussels, 5-6 December 2002

[79] Commission of the European Communities: *Wider Europe— Neighbourhood: A New Framework for Relations with our Eastern and Southern Neighbours.* (COM(2003) 104 final). Brussels, 11.3.2003

Shared or common values are further specified in a statement on "What is the Neighbourhood Policy?" as principles for developing an economic or political relationship:

> *The EU offers our neighbours a privileged relationship, building upon a mutual commitment to common values (democracy and human rights, rule of law, good governance, market economy principles and sustainable development). The ENP goes beyond existing relationships to offer a deeper political relationship and economic integration. The level of ambition of the relationship will depend on the extent to which these values are effectively shared.* [80]

The spectrum of interpretation about shared or common values[81] is quite broad and has led to great debate throughout Europe, especially in the context of the (failed) EU Constitution. Even Democracy, identified as one of the "common values" for the ENP, can be, and in fact is, interpreted in a variety of ways.[82] At the time of the formulation of the EU Neighbourhood Policy, some stakeholders also brought religious and moral issues[83] into the debate about "common values"; however, these were not included in the final ENP policy.

Frequently, "common values" are being associated with adherence to universal human rights or to the principles listed in the EU Charter of Fundamental Rights, in particular. This wide spread understanding, which is debatable, may have influenced the answers to a 2007 *Eurobarometer* survey, where 57% of EU 27 citizens, particularly strong in Western member states, said that they do not believe that neighbouring countries hold the same values as the EU countries.[84]

While some of the value-related concerns mentioned in the literature about the ENP may be attributed to differences in the rhetoric of institutional discourse (Futák-Campbell 2007), assumptions that the ENP could be understood as a form of "externalization of EU governance" (Gänzle 2007) should be taken more serious.

Until recently, *co-operation activities concerning culture, education, youth and sports* related to intercultural dialogue did not figure among the priority areas of the ENP[85]. Despite this deficit, a recent evaluation report, "Strengthening the European Neighbourhood Policy"[86],

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[80]   For more information, see the European Commission website presenting the European Neighbourhood Policy: http://ec.europa.eu/world/enp/policy_en.htm (2008)

[81]   As pointed out in the Concluding Remarks of Kurt Biedenkopf, Bronislaw Geremek and Krzysztof Michalski on the work of the Reflection Group *The Spiritual and Cultural Dimension of Europe* initiated by the President of the European Commission and coordinated by the Institute for Human Sciences, Luxembourg 2005: "The common European cultural space cannot be firmly defined and delimited; its borders are necessarily open, not because of our ignorance, but in principle – because European culture, indeed Europe itself, is not a 'fact' It is a task and a process… Europe and its cultural identity thus depend on a constant confrontation with the new, the different, the foreign. Hence the question of European identity will be answered in part by its immigration laws, and in part by the negotiated accession terms of new members. Neither of these – either the immigration laws or the terms of accession – can be determined a priori on the basis of fixed, static definitions, such as a catalogue of 'European values'"

[82]   For example, with regard to the power given to a Head of State or to the weight of an individual citizen's vote, whether a majority or proportional voting system is adopted etc.

[83]   For example, the Commission of the Catholic Bishops' Conferences of the European Community (COMECE) newsletter *Europe Infos* emphasised "the need to re-affirm Europe's Christian values: not in opposition to the Islamic values of our southern neighbours, for example, but as a strong foundation for the ongoing dialogue and long-term engagement needed to make this policy work." (Nr. 55 - 12/2003, "A ring of friends"). Other highly controversial values issues include e.g. the question about the start (and end) of human life – with direct links to the fundamental rights of human dignity and right to life.

[84]   Eurostat: The EU's Relations with its Neighbours - Special EUROBAROMETER 2007

[85]   See EU Commission Sectoral Progress Report (COM 2006 726 final).
http://ec.europa.eu/world/enp/pdf/sec06_1512-2_en.pdf

[86]   http://ec.europa.eu/world/enp/pdf/com06_726_en.pdf

acknowledged that "the ENP must have a human face, and citizens of the EU and of the neighbouring countries should have more opportunities to interact, and to learn more about each others' societies and understand better each others' cultures." To further such a human dimension of the ENP, the Commission envisages, inter alia:

- educational and youth exchanges as a future "core element" of the ENP;

- the promotion of "exchanges among young professionals in all walks of life, including culture and the arts"; and

- the strengthening of "civil society exchanges… reaching beyond governmental contacts".

The Commission report emphasises that while "many of these exchanges will be predominantly economic and social in character, cultural exchanges and inter-cultural dialogue will also be important." While the recognition of basic (universal) human rights must indeed be considered as an essential condition also for any dialogue in socio-cultural contexts, the pursuit of "common values", if seen as a precondition for cultural cooperation, could become an obstacle to intercultural dialogue in the understanding of this study, that is: to an open exchange of different values and worldviews.

Euro-Mediterranean Partnership

Following the Euro-Mediterranean Conference of Ministers of Foreign Affairs, held in Barcelona on 27-28 November 1995, the European Union initiated the *Euro-Mediterranean Partnership*[87] which now comprises 37 members, 27 EU Member States and 12 Mediterranean Partners (Albania, Algeria, Egypt, Israel, Jordan, Lebanon, Mauritania, Morocco, Palestinian Authority, Syria, Tunisia and Turkey). Libya was granted observer status in 1999. The Euro-Mediterranean Partnership has both bilateral and regional dimensions and has resulted in the creation of regional programmes and institutions which have a strong cultural dimension. Among them are:

- the Euro-Med Heritage programme;[88]

- the Euro-Med Audiovisual programme (2000-2006);[89]

- the Euro-Med Youth Action Programme (from 2007-2013);[90]

- the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures (ALF). Jointly established in Alexandria, Egypt in 2004, and financed by all member countries of the EuroMed Partnership and the European Commission. It is one of three common institutions together with the EuroMed Parliamentary Assembly and FEMIP, the financial instrument of the European Investment Bank. Together with EuroMeSCo (network of political science institutes) and FEMISE (network of economic institutes), the ALF is also one of the three thematic networks, gathering more than 1400 mostly civil society institutions in 37 national networks.

In addition to financing instruments provided by the European Development Bank, the EU has invested, through its MEDA system, almost 9 billion euro into its EuroMed Partnership regional programmes between the years 1995-2006. Some of these programmes include: Euromed Heritage, Euromed Audiovisual, Euromed Youth, the SMAP environmental

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[87]   http://ec.europa.eu/external_relations/euromed/
[88]   http://ec.europa.eu/europeaid/projects/med/regional/heritage_en.htm
[89]   http://www.euromedaudiovisuel.net/general.aspx?treeID=4&lang=en
[90]   http://ec.europa.eu/youth/priorities/euromed_en.html

programme, MEDA-Democracy, etc. Grants are provided within the individual frameworks of these schemes; applicants from at least two Mediterranean countries and two EU member States are required for funding.

Assessing the Euro-Mediterranean Partnership

The EMP has indeed strengthened economic ties and facilitated various forms of political and civil society cooperation including cultural exchange projects. Some argue that the regional programmes have given civil society actors the possibility to propose projects to the EU without having to go through the filter of their governments. It has also added an important dimension to NGO cooperation among all countries. As concluded by Demmelhuber (2006), "the EU and to a lesser degree the partner countries in the South have re-defined the Mediterranean and converted the pre-existing idea of a Euro-Mediterranean entity following (geo-) political, (socio-) economic and cultural reasons into reality." According to him, this reality is largely based on geopolitical priorities:

> *In times of regionalism, with the Euro-Mediterranean Partnership as one result of it, the dichotomy of* Inclusion *and* Exclusion *has not vanished at all. For instance, the two documents of the EMP emphasize the need for free markets and the creation of a common area of peace and prosperity (Inclusion), but eventually curb labour mobility. Exclusion is therefore a blueprint for drafting bilateral agreements in order to shunt foreign workers or asylum seekers from the Southern Mediterranean and across Africa back home.*

Internal assessments made in the EU Commission partly agree with external critics who argue that:

- The ENP process has not always been able to live up to its far-reaching goals due a variety of factors including unresolved conflicts in the Middle East;

- In addition to political, economic and security issues, partnerships in the social and cultural and human resources fields require focussed attention and action.

For example, in their critical assessment of the first ten years of the Euro-Mediterranean Partnership[91], the EuroMed network of political science institutes (EuroMeSCo) concluded that political commitment to "ensure respect of cultural diversity and religious pluralism" has largely been neglected by the Governments concerned. Such views should, however, not be seen as proving the idea of an inevitable "clash of civilisations".

⊙ **The Mediterranean: Clash or Paranoia?**

It is a blunder, perhaps paranoia, to mistake frustration, poverty and injustice for a "Clash of Civilisations". For those who beget self fulfilling prophecies of a clash of civilizations, are not realizing that this clash will be the most negative inheritance that we can pass on to our children. For pride and prejudice, are no substitutes to dialogue and understanding. The consequences of a mistaken stand to the Mediterranean will be of serious consequence to all. The immediate impact will certainly be felt by those who are and belong to the region. But it will not be limited to them.

Source: Guido de Marco, former President of the Republic of Malta, in an address to the IV. Mediterranean Forum of the Center for European Integration Studies, Bonn 12./13. October 2003

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[91]   Barcelona+10. *Towards a Community of Democratic States*, 2005.

Other initiatives emerge

In addition to the programmes and projects facilitated through the ENP, there have been several other initiatives which have emerged in the Mediterranean region by both public and private actors. Some of them include, for example:

- in the Eastern parts of the larger Mediterranean region, additional *political, economic and cultural cooperation bodies* were created by member states, candidate countries and non-members of the EU, including the *Black Sea Economic Co-operation*;

- in 2005, Spain and Turkey launched an *Alliance of Civilisations*[92] initiative in the framework of the UN. The aim is to "tackle fear and suspicion, bridge divides and overcome prejudices and polarisations between Islam and the West";

- a *World Public Forum – Dialogue of Civilizations*[93] is based in Vienna and involves active Russian participation;

- a number of *private foundations and initiatives* such as: the *European Cultural Foundation*[94], *the Fondation Seydoux*[95], the *Fondazione Mediterraneo*[96], or the *Roberto Cimetta Fund*[97] are active in the region. These foundations are, however, linked to the EuroMed Partnership in their capacity as partners (Cimetta Fund) or Heads of national networks of the *Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures*;

- *individual national initiatives* complete the picture, such as the recent *Slovenian* proposal to establish a "Euro-Mediterranean University" or the *Danish* project "Co-existence of Civilizations"[98] devised following the Cartoon Conflict of 2006. In 2007, the new *French* President Nicolas Sarkozy proposed the creation of a *Mediterranean Union*[99].

In the Conclusions of their 4th Informal Meeting held from 5th to 6th July 2007 in Portoroz-Koper (Slovenia), the *Mediterranean Ministers of Foreign Affairs* of EU member states took note of the different regional bodies and initiatives. On the one hand, they reaffirmed the great importance of the European Neighbourhood Policy (ENP), agreeing on a balanced approach to the ENP that should involve Mediterranean and Eastern European partners into the dialogue on issues of mutual concern, such as economic integration, energy, transport, migration, intercultural dialogue and strengthening of the human dimension. On the other hand, they stressed the need for full cooperation between the EU and the Organisation of the Black Sea Economic Cooperation as well as other regional initiatives and, in view of increased migration and refugee problems, with the countries of transit and origin of migratory flows.

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[92] http://www.unaoc.org
[93] http://www.dialogueofcivilizations.org
[94] http://www.eurocult.org
[95] http://www.fondation-seydoux.org/pages/home.html
[96] http://www.euromedi.org
[97] http://www.cimettafund.org/
[98] http://coexistenceofcivilizations.org/english/backgroundUK.asp
[99] According to his plan, the member states would form a regular Council under a rotating presidency including participation from the EC. Areas of cooperation include a common judicial area to fight corruption, terrorism, organised crime and people smuggling. The creation of a Mediterranean Investment Bank has been proposed to assist in economic development programmes. Culture is to also have a place in this new plan. More concrete proposals are to be expected during the French EU Presidency in 2008. Sarkozy's proposal has both advocates and critics among EU member states and its implications for ICD would merit further investigation.

⊙ **The Current Crises in Euro-Mediterranean Cultural Dialogue and Possible Answers**

Traugott Schoefthaler, former Executive Director of the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures and Project Advisor for this study, describes cultural relations between EU countries and their Southern neighbours in the recent past as "Two Lost Decades of Dialogue". In his contribution to the 2006 Annual Conference of the Euro-Mediterranean network of political science institutes (EuroMeSCo), Istanbul 5-7 October 2006, he refers to "deepening stereotypes as well as (to) desires to balance perceived discrimination with discrimination of others, and of perceived double standards with their application to others." In his view, a possible reorientation of ICD in the region could be more successful along the following lines:

1. *Traditional modalities of Dialogue between Cultures*, developed over the past Decade, *have largely failed* because of their almost exclusive focus on what cultures and religions have in common. The present crisis calls for dialogue on differences and diversity.

2. The *lack of mutual knowledge* about sensitive issues linked to religions and any other belief is obvious. This gap needs to be filled as a matter of urgency.

3. Too often, dialogue events stressed *collective identities* (national, ethnic, religious) rather than *identities of individuals or social groups*. Dialogue fora composed of "representatives" of religious or ethnic groups are counter-productive.

4. There is an urgent need for *strengthening the human rights based dimension of Dialogue*: Rather than seeking values common to all religions and cultures, the core values of the Universal Declaration of Human Rights need to be stressed: No discrimination along origin, race, colour, gender, language, religion or any other belief…

5. Active tolerance, involving *mutual respect*, needs to be promoted rather than mere acceptance of diversity.

6. We need *a common language for cultural differences*, starting with following elements*:*

• Cultural diversity between as well as within countries is as essential for humankind as biodiversity is for nature. Cultural differences are a key factor of quality of life.

• The right to be different is core element of a rights-based understanding of culture. The individual human being, as cultural actor, as learner, as communicator, as bearer of cultural diversity, is at the centre of understanding culture.

• Overlap between cognitive and emotional elements of intercultural relations is the rule and not the exception. Historical and biographic, individual and collective processes of attaching value judgements to cultural differences need to be addressed.

• Deconstructing self-referential systems of belief and knowledge is essential. Religious truth that is believed eternal can only be compromised by an attempt to make it more convincing with evidence from scientific truth that is changing every day with more knowledge.

• Freedom of opinion or any other belief is intrinsic to any human understanding of religion. Enforcing belief would be a contradiction itself, as much as imposing values "comes down in the end to negating them" (Jacques Delors).

Source: T. Schoefthaler's full text is available from: http://www.euromesco.net

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EU-Russia co-operation and the "Northern Dimension"

In a 1997 agreement, the EU and *Russia* agreed to develop a strategic partnership outside of the regular ENP Programme, even though it is partly financed by the ENP. At the St. Petersburg Summit in May 2003, co-operation was reinforced by creating four "common spaces": a common economic space; a common space of freedom, security and justice; a space of co-operation in the field of external security; and a space for research, education, and cultural exchange. However, forging a new agreement to replace the one in force has proven to be a difficult task, as pointed out in the notes from an expert conference:

Participants continued the long-standing debate about whether values or interests should form the basis of EU-Russia relations. Russian participants reminded the EU that its insistence on common values was perceived by Russia as intrusive and often arrogant.[100]

The Common Space on Research, Education, Culture builds upon the long-standing involvement of Russia in EU Research and Development activities e.g. in the 6th Framework Programme and under the TEMPUS programme. Existing EU and Russian research communities and a common cultural and intellectual heritage are to be reinforced and a closer cooperation in the education field to be developed. As well, the basis for cooperation in the cultural field is to be strengthened.

Cooperation between the European Union with Russia also takes place within the context of the "*Northern Dimension*"[101], which includes the Nordic countries in- and outside of the EU and the Baltic states. While organised through a specific administrative framework of the participating states and special financing institutions, the Programme emphasises the principle of subsidiarity and tries to ensure an "active participation of all stakeholders in the North, including regional organisations, local and regional authorities, the academic and business communities, and civil society." Among key priority themes for dialogue and cooperation under the Northern Dimension are human resources, education, culture, scientific research and health. Specific mention is made of "culture as a mechanism for civil society development", voluntary youth work and the activities of indigenous people in the North. A new political framework for the Northern Dimension has been adopted in order to strengthen the coherence between the ND and the creation of the EU-Russia Common Spaces.

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[100] Katinka Barysch: The future of EU-Russia relations – do we need a new agreement after the PCA? Notes from the expert roundtable of the Friedrich-Ebert Foundation and the Foundation Unity for Russia on December 5-6 2005 in Potsdam (http://library.fes.de/pdf-files/id/03607.pdf)
[101] http://ec.europa.eu/external_relations/north_dim/

The more we share, the more we have!

Mohamed Mounir, Egyptian singer, author and actor at the "Salam Ramadan" event, Philharmonic Hall of Cologne, October 13 and 14, 2007

7. Sector specific ICD policies and strategies

In the previous chapter, we examined national approaches to ICD in a *broader context* of cohesion and diversity led integration frameworks. The focus of this chapter is placed on national approaches to intercultural dialogue as an *issue of policy* in the sectors of education, culture, youth and sport.

The information presented is based a range of sources including:

- challenge papers[102] produced by the team of project experts for the purpose of this study;

- country profiles presented in the Council of Europe/ERICarts *Compendium of Cultural Policies & Trends in Europe*, 8th edition 2007;[103]

- results of an ERICarts survey conducted in Spring/Summer 2007 among the national correspondents engaged for this study. The questionnaire is presented in Annex 8;

- official replies to the Council of Europe questionnaire in preparation for its *White Paper on Intercultural Dialogue*, submitted in Spring/Summer 2007.

As each of the sectors has its own constituency and intercultural challenges, it is very difficult to generalise a common policy approach or focus which cuts across all fields. That being said, however, some of the main targets of the related ICD policies and programmes are to address racism and discrimination either in their respective systems of governance and management and in the content which is subsequently produced. We can also deduce that responsibility and participation among all actors in the process is key, as mentioned in chapter 3, whether it be a constellation of teachers/students/parents or cultural administrators/artists/audiences.

7.1 Education provides the basis for understanding and respecting diversity[104]

Two main avenues for ICD in education programmes and policies

As reported on in Chapter 3, intercultural dialogue as seen from the point of view of the education sector is organized around two poles: *civic education* and *intercultural education.* Indeed, the 2005 EU Commission proposal to the European Parliament and European Council on key competences for life-long learning makes this distinction. The proposal identifies

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[102] Full texts are available from the project website: http://www.interculturaldialogue.eu
[103] http:www.culturalpolicies.net
[104] This section is based on the challenge papers produced by project experts Vjeran Katunaric and Michael Wimmer as well as the responses by national correspondents to the ERICarts survey conducted for this study. Full texts are available from the project website: http://www.interculturaldialogue.eu. As pointed out in Chapter 3.1, this text focuses on ICD issues in primary and secondary education, not the least because of the wealth of existing organisations, literature and monitoring exercises addressing trans-national cooperation, mobility or academic exchanges in the field of higher education, e.g. in the context of the "Bologna Process". Trans-border cooperation and ICD are now increasingly a subject of specific courses, workshops and (research) projects that are being conducted by universities or arts academies, which could merit a separate evaluation.

several competences which policies and programmes in each of these fields are to achieve, namely: communication in one's mother tongue; communication in foreign languages; mathematical competence and basic competences in science and technology; digital competence; learning to learn; interpersonal, intercultural and social competences and civic competence; entrepreneurship; cultural expression. With regard to the first two items, this would imply that both traditional minorities and new migrants acquire competency in three languages: one's mother tongue, the official language of the host country plus a third so-called foreign language. Obviously, such an approach differs from some of the more "radical" cohesion policies and practices in a number of countries studied in this report, where the focus of language learning is placed mainly or only on the national language of the host country. As truly comparative research on the virtues (or not) of bi- or multilingual schools in Europe that teach in languages of the main emigration countries or in those of other important minority communities is currently scarce, we can only suggest that this topic should be given greater attention in future research agendas.[105] Obviously, there are countries, where this issue is of high interest and may even lead to controversial debates, e.g. in countries with a high rate of immigrants from specific countries or regions (such as *Belgium, France, Germany, Ireland, Luxembourg, Spain* or the *UK*) or those with other large linguistic minorities, e.g. the *Baltic States*.[106]

Approaches to civic education

In general, the aim of both civic and intercultural education programmes is to develop knowledge and skills that equip individuals to participate in increasingly diverse societies as well as to resolve conflict where necessary. In particular, attaining civic competence means equipping individuals to fully participate in civic life based on knowledge of democracy, citizenship, and civil rights, including how they are expressed in the Charter of Fundamental Rights of the European Union and international declarations and applied by various institutions at the local, regional, national, European and international levels. Knowledge of main events, trends and agents of change in national, European and world history with a specific view on European diversity, is essential. According to the 2006 EC *White Paper on a European Communication Policy*, the parameter of civic knowledge is not to be confined only to what is taught in the classroom, but calls on teachers/educators to help "people of all ages to use tools such as the Internet to access information on public policy and to join in the debate. This is particularly important in the case of minorities, disabled citizens or other groups that might otherwise find themselves excluded from the public sphere".

The Council of Europe studies and programmes on education for democratic citizenship undertaken since the mid 1990s have identified some approaches to civic education in different European regions such as:

- in the Western European region, there is a gap between policy and practice, the lack of student participation, teacher training, and monitoring and quality assurance;

- in the Northern European region some positive tendencies exist, such as: focusing on values, skills, and participation; increasing use of the web, teacher education, monitoring and evaluation;

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[105] Some examples of research with more positive results, e.g. from multilingual *Switzerland*, were presented at a conference held in March 2007 at the Berlin Humboldt University with the support of the Federal Ministry for Education and Research (BMBF), see Ralf Augsburg: "Mehrsprachigkeit muss geübt werden", http://www.ganztagsschulen.org, 10.4.2007

[106] See some of the different contributions made at the International Conference "Languages, Technologies and Cultural Diversity", 18-20 June, 2004, Kaunas, Lithuania.

- in the Central European region, implementation of education for democratic citizenship is partial, inconsistent and fragmented. Methods on how to increase student participation need to be explored and there is a lack of support for monitoring, evaluation, and research.

The results of the April 2007 conference on networking European Citizenship Education support these observations and stated that the little available assessment of the content of civic education[107] makes it very difficult to the identify strengths and weaknesses of different approaches. One of the few comparative studies on civic education curricula in schools[108], carried out in 2006 in eleven EU countries, shows that while many countries have formulated official civic education goals they are, on the one hand, quite general and on the other hand, reflect more often what could be perceived to be the aims of intercultural education as tool "to celebrate democracy and diversity in order to foster an understanding of citizens' responsibilities and to break down stereotypes of 'others' and of 'oneself'". Indeed the 2006 study showed that there is not yet a strong consensus or common approach to civic education in Europe or even within one country. For example, in the UK the approaches differ, the provision remains inadequate, leadership is weak and there is a lack of specialist knowledge. A problem specific to the UK is that the education policy has been polarized along political party lines. Witness the first national curriculum developed in 1987 which reflected the priorities of the Conservative government which laid emphasis on national rather than European or global history. Today, in the era of the Labour government, the situation is different and has become more open (Soysal, 2002).

Approaches to intercultural education

Intercultural education is identified as one of the objectives of the 2007 *Finnish* Programme for Global Education[109] to better understand and appreciate difference and different cultures. While not necessarily as all encompassing as the Finnish programme, the 1994 Ministerial Memorandum on Intercultural Dialogue and Democratic Coexistence in *Italy* provides an interesting example of a strategy which views intercultural education as a dialogical and transformative process rather than as a uni-directional activity. The new intercultural dialogue policy strategy developed in *Flanders* identifies intercultural education as one of its main objectives.

According to a study on intercultural education in *Austria* (2003), a prime objective of intercultural teaching has long been *linguistic integration* of the second generation of immigrants; however, as pointed out already in Chapter 3.1, there exist different strategies for achieving such a goal, including multilingual options. While the scope of integration strategies has considerably widened across Europe, the goal to integrate migrant students into the main education/school system by providing resources for language learning, human rights and citizenship education remains among the dominant objectives of educational policy. These approaches are usually framed within overall strategies of equality and extend to all levels of education, even to the earliest levels of education. For example: in *Liechtenstein*, the Government provides financial support for the programme "*yours – mine = our language*", introducing standard German (instead of the local dialect) as a second language in day care centers in order to ease integration of children who speak a foreign language. In Norway, the

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[107]   Civic education can appear under different names – from Social Studies or as part of a broader subject, such as Environmental Studies. In either of these forms, it is required in all countries, except Slovenia where the subject is partly optional.

[108]   The research project was carried out in 2006 under the guidance of Dr. Branka Baranovic from the Institute for Social Research in Zagreb, Croatia with Saša Puzic (intercultural education) and Vjeran Katunaric (civic education).

[109]   http://www.minedu.fi/export/sites/default/OPM/Julkaisut/2007/liitteet/opm12.pdf?lang=en

government introduced a strategic plan for 2007-2009 entitled, *Equal Education in Practice! A strategy for better teaching and greater participation of language minorities in day-care centres, schools and education.*

Such policies do not only cover formal learning environments, but also informal environments by providing support for special centres to provide non-natives with language training. Such activities labelled as "intercultural education" could be considered somewhat exaggerated. There are a few government sponsored extra-curricular programmes for migrants to learn their native language and to study various disciplines in this language, as part of an overall minority rights strategy. For example, in *Lithuania* the Government Department of National Minorities and Lithuanians Living Abroad provides support for weekend schools. In contrast, the *Danish* government abolished the right of migrants to be educated in their mother tongue in 2001.

Development of ICD guidelines for schools

Intercultural dialogue guidelines for schools have been developed in countries such as in *Austria*, *Ireland*, *Italy*, the *Netherlands*, *Slovenia* and the *UK*, in the acknowledgement that there is a growing number of students with a migrant background. Such guidelines encourage schools to develop intercultural projects aimed at: promoting tolerance; acquiring linguistic skills of the host country; developing curiosities for the cultures of other nations and to learn about their traditions including main celebrations and symbols. One notable example is the guidebook *School Culture which creates Bonds*, released by the Dutch Educational Council on 6 March 2007, which formulates a set of recommendations to foster social connections between groups of different ethnic origin brought together in school situations and ways to tackle problems which arise. The goal is to create a "we-feeling" within the culture of mixed schools. Focus is not only placed on the students, by also on parents as well as on providing culturally-sensitive training for teachers and headmasters.

❁　**Dutch Guidelines Present 5 Policy Routes**

The Dutch government plan School Culture which creates Bonds identifies 5 policy routes to follow in the future. They are:

1.　Join with existing efforts in citizenship education and encourage research on school culture.
2.　Clarify the place of new population groups in the education canon to ensure that specific stories from all students are included. Teachers are to address, for example, the past and current relationships between the Netherlands and the immigrants' countries of origin.
3.　Develop a school profile based on religion and other convictions on the philosophy of life as student populations are not only multicultural, they are also multi-religious.
4.　Stimulate a cosmopolitan school profile for culturally mixed schools through the internationalisation and interculturalisation of education.
5.　Stimulate development of teachers who are competent in multicultural environments and to ensure that they are open to other cultures. All training programmes to develop such strands in their curriculum.

Source:　http://www.onderwijsraad.nl/uploads/pdf/engelse_samenvatting_schoolcultuur.pdf

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Special resources for teachers

In addition to guidelines, special resources are being developed in order to assist teachers such as the collection of good practice examples for teachers to draw upon. For example, the Austrian *Intercultural Learning in Schools*[110] database or the Danish project *This Works at*

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[110]　http://www.projekte-interkulturell.at

our School (2006-2007). Such initiatives are being developed on different levels and by non-governmental actors such as the intercultural education database of the Fondazione ISMU[111] in *Italy* which provides information on ICE projects in schools, including the promotion of knowledge and understanding of the Arab and Muslim world. The Creative Partnerships programme of the *Arts Council England* works together with local schools and cultural institutions and provides specific teacher training resources to help students in deprived social areas, which usually have an above average migrant population. The Boards of Education are also engaged in such activities by providing teaching material, special courses for teachers and public campaigns on how to combat ethnic discrimination in countries such as *Finland*. In *Liechtenstein*, special training for schoolteachers to enable them to handle violence and racism in the classroom is provided in addition to a collection of specific materials in the form of a didactic media library.

Several countries have employed *new technologies* to promote intercultural dialogue with schools abroad as well as to address issues such as racism at home. For example, the *Cypriot* Ministry of Education and Culture runs the *eTwinning* programme which invites schools to collaborate on the Internet with partner schools in other European countries. The *Danish* Skoleniverden.dk is a website for schools on how to work with internationalisation as a subject. In *Norway*, digital teaching aids such as MIXCITY have been developed in cooperation with the Directorate for Education and Training on the topic of racism and ethnic discrimination, providing young people a space to engage in digital role-playing.

Addressing not only teachers, but parents

There are few government strategies which take a more comprehensive approach which target not only the students and teachers, but the parents as well. More often, parents as a target of intercultural education are dealt with separately through programmes such as the project started by the *Liechtenstein* University of Applied Sciences in April 2007 for parents (Begleitprogramm – Bepo) including lectures on topics of equal opportunity, the promotion of tolerance for people of a different background, gender, religion, or with disabilities. A notable example is in *Finland* where the Ministry of Education and Culture has launched a set of measures for 2006-2011 in order to improve well-being at school, to prevent exclusion and to develop the school as a community promoting children's and young people's well-being. Target groups are pupils in basic education, their parents, teachers and surrounding services. The priorities include prevention of problems and early support, of high rates of dropout or bullying etc.

Revising textbooks

A specific challenge mentioned in chapter 3 which intercultural education programmes are to overcome is the discriminatory nature of the content of school textbooks. While governments have intervened in cases where racist content appears most evident, new approaches to the intercultural screening of school textbooks have been proposed. At the moment, this remains a neglected field of pedagogical research and practice and there are few international or cross-cultural evaluation initiatives aimed at improving school textbooks. One of the main goals of an international-intercultural approach to school book revision is to reveal stereotypes about the "other(s)" through intercultural encounters between scientists and textbook writers from different countries and world regions. Such an approach could lead to new insights toward a more balanced way of preparing books and other pedagogical material. An interesting example is the cooperation activities led by the Georg Eckert Institute to carry out textbook

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[111]   http://www.ismu.org

evaluations with experts from neighbouring countries and Russia and, more recently, with countries of the Middle East. The goal is to change the ways in which "other" countries and cultures are portrayed – on the condition that they are carried out though an open exchange of views and that a reasonable time frame is accepted.

★ **International Textbook Research**

The *Georg Eckert Institute für Internationale Schulbuchforschung* (GEI) in Braunschweig/Germany has undertaken a comparative analysis of social interpretative models, orientation guides and concepts of identity presented in textbooks. The results show that "all over the world, identity models are based on specific self-images, images of the 'other' and images of the enemy". The GEI is currently engaged in the project "Textbook Revision in the Middle East", involving Egypt, Jordan and Lebanon. With the help of an educational network, the project aims to develop new materials for textbooks which avoid stereotypes and could thus counteract "images of the enemy". Together with partners in the region, this project will also analyse "representations of the self and the other in selected European and Arabic learning media, develop joint research topics, and create new materials for school lessons". The overarching ambition of the project is "to clarify the interconnections inherent within the history of Europe and its neighbours, and to ensure that mutual perspectives and cultures are reflected in teaching materials."

Source: For more information see: http://www.gei.de/index.php?id=9&L=1

However, such truly "open" exchanges cannot be taken for granted, even inside of the EU. As explained by Slovakian historian Dusan Kovac in a recent interview with a Budapest daily (Népszabadság, 6. 2. 2008), the failure to publish the long planned *joint Hungarian-Slovakian history textbook* is not due to differences in opinion between the historians of both countries but to the lack of support from politicians in both countries. He points to the creation of a *German-French textbook* as a model which had been initiated by leading politicians from both countries.

7.2   Cultural policy to go beyond showcasing cultures[112]

Intercultural dialogue in cultural policy: addressing social or cultural goals?

Intercultural dialogue is understood in many European countries more as an issue of social or education policy than as a main task for *national cultural policy making*. This is witnessed in chapter 5 which shows that the main government bodies responsible for intercultural dialogue are frequently the Ministries of the Interior or Education and not those in charge of culture. In many cases, this responsibility is delegated to special state bodies/agencies dealing with immigration.

When intercultural dialogue becomes an issue in the world of cultural policy, it is often associated with integration, culturally specific social cohesion or urban regeneration strategies. Interculturalism in the arts is therefore strongly affected by other policy fields that lead or do not lead towards equality, openness and integration. One of the difficulties experienced so far has been the tendency for governments to segregate diversity in one or other camp: social or cultural. The focus of each differs, with the former (very broadly speaking) dealing with "problems" (discrimination over jobs, housing, schooling etc) and the latter dealing with cultural voices and the imagination. One can argue that a more holistic and integrated approach is needed.

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[112]   Parts of this section of the report is based on the challenge papers produced by Naseem Khan, "Intercultural Arts and Arts Policy" and by Jude Bloomfield, "Setting the Intercultural Stage" as well as on the responses by national correspondents to the ERICarts survey conducted for this study. Full texts of expert papers are available on: http://www.interculturaldialogue.eu.

Some national approaches, especially when they are more socially driven and bureaucratically enforced, can put pressure on artists or managers of arts institutions, regardless of their origins, to become a kind of "social worker". The criticism of the instrumentalisation of the arts for social ends holds that art is being increasingly used as a social palliative for social ills and judged in terms of the degree of cohesion it produces, rather than on its aesthetic effects (Mirza 2006).

Cultural activities have often be enlisted by governments as part of community relations initiatives, in order to present immigration in its most appealing and comprehensible form. In many countries, evenings of migrant culture are put on to display colourful/exotic facets of different home cultures. This practice is also at the heart of many cultural diplomacy strategies as a means to promote national or regional identities abroad. As discussed earlier (see section 6.8), there is indeed a distinction to be made between cultural policies which promote intercultural dialogue within countries and across borders and those which aim to facilitate cultural cooperation and exchanges either regionally or internationally.

When cultural policy measures have been designed to focus solely on, for example the arts field, there is evidence to show that an increasing number of artists become internationally recognised for the quality of their creative expressions and their distinct intercultural nature. This fact is easily illustrated with examples from the *UK*, where a longer experience with diversity and intercultural arts has helped to advance the careers of e.g. dancers and choreographers who work creatively across cultures such as Akram Khan, Shobana Jeyasinghe and Peter Badejo or visual artists such as Anish Kapoor, Erika Tan and Lisa Cheung. While they would reference their own ethnic roots, they will vigorously reject the label of "ethnic artist" as has been the case in several funding programmes and in attitudes of the sector itself. In fact, many artistic talents with a migrant or minority background are frequently forced, at least at the outset, to work within relatively closed circles or in what has been labelled as "embedded industries" before they get a real chance to enter the mainstream culture and media space.

National cultural policy strategies to promote intercultural dialogue

In some countries with a multicultural institutional framework[113], notably UK and the Netherlands, comprehensive cultural policy strategies to foster intercultural dialogue have been in place for some time. Below is a short overview of some highlights.

The *United Kingdom* was an early player in the game because it has a longer history of immigration; its incomers also formed large cohesive communities which encouraged the development of their own cultural infrastructure. The publication of "The Arts Britain Ignores" in 1976 opened the doors to a broad-based debate over the relationship of new culture with traditional British culture. Since then Arts Council England has developed a wide-range of initiatives to foster cultural diversity by:

- creating a national network of regional theatres offering training courses and placements to black and Asian directors (BRIT initiative 1994);
- establishing a dedicated Cultural Diversity department and Action Plan;
- pioneering a New Audiences department whose programme (Arts Council of England 2003) tested out new ideas for diversifying audiences. This programme has provided support for over 1.500 projects including partnerships with schools, community groups and commercial operators, and the adoption of action research methods of evaluation;

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[113] In her challenge paper for the project, Nassem Khan argues that a multicultural focus was a prerequisite and important phase on the way to developing intercultural dialogue in the arts. For more information see: http://www.interculturaldialogue.eu

- offering a diversity fellowship scheme to fast track individuals with minority ethnic backgrounds into management jobs in mainstream arts bodies that have been exclusively or predominantly white (Khan 2002). These include publishing, the broadcast media, museums curatorship and theatre administration;

- profiling and showcasing the work of minority ethnic artists and companies through the decibel programmes.

The Arts Council programmes have been greatly aided by a change in the law. The 2002 Race Relations (Amendment) Act imposed the obligation on all public institutions to be able to demonstrate that they were working towards racial equality, via policies that would result in diversified boards of management, staff recruitment and training, and audiences.

In the *Netherlands*, a radical new cultural policy was adopted by Minister Rik Van den Ploeg in 1999 (Van der Ploeg 1999) aimed at opening up cultural institutions to immigrants. In support of diversifying audiences - a voucher scheme was introduced in 2001 enabling children from low-income families to attend performances. Community links were cultivated to build support for arts institutions through "ambassadors" and funding for outreach in multicultural arts was increased. The policy aimed at mainstreaming minority youth arts by changing the priorities of the funding system to favour the emergent artists from the neighbourhoods and multicultural initiatives, compelling funding bodies to earmark part of their budget for young and immigrant artists and regularly review their subsidy to established institutions. To ensure compliance, they were required to sign policy and performance agreements to meet cultural diversity goals in the composition of staff and management board. To give an incentive to the institutions, additional subsidies were offered for outstanding projects. (Bloomfield 2003) The criteria of evaluation of "quality" were also enlarged to include communication with the audience, thus removing a prejudice of the institutions against much new work. The new policy programme for 2005-2008 aims to focus on the establishment of "intercultural connections".

What these two country examples show is that intervention is required in order to create the opportunities that enable immigrant artists to participate in mainstream cultural life. This approach is starting to be implemented also in other countries. For example in *Sweden*, the Ministry of Culture declared 2006 the Year of Cultural Diversity and leaned on major institutions to get them to open their doors more fully to new Swedes. At the end of the year, the coordinator of the Year, Yvonne Rock (2007), issued a report which showed that:

- while the overall will to promote diversity is growing, the level of knowledge and willingness are unevenly distributed within and between different cultural activities;

- cultural agencies and institutions made internal efforts were made to change structures, overhaul recruitment guidelines and train staff in diversity promotion;

- discussions were held on activity content, choice of themes for production and how growing cultural diversity in Sweden might be depicted; and

- discussions were also held on how best to reach out with cultural activities and which methods and procedures might be best to reach a wider and more diversified audience.

While she acknowledges that a lot of work needs to be done, Yvonne Rock concluded that the designated Year of Cultural Diversity "helped to life the issue up the public agenda and has raised awareness among decision-makers, cultural practitioners and audiences about the importance of a more open, inclusive cultural life. The Year also made clear that publicly financed cultural activities must address society as a whole and reflect the wide range of knowledge and experience and the diverse perspectives found in the community". A series of concrete proposals are made ranging from providing additional financial support to cultural

activities in general and targeted support for organisations working to promote cultural diversity, intercultural dialogue and exchange to new reporting requirements for cultural agencies and institutions, training programmes for employees, award juries and board members, application of the "negotiation and consultation method" etc.

In *Belgium*, the Flemish authority has recently applied a 10% quota – about 10% of the population is non-indigenous – to be spent on non-indigenous arts and artists; a similar strategy had been used by the *Arts Council of Great Britain* with a 4% quota in the 1980s. In these and other countries special quota regulations in the arts and media led to controversial discussions about freedom of expression and quality criteria. For Mark Terkessidis (2007), a realistic perspective is needed:

> *An intercultural opening is not something that could be dealt with on the side. In fact, there should be rewards for those engaging in it, which goes beyond a few more "intercultural projects". The focus should be on a mainstreaming approach, for which concepts, benchmarks and evaluations are needed... Without verifiable criteria – even in the form of quota – there will be no real change.*

While in *Latvia* the *State Cultural Policy Guidelines 2006 – 2015* do include principles of ICD, stressing the need for dialogue, understanding and diversity, some would consider them falling short of such "hard" evaluation criteria. In *Ireland*, a national intercultural arts strategy is currently being developed by the Arts Council, including a specific action plan with a range of initiatives, e.g. the development of an intercultural dimension to some key mainstream arts funding initiatives. Here, Ireland can build on the comprehensive intercultural framework of its *National Action Plan against Racism* (NPAR), 'Planning for Diversity' 2005–2008, which sets out five main themes:

1. *Protection*, including a focus on measures to prevent discrimination;
2. *Inclusion*, including a focus on economic and social inclusion;
3. *Provision* (key public services, e.g. education, housing)
4. *Recognition*: of ethnic and cultural diversity, including a focus on the media, arts and sport;
5. *Participation*: including a focus on citizenship, and the role of civil society.

The "European Year of Intercultural Dialogue" has led to much debate around the ways in which intercultural dialogue could be translated into national cultural policies. It may lead to more far-reaching changes in the aims, structures and policies of government ministries and other bodies in charge of the arts, heritage and "creative industries".

Equality at the centre of national cultural policies

Declared or not, a consensus is growing that the key to integration is a focus on equality. The argument is hard to fault, and so obvious it is only surprising that it has not been stumbled on before. Perhaps this is because it is encountering resistance – not for the principle but more for the process. Equality has to mean a rearrangement: new people cannot come in without some people going out. Change as a whole can very often be seen as deeply threatening – hence the moves towards establishing cultural canons, core values and essential identities. In the field of cultural policy, equality has also meant equal access to participation in cultural life which is becoming part of national cultural policy strategies to promote intercultural dialogue. For example, in *Finland*, the Ministry of Education and Culture has published an *Accessibility in Arts and Culture Action Plan* 2006-2010 (in Finnish) which is aimed at concrete actions to promote the possibilities of linguistic and cultural minorities and the disabled to participate in cultural life. In *Denmark*, the Danish Royal Theatre provides tickets for refugees and immigrants at one-tenth of the normal price.

In contrast, civil society or artistic initiatives are not as concerned about national integration policies or cultural "canons" as they are about the needs of particular groups or individuals. Many of them apply modern management techniques and are not afraid to make use of marketing strategies employed in the "culture industries", including relations with private sector media companies. For example: the *Artistnet network programme* of INTERCULT, an independent Stockholm based production company, aims to promote the work of performing artists with an immigration background who are living in *Sweden* and to bring them into professional working relations with local performing arts and media companies.[114]

Promoting diverse talents: awards and media visibility

Until recently, *cultural, political and media awards* were mainly a policy instrument to discover national and local talents and to celebrate their achievements; whose works eventually become part of the national cultural heritage over time. Today, the recognition and publicity that a prestigious award brings can often be more important than the material rewards; this is applicable both to the award winner as well as to the award giver.

Different types of awards exist which recognise civil society efforts to promote intercultural dialogue and intercultural learning. Some are supported by the government, e.g. in the *Netherlands*, the Minister for Immigration and Integration presented the first "&-arts and culture prize" in 2006 as part of a public-private campaign to promote dialogue and social cohesion. Others are supported by industry, for example, the *BMW Group Award* for Intercultural Learning[115], founded in 1997, which has been given to over 40 recipients world wide, or by non-governmental organisations such as the UK-based *Baring Foundation* which has recently set up an intercultural grant-giving scheme or the *European Cultural Foundation* which issues several grants under the themes of cultural diversity, cooperation and dialogue.

A number of awards are directed to the mass media for promoting tolerance e.g. the *Lithuanian* award for "ethnic tolerance" given by the National Office for Ethnic Minorities to encourage journalists to present more objective information about national minorities in the media. The *British* Council has also set up an extensive programme for young Muslim journalists from around the world to come and investigate British society and write about it.

★ **Boundless Media Award**

In 2006, the European Broadcasting Union launched an award for young journalists called "Boundless" to promote cultural diversity and cross-border journalism[116]. Among the main aims of the award are to build professional cooperation and experience among younger journalists from different cultures in the Euro-Mediterranean region. There are a range of partners involved in the project including public broadcasters (WDR, France Télévisions), the European Broadcasting Union, COPEAM, UNESCO, and the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures. The winners of the competition participate in a newly developed six week training programme at the Young Euro-Mediterranean Academy for Intercultural Journalism to promote culture-sensitive journalism.

Source: For more information on this and other awards on cultural diversity and intercultural dialogue issued by the EBU see: http://www.ebu.ch/. See also: http://www.integration-media.eu/

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[114] For more information see: http://www.intercult.se/
[115] http://www.bmwgroup.com/
[116] http://www.integration-media.eu/

Other initiatives, most of which are considered to be very successful in reaching out to a larger public, aim at increasing the *visibility of artists with a migration background in the media and culture industries*. On the one hand, this visibility can be achieved through specific measures or regulations to ensure the presence of performers, authors, cinema directors or broadcast presenters from more diverse backgrounds. However, some examples from around Europe show that this does not need to be achieved solely through state intervention such as quotas but can also originate from a variety of other initiatives or circumstances:

- in *Hungary*, Roma pop singer and media star Gyozo Gáspár and his family participated a reality TV show which was broadcast on the most popular TV channel (RTL KLUB) in prime time, 4 days a week (2006/2007), attracting an audience of 1.5 million each night;

- in *Austria* smaller institutions, NGOs and free radio stations try to foster the visibility of artists with migration background through programmes such as "open here: consTRUCKtions - conNEXTions";

- World Music Center[117] is a project in *Denmark* that gives immigrants and refugees the possibility to teach and to have a platform to perform their works;

- "Migrant literature" in *Italian* language is increasingly promoted through websites, anthologies and awards e.g. Eks&tra[118] or Tracce diverse[119].

In *Germany*, the presence of performers and authors with migration background has recently increased in the media including TV, recorded music, film and literature: some of these have won important awards, e.g. Fatih Akin or Wladimir Kaminer, and have entered into dialogue with the political class. In other countries such as *Bulgaria*, there is a trend to increase the presence of artists with a migration background in the media, e.g. the TV programme "Dalekogled" tells stories about the perception of different migrants living in Bulgaria while the programme "The Other Bulgaria" tells stories and informs about the motivation of Bulgarian emigrants to live all over the world.

Cultural sector takes action on its own

There are quite a few examples of cultural institutions reaching out to work with migrant communities, even if they were not encouraged to do so by a specific policy. For example, the national theatre of *Norway* encouraged immigrant actors to come and work with them. The country's arts council, the Norsk Kulturrad, then established a unit to devise an approach to cultural diversity. Proactive engagement is also witnessed in the performing arts. For example, in *Italy*, some highly subsidised dance companies have given up some of their performance slots – minimum number of slots required to gain subsidy from the Ministry of Culture - to unsubsidised companies. The *Compagnia* dance company in Milan[120], founded by Brazilian dancer Regina Marques, has developed co-productions e.g. with the Bergamo Festival that covers overheads, and places her pieces in leftover theatre slots. Festivals in *Spain* have opened up spaces for diverse artists who have no access to the funding system like *La Mercé*[121] and the *Noves Veus Mostra intercultural de creacions escèniques/* New Voices Festival of Intercultural Theatre, Barcelona[122]. Established in 2003, in a series of modest,

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[117]   http://www.worldmusiccenter.dk
[118]   http://www.eksetra.net
[119]   http://www.traccediverse.com
[120]   http://www.cre8tivez.org/archives/ic/ic.htm
[121]   For more information on the project see: www.comedianetwork.org/projects/project.php? url_ projectid=4
[122]   Sales Alternatives de Barcelona, Les Noves Veus de Barcelona. Mostra intercultural de creacions escèniques, Ajuntamento de Barcelona, 2003.

alternative spaces, it showcases the work of unsubsidised small migrant companies. In *France*, the *friches* have opened up the funding system by locating in deindustrialised areas of high minority ethnic population, thus attracting diverse artists, e.g. *Aide aux Musiques Innovatrices*[123] in friche Belle de Mai, Marseilles. Until now, the friches do not recognise cultural diversity in an ethnic sense, only in terms of disciplines, and they have not developed measures to diversify their structure and management teams.

Cases where creativity and cultural production are the core are to be found across Europe. One example from the genre of hip hop theatre and dance in France.

★ *BlackBlancBeur* Hip Hop Theatre and Dance Company

The hip hop theatre and dance company *BlackBlancBeur* in France had a mixed ethnicity and audience from the start. Its programmes mix a range of classical international dance and acrobatic traditions with hip hop big scene with has a strong link to alternative spaces e.g. Parc de la Villette and festivals like Les Rencontres de la Villette.[124] Its artistic director Philippe Mourrat, summed up the significance of hip hop both for the cultural diversity it mobilises and for its innovative dynamic:

One can say that for almost twenty years, this dance has drawn together kids of all origins, including a minority of French origin, mainly from working-class neighbourhoods. Over the years, the American influence gave way to interest in probing African origins, confronting the Brazilian capoeira, and hooking up to influences from contemporary European choreographers, not to speak of Middle-Eastern and North African ones. …. These new artistic expressions which we evoke contribute more and more today to an intercultural view of the world, which leads to envisage culture not as an order or a system, but as an action, as communication. They invite us towards another perception of culture and another way of living. It's not surprising that they have had a hard time finding their place in a cultural world strongly set around existing forms, practices, and conventions, and running the risk of closing itself off from creativity, innovation, and research rising from singular fields. But "art is rarely born in the beds we make for it." As the artist Marcel Duchamp said, and that is indeed also one of the characteristics of the artists we mention, that is, never to be there where we expect them.

Source: Extract from Challenge Paper produced by Jude Bloomfield, "Setting the Intercultural Stage" for the purpose of this study. Full text is available on http://www.interculturaldialogue.eu

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Cross-border networks in the cultural field are also turning their attention to intercultural dialogue. Of particular mention is the recent *ECF/EFAH* initiative for a *Civil Society Platform on Intercultural Dialogue*. EFAH is also auditing its members to establish how far their governance and programming is "diverse". The *IETM*[125] – a European funded network of independent theatre and dance - has also been working to raise the profile of intercultural arts, by financing research and highlighting the debate at its conferences. The EU funded *Comedia network*[126] has recently set up cooperation between Parc de la Villette in Paris, Nes in Amsterdam, WUK in Vienna, Institut de Cultura, Barcelona and ACTO in Esterrejo, Portugal. Concrete activities include a forum for debate through conferences, discussions, specialist reports and now a website. It has experimented with workshops leading to performances and international co-productions shown in the respective participants' cities. It has the potential to develop into a European-wide production and distribution network for intercultural performing arts.

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[123]   http://www.amicentre.biz/web-ami/centre-nat/index.html
[124]   http://www.villette.com/manif/dossierinstit.pdf
[125]   http://www.ietm.org
[126]   http://www.comedianetwork.org

While most of these trans-national platforms can profit from coordinating activities that originate in different national contexts, some minorities without a corresponding home country base have greater difficulties to assert their presence in the European cultural space. This is due to linguistic problems, be it due to the small number of speakers of a language or the intra-cultural linguistic diversity of a minority group. While writers and journalists of the Sorbs in Germany or the Rhaeto-Rumantsch in Switzerland are examples of the first type, the professional communication and networking possibilities of the Roma and Sinti writers are complicated by the fact that there exists no uniform Romani language. Despite this challenge, demanding endeavours such as the "Romani Library" project of multilingual publications of Romani writers have been initiated by the Next Page Foundation (Sofia) in cooperation with academic institutions, European publishers with an intercultural background, Roma cultural initiatives and other NGO actors.[127]

7.3   Heritage institutions promote intercultural dialogue: the case of museums[128]

In the past decade or so, museums and other heritage institutions across Europe have gradually developed a range of more or less articulate policy approaches to intercultural dialogue. These vary from the celebration of difference and the promotion of cultural self-awareness in migrant communities, to their "integration" within mainstream culture. The concise overview that follows, far from being exhaustive, simply aims to provide an indicative selection of how differently museums have interpreted their role in the promotion of intercultural dialogue. Its emphasis is on the main ways in which interaction has (or has not) been promoted between different groups; in this context, the development of policies to improve the diversity of museum staff and governing boards is seen as an implicit pre-condition for enhancing the institution's intercultural competence.

One of the prevailing understandings of a museum's responsibility to "promote intercultural dialogue" has been to encourage a better knowledge and greater recognition/appreciation of "other" cultures. What distinguishes most of these initiatives, however, is not so much a will to encourage attendance and participation on the part of immigrant communities, as to promote a "knowledge-oriented multiculturalism" directed principally at an autochthonous public, and constructed from the point of view of a dominant culture "unmarked by ethnicity in relation to which the differences of other cultures are to be registered, assessed and tolerated". (Bennett 2006).

Conversely, the promotion of intercultural dialogue has often been associated with the integration of "new citizens" within mainstream culture, by helping them to learn more about a country's history, values and traditions. Such initiatives typically include guided tours (and related activities) to museums and heritage sites targeted at specific communities, which have turned out to be only partially successful due to the lack of consistent outreach policies and of a more direct involvement of migrant communities. Other museums are actively helping groups of recent arrivals settle into the new country, for example, by assisting them with language learning.

A further option which is being increasingly explored by museums across Europe is "culturally specific programming", i.e. the development of "compensatory" or "celebratory" exhibitions and events drawing on collections that might hold particular significance for an immigrant community (Sandell 2004).

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[127]   http://www.npage.org/article89.html
[128]   This section of the report is based on a challenge paper prepared by Simona Bodo, for the purpose of this study. The full text is available on: http://www.interculturaldialogue.eu

More in general, the under- or misrepresentation of certain groups and cultures has been counterbalanced by a growing interest in collections or activities reflecting the cultural heterogeneity of a region/city's population, or exploring the history of immigration, colonialism and slavery. Some communities are actively involved by museums in the interpretation of collections, or assisted with preserving and presenting their own cultural heritage (whether it be material or immaterial), while other communities are attempting to establish their own museums or community archives.

As different as they may be, such approaches to the promotion of intercultural dialogue have some key features in common:

- they still tend to have a static, essentialist notion of "heritage", which is primarily seen as a "received patrimony" to safeguard and transmit;

- they target communities exclusively in relation to their own cultures and collections, while cross-cultural interaction across all audiences is generally avoided;

- by keeping "majority" and "minority" cultures/communities apart, and by generally treating the latter as traditional, unchanging and "exotic", they sometimes end up reinforcing stereotypes (Bloomfield and Bianchini 2004);

- they are inclined to embrace the rhetoric of "diversity as a richness", rather than identifying tensions and frictions which may be dealt with in order to change attitudes and behaviours;

- they conceive intercultural dialogue as a goal or pre-determined outcome, rather than as an interactive process.

This is one more reason why it is so important to reflect on what it means to work at heritage education projects with intercultural goals: is it simply about enhancing the "literacy" of immigrant individuals and groups in a country's history, art and culture, "compensating" their past misrepresentation in museums and other heritage institutions, or is it rather a bi-directional process which is "dialogical and transformative on both sides"? (Isar 2006)

By asking this question, we don't want to imply that these approaches are mutually exclusive, or that any of them is not worth pursuing; in fact they all are essential, in their own distinctive way, to create the conditions for the encounter and exchange of culturally different practices, to promote the richness of diversity, and to help immigrants retain awareness of their cultural background. However, as the present study is focused on national approaches to intercultural dialogue, we should not lose sight of the very processes of "dialogue/conversation", or the notion of "third spaces, unfamiliar to both [sides], in which different groups can share a similar experience of discovery".[129]

In beginning to approach intercultural dialogue as a process rather than as a goal, it is not hard to see how substantial a change is required in most museums' working practices. In this respect – and just to make one example – a useful lesson may be drawn from the many challenging ways in which contemporary creativity has been used to "de-freeze and re-discover" cultural heritage and memory.[130]

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[129] Edgar, D. quoted in Khan, N.: *The Road to Interculturalism: tracking the arts in a changing world.* London: Comedia, as part of its Intercultural Cities project, 2005.

[130] See the summary of the research workshop "Artistic explorations in cultural memory", Faculty of Creative and Performing Arts, Leiden University (Scheltema, Leiden, 3-4 November 2006), available to download from http://www.artsandsciences.nl/content_docs/art_explor_cult_memory_def_rpt_231206.pdf

The still relatively few museums across Europe actually willing to take on a similar challenge provide some useful guidelines on how to evolve from a "heritage education with intercultural goals" to an "intercultural heritage education", in that they:

- understand *intercultural dialogue as a bi-directional process* involving both autochthonous individuals and those with an immigrant background in ways that go beyond the occasional encounter between "dominant" and "minority" cultures (conceived as static and separate entities);

- embrace a *dynamic, dialogical notion of heritage* as a set of cultural objects – both material and immaterial – that should not only be preserved and transmitted, but also re-negotiated, re-constructed in their meanings, made available for all to share in a common space of social interaction;

- acknowledge that an intercultural heritage education should not be exclusively centred on the acquisition of competencies and skills related to a specific discipline, but first and foremost on the development of those *attitudes and behaviours* which are indispensable in a world of increasing contact and interaction between culturally different practices;

- *focus on methodology rather than content*: in other words, recognise that the intercultural potential of a given topic does not in itself guarantee the success of a project (if, for example, this topic is developed and dealt with through a traditional "transmission" model);

- are able to respond to the growing diversity of their public by working with *all types of collections* – i.e. are not dependent on the immediate relevance of objects/documents to specific cultures and communities;

- recognise the need for a *long-term work and commitment*, rather than an occasional encounter, *with audiences*;

- promote *inter-sectoral partnerships* (museums, libraries, archives, schools, adult learning agencies, local authorities, community groups, cultural mediators, contemporary artists…).

In short, these museums have devoted specific attention to the development of policies, strategies and programmes aimed at creating "third spaces", where individuals are finally allowed to cross the boundaries of "belonging", and are treated as "creators rather than consumers of identity". [131]

★ **ADVANTAGE GÖTEBORG: World Cultures in Focus**

As part of the Advantage Göteborg project, the Museum of World Culture in Gothenburg/Sweden organised the *Horizons. Voices from global Africa* exhibition, which was on display from December 2005-January 2007. The broader aim of the project – which involved a partnership local/regional authorities and entrepreneurs groups, and received funding within the framework of the EU "Equal" programme – was to address persons from the Horn of Africa (Eritrea, Ethiopia and Somalia) living in Göteborg and the forms of exclusion they face which take place on many levels: from an individuals' access to employment to institutional structures and ideological constructs in the wider society including general attitudes and stereotypes, acts of racism, etc. An extensive chart of discrimination mechanisms was developed as part of the project which confirmed that discrimination is a structural societal default which makes up an everyday experience affecting the individuals equality as a citizen.

The role of the Museum was to:

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[131] See CLMG, op. cit.

- serve as a common space and platform for supporting the building of self-identity among participants through discussions on heritage, cultural background, identities and experiences of being a diaspora, etc;
- promote more diverse and less stereotypical images of communities from the Horn of Africa;
- act as co-ordinator between local, regional and national partners from the public and the private sector;
- to be the project's public face; "as an opinion maker, the Museum aims to fight prejudice and discrimination that push people apart and promote respect for racial and cultural differences. The museum is a place for dialogue, where multiple voices can be heard, an arena for people to feel at home across borders".

Around 20 unemployed Gothenburg citizens from the Horn of Africa were recruited to the project. The aim was to facilitate the opening of doors to training, internships or employment in the areas of work most suitable to their individual needs and desires rather than to encourage participants to pursue a museum career; although a few did become museum employees after the project was finished.

Through audience research, the Museum learned that the exhibition and related public debates, seminars and arts programmes had an effect on the attitudes of visitors who testified to learning more about immigrants from the Horn of Africa and acquired a better understanding of the diversity of their experiences. According to Cajsa Lagerkvist, the curator of the project, there are several challenges to dialogue-based work in a museum based on her experience with Advantage Göteborg. In the beginning the Museum worked with external people, i.e. international content specialists, researchers and partner museums in Africa which received criticism that the planning was taking place outside the participants' sphere of influence. According to Lagerkvist: "including non-specialists in an intense specialist process of a major exhibition seemed both difficult and hazardous considering the time pressure we were working under. However, the symbolic value of representation in arenas where major decisions are being made (or imagined to be made) was clearly underestimated by the project staff and exhibition team". Another important issue was that participants encountered the same kind of prejudice and even racism in the Museum as in other parts of the society. The Museum opened discussions between museum staff and project participants: "Some of the criticism weakened but other aspects of it remained. It was not until the group of participants took control over the process of changing and improving the project that real negotiations started and positions shifted… Empowerment for a disempowered community means demanding power in the arena where you are invited to act. This arena – in our case the Museum of World Culture – must be prepared for it and allow it to flourish… "

Source: Extract from a case study produced by Simona Bodo for the purpose of this study. Full text is available on http://www.interculturaldialogue.eu.

However, a fundamental question still needs to be answered: how far do these initiatives impact on the institutional culture of the museum as a whole? Even the most forward-looking museums tend to associate the promotion of intercultural dialogue with the work of outreach, access or education departments. As demonstrated in the Advantage Göteborg case study above, further challenges for the museum sector lie in:

- rethinking *all* the fundamental functions of a museum (from collections management and conservation to exhibition strategies) in an intercultural perspective, so that this is built into its institutional fabric;

- ensuring that the *outcome of programmes and activities* aimed at promoting cross-cultural interaction between different publics is *clearly visible and easily retrievable* – whether in the collections documentation system or (most importantly) in permanent displays and temporary exhibitions.

7.4   Youth: a challenging generation to target [132]

Although the 2007 *Eurobarometer Youth Survey* did not directly address the issue of intercultural dialogue, it did suggest that there are at least five important issues which should be promoted from the point of view of successful ICD policies addressing youth: They are:

- popular music;

- ICT/Internet and virtual communities;

- language learning;

- membership in different organisations, including international ones; and

- sport in its various forms.

It also makes reference to four main policy sectors namely: family policies; educational policies; media policies; and mobility policies. While identifying youth as a main target of such policies, there are several other groups which need to be addressed simultaneously if intercultural dialogue policies for youth are to succeed. They are:

- teachers, mentors and school administrators;

- parents and other close relatives;

- journalists and ICT experts; and

- professionals in the culture industries, sports, travel and tourism business.

More often than not, national policies targeting youth are those that address issues of unemployment, migration, public order (police and security) and social welfare. Youth participation and the enhancement of young people's creativity and ICT-competencies and skills and international co-operation appear frequently in national youth policy statements, but are in practice implemented through separate and rather narrowly focused programmes or projects. The reviews by the national correspondents to this study indicate that this also applies to national ICD policies. In her article, Judith Neisse concurs by referring to the fact that young persons in many Member States consider that the educational systems are unable to provide enough content relevant to young people's needs and interests such as: foreign language teaching, preparation for the educational exchanges and mobility programmes, modern information and communication technologies, particularly Internet access, education about health issues, particularly sexual matters.

The Council of Europe asks in its 2001 *Youth Report*, whether there is – or could be – integrated national policies for youth in Europe. Referring to the diverging bureaucratic interests which prevail e.g. between ministries responsible for education, labour and social welfare, the answer given is rather doubtful. It also points out that even in the professional cultural sector different forms of youth culture such as rock, disco dance, punk, graffiti art, etc., are often seen as antithetical to real art and accepted at best hesitantly. It has been repeatedly suggested that European programmes which provide both formal and non-formal contexts for intercultural learning and which facilitate trans-border mobility and dialogue are part of the solution to address the transversal and diverse needs of youth.

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[132]   This section is based mainly on the challenge papers produced for the project by Judith Neisse and by Ritva Mitchell as well as the responses by national correspondents to the ERICarts survey conducted for this study.

National programmes and measure for enhancing and co-ordinating ICD in youth sector

National youth policies in Europe do not generally have a strong intercultural dialogue dimension or take an integrated approach across policy sectors as suggested above. They do, however, generally pursue or provide support for three types of related activities: anti-discrimination programmes; activities to bring migrant children into schools; support for cross-border exchange programmes". One example: the *Irish* Department for Education and Science which is currently developing a new intercultural strategy for youth work in cooperation with the National Youth Council which is focussed on anti-discrimination programmes; activities to bring migrant children into schools and support for cross-border exchange programmes.

Addressing acts of racism and discrimination are at the heart of many of the programmes organised by publicly funded youth councils, for example, the *Cyprus* Youth Board which organises youth camps with a strong focus on the theme of racism or in *Austria*, where the National Youth Council adopted, in November 2007, a *Manifesto of Austrian children- and youth organisations against racism and xenophobia*, which also pointed to the added value of multicultural societies in Europe as a chance to strengthen intercultural dialogue and intercultural learning. In *Liechtenstein*, it has been the government that has recently launched the national prevention campaign "*Respect – please*" (2007) as a reaction to increases in youth violence; the campaign is conducted in close cooperation with youth workers in local communities. The *Violence Projection Commission* has elaborated guidelines in an effort to prevent the outbreak of youth violence, the latter of which has become a major topic also in *Germany* or *Italy*, e.g. in regional election campaigns.

Many countries have programmes aimed at the social inclusion of children generally and those which aim at bringing a greater number of young people with a migrant background into schools or less formal youth education programmes, more specifically. For example, the Secretary of State for Youth and Sports in *Portugal* supports 120 projects aimed at promoting the social inclusion of children and youngsters from vulnerable social and economic contexts, particularly migrant descendents and ethnic minorities. In *Denmark*, the *Brug for alle unge* (*We Need All Youngsters*) project is targetted at schools. In Central European countries with a high Roma population, efforts are made to raise the enrollment of Roma children into the compulsary school and learning process.

By far, the most common approach is to provide support for cross border projects and exchanges. For example, the *Belgian* French Community introduced a Government action programme "Living Together" in July 2007 which provides support for cross border projects such as *Faut qu'ça bouge!* or *Axes Sud.* The Institut National de la Jeunesse et de l'Education Populaire is a state institute attached to the *French* Ministry of Youth, Sports and Voluntary Organisations which is mainly concerned with promoting European and international youth activities. In *Slovenia*, the office of youth in the Ministry of Education and Sport provides support for international exchanges and funds trips for children and young people. The *Swedish* National Board for Youth Affairs supports a project of the Swedish Centre for International Youth Exchange (CIU) with the aim of developing tools for the recognition of intercultural learning through youth exchanges.

Indeed, bringing together young people from different regions and countries to work on the same project can stimulate their awareness of other cultures and introduce them to new perspectives on familiar issues (history, perceptions of identities, etc.) and can have an impact on their own communities by promoting more positive awareness of other cultures. There appears, however, to be a growing consensus that European action in the field of intercultural dialogue and youth can provide more opportunities and added value than a local or a national policy or youth mobility scheme could offer on its own.

Youth and intercultural dialogue in European programmes

While youth affairs are largely the responsibility of the national, regional and local authorities of the Member States, the European Commission has actively promoted intercultural dialogue in the youth field. In youth policy it tackles this subject in the framework of its priorities for participation (structural dialogue with young people on this issue), volunteering and fight against racism and xenophobia and other forms of discrimination. A main instrument for the promotion of intercultural dialogue is the current EU's *Youth In Action* Programme. *Euromed Youth* is also a useful tool for the promotion of intercultural dialogue. The European Commission has entered into a youth partnership agreement with the Council of Europe placing intercultural dialogue at its centre. It is in this framework that the European Commission supports the campaign "All Different – All Equal", but also research seminars and trainings for youth workers and young people from the EU and CoE countries as well as from third countries and in particular from the Euromed region, the Balkans, and Eastern and Central Europe.

In 2001 a Commission *White Paper on Youth Policy*[133] was published and was based on wide-ranging consultations with young people, national officials in the youth field, with researchers, and with civil society focused on five major themes: participation, employment, education, welfare (incl. culture) and European values (including mobility and relations with the rest of the world). In comparison to previous programmes which focussed mainly on sustaining employment of young persons in the EU, the White Paper introduced new issues of culture and values to the fore. In response, the European Council of Ministers adopted a Resolution on the *Framework of European co-operation in the field of Youth* in June 2002 representing a consensus among the Member States on how youth policy could and should be developed in the future at all levels[134] (local, regional and national) as well as within the Commission's Youth Programme.

Effectively, the aim of the YOUTH programme (2000-2006) was designed to encourage young people to make an active contribution to European integration, to developing intercultural understanding, strengthening fundamental values such as human rights and combating racism and xenophobia, developing a sense of solidarity, encouraging a spirit of enterprise, initiative and creativity, stimulating the recognition of non-formal education, and strengthening cooperation, also international cooperation, on the part of all people active in the youth field. With these new orientations, intercultural learning and dialogue became, direct as well as indirectly, part of the overall programme. Following upon these objectives, the European Commission and National Agencies drew up specific priorities each year. In 2005, priority was given to projects addressing cultural diversity (e.g. by facilitating dialogue and joint activities of young people from multicultural, multiethnic and multi-faith backgrounds), the fight against racism and xenophobia; and the inclusion of young people with fewer opportunities. The new *Youth in Action* Programme (2007-2013)[135] is a successor of the *Youth* Programme (2000-2006) and continues to place specific focus of cultural issues, especially through its themed years: social inclusion and diversity (2007) and intercultural dialogue (2008).

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[133] In order to translate its key messages into youth policy, the White Paper proposed the introduction of an open method of coordination (OMC) in the field of youth and that more account should be taken of youth in other policies. The OMC gives actually voice to civil society on national and European level (European Youth Forum).

[134] Official Journal C 168/2 of 13 July 2002

[135] http://ec.europa.eu/youth/index_en.htm

The implementation of the past and present Youth programme was decentralised to the Member States, the aim being to take action as closely as possible to the beneficiaries and to adapt to the diversity of national systems targeting youth. To this effect, National Agencies have been established in all programme countries to assist with the promotion and implementation of the Programme at national level. They also act as links between the European Commission, project promoters at national, regional and local levels, and the young people themselves.

Euro-Mediterranean Youth Action Programme (Euro-Med)[136]

The *Euromed Youth* is the EU action programme set up to promote, among other things, intercultural exchanges, targeting young persons between 15 and 25. This programme offers a frame for Youth cooperation with third countries and especially with the Mediterranean Partners of the EU (Euromed Youth) as a continuation of previous Community Programmes and actions that have been in place since 1992, or as a consequence of the Barcelona Declaration of 1995 that stressed that "youth exchanges should be the means to prepare future generations for a closer co-operation between the Euro-Mediterranean partners". Over the years it has become the singularly most focussed regional instrument to promote youth intercultural dialogue within the Euro-Mediterranean. The 10 Mediterranean partner countries are Algeria, Cyprus, Egypt, Israel, Jordan, Lebanon, Malta, Morocco, Occupied Territories, Syria, Tunisia, and Turkey.

Euromed's importance is due to the fact that it is the only programme to facilitate exchanges between the youth of countries that have, historically and traditionally, often been lacking in co-operation. In the long run, co-operation between youth organisations in these countries is likely to create broader regional links, change misconceptions and societal attitudes towards both EU and MEDA countries, and strengthen bilateral relationships. Euromed addresses issues that cannot be dealt with at a purely national level. The 2007 objectives for the programme are:

- promoting the practice of fundamental values such as, respect, tolerance, and dialogue among young people from different cultural backgrounds;

- combating prejudices and stereotypes that prevail across the Mediterranean and determine mutual perception; and

- providing non-formal intercultural learning opportunities for young people.

Indeed the mid-term evaluation showed that that various projects produced important results in terms of intercultural learning and understanding, the abandoning of stereotypes and prejudices as well as understanding of other cultures. It also showed that youth workers involved in the management of projects acquired new skills and competences. Most quoted were: organisational skills, solidarity, creativity, a stronger sense of responsibility, strengthened international experience and intercultural competence, fundraising and entrepreneurial skills. The added value of the programme is high both for beneficiaries and for public authorities.

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[136] For further information on training opportunities within Euro-Med cooperation please consult http://www.salto-youth.net

★ **"A Mediterranean Youth Vision for 2020"**

Starting in September 2006, the project called on young people aged 15-18 to manifest their personal vision of the Mediterranean basin for the year 2020 in a competition focussing on prose, poetry, music and visual arts. The winning male and female entrants from each country took part in a three-day peace building workshop in Malta, the "Mediterranean Youth Vision 2020 Seminar" in January 2007. The 35 participants originated from Albania and Bosnia and Herzegovina, France, Israel, Italy, Jordan, Malta, the Palestinian Authority, Poland, Slovenia, Spain and Turkey.

The project has been carried out by two main partners: the *Euro-Med Movement, Malta* and the *Leo Savir Foundation for a Mediterranean Vision 2020 within the Peres Center for Peace, Israel*. The Mediterranean 2020 Foundation published the finalists' creations, providing a view into the traditions, culture and the hopes of the respective communities from the perspective of the region's future leaders.

The participants took part in discussions and engaged in role play on issues of youth civic engagement, gender, immigration and violence, conflict resolution from the Balkan perspective, issues of identity, regionalism and community, and more. This setting allowed for both direct lessons to be taught by trained educators, and for the imparting of indirect lessons, based on the daily interaction and idea-sharing of the participants themselves. In conclusion of the seminar, the youth developed a "Mediterranean Youth Agenda", outlining a strategy for cooperation and an empowerment of young people from Mediterranean countries.

Source: Extract from Challenge Paper produced by Judith Neisse, "Youth and intercultural dialogue in Europe" for the purpose of this study. Full text is available on http://www.interculturaldialogue.eu

On the other hand, project expert Judith Neisse, points to several areas requiring improvement:

- a clear statement on what is meant by intercultural dialogue is required in official application guidelines and documents. The current absence of such a statement leaves the meaning of intercultural dialogue wide-open to interpretation where everything becomes intercultural. In the difficult political context in and around the Mediterranean area (Israel-Palestine conflict, the wars in Irak and Lebanon, emergence of a strong Islamist movement often involving young people, barriers to mobility between this area and the EU etc.) intercultural dialogue is interpreted as interfaith dialogue. This is a biaised perception of the meaning of intercultural which could be clarified by the EC;

- the concept of intercultural learning is also used in an ambiguous way. It is very difficult to understand whether it describes a method, a tool, an activity or a result / impact. In addition, no real impact assessment has been carried out on the effects of the intercultural learning and quality criteria are still lacking for the appreciation of such an impact. A study about the relation between intercultural learning and intercultural dialogue with regards to youth policies and programmes should take into consideration all theses factors;

- the definition of youth and the age limits are a handicap for Mediterranean Youth. In many countries, military service is still compulsory between the ages of 18-21. On the other hand in many traditional Arab-Muslim societies parents do not allow girls under 18 to travel or to participate to activities where they have to spend the night outside home. In other cases, young persons from the Mediterranean study between 18 and 25 and they do not have the means (e.g. time, finances) to travel. For these reasons the age frame in the programme is rather discriminatory and it should be changed if the EU wishes to include not only elites or male participants but all segments of the Mediterranean society.

7.5   Promoting integration and dialogue through sports[137]

Sport as a means to foster social and cultural integration

National level interventions to promote intercultural dialogue in the field of sports are mainly planned and implemented without an overall strategy or policy. The outcomes are often described through good practice examples more than on evidence based research and documentation. Focal points of interventions are often "challenge oriented" to combat social exclusion or racism and xenophobia and to assist capacity building and development in post war regions as part of reconciliation strategies. The assumption is that if people play football together, the main conflicts in the neighbourhood will be resolved. While it is true that sports and its informal settings can provide shared spaces which are more interactive and face fewer barriers than in other parts of society, there is a heavy burden placed on local and voluntary associations to promote the social inclusion of specific target groups such as immigrants (cultural focus); children (age group focus); Muslim female teenagers (gender focus). The intercultural learning dimension is mainly based on non-formal and informal learning settings and processes.

★ **Target oriented ICD sports projects**

SheZone is a local project implemented in Copenhagen, Denmark. The target group of the project is Muslim teenage girls, assisted by young female instructors, who are introduced to a physically active social lifestyle in the local environment. The overall challenge is social inclusion and empowerment and the tools and settings are, among others, swimming and public swimming facilities in a non-Muslim oriented society.

Source: Extract from Challenge Paper produced by Mogens Kirkeby, "Intercultural Dialogue through Sports" for the purpose of this study. Full text is available on http://www.interculturaldialogue.eu

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The political, financial and organisational support in this field is primarily based on the general assumption that sport promotes social integration. This political assumption is supported by a similar assumption among European citizens. Results of a Eurobarometer analysis[138] show that almost three in four European Union citizens (73%) view sport as a means of promoting the integration of immigrant populations. Although this view is held by the majority in the 25 countries surveyed, the share is lower in several central European countries. In promoting the integration of immigrant populations, sport is also perceived as a means to fight against discrimination, according to two thirds of European citizens (64%).

The general assumption made about sport in the context of intercultural dialogue is clearly described in the following statement:

> *The role of sport in promoting social integration, in particular of young people, is widely recognised. Sport … is a recognised social phenomenon. Sports offer a common language and a platform for social democracy. [Sport] creates conditions for political democracy and is instrumental to the development of democratic citizenship. Sport enhances the understanding and appreciation of cultural differences and it contributes to the fight against prejudices. Finally, sport plays its part in limiting social exclusion of immigrant and minority groups.* (Niessen 2000)

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[137] This section of the report is based mainly on a paper prepared by Mogens Kirkeby as well as the responses by national correspondents to the ERICarts survey conducted for this study. The full text is available on: http://www.interculturaldialogue.eu

[138] Eurobarometer: *The citizens of the European Union and Sport*. Brussels: European Commission, 2004. http://ec.europa.eu/public_opinion/archives/ebs/ebs_213_summ_en.pdf

However, such claims about the use of sport are rarely made on the basis of empirical evidence or detailed analysis of how such goals might be achieved.[139]

National policies and programmes

There are several examples of policies and programmes which seek to use sport as a means to integrate certain groups into the overall national culture. This is typified by the policies of culture ministries which in many countries also have responsibility for sport. For example, the policy of the *Swedish* Ministry of Culture[140] states that sport plays a key role to integrate immigrants into society and to improve Swedish understanding of foreign cultures or in the *UK* where the Department of Culture, Media and Sport provides funding for a range of sports projects which address, among other issues, social cohesion. Its programme, *Through Sport England[141]*, provides support to a number of initiatives aimed at increasing participation from black and ethnic minority groups, physically or mentally disabled people, lower socio-economic groups. In *Finland*, sports policy is aimed at promoting equality and tolerance and provides support for the diversity of cultures through sports. In this respect, the Finnish Ministry of Education and Culture provides support for projects which are to promote good ethnic relations and addresses racism, thus increasing the opportunities of immigrants and ethnic minorities to participate in sports activities on equal terms. In *Flanders*, the inteculturality policy which sets a 10% quota in the cultural field to integrate those with a migrant background into cultural institutions also extends over into the world of sport. The Flemish *Sport for All* programme[142], sets aside 10% of the global sports budget to those activities which have a clear intercultural added value. While not specifically targeting specific groups, the *Belgian French Community's* action programme to promote gender equality, interculturality and social inclusion (2005) is also aimed at the sports sector. A systematic evaluation of its activities is planned for 2008.

Comprehensive ICD policies for sport?

Across Europe a myriad of local projects within the field of intercultural dialogue through sport are being implemented. These projects are often based on local short-term initiatives with local or national political and financial support. Few countries have implemented significant long-term national strategic programmes and projects, such as the *German* project "Integration through Sport" (Integration durch Sport).[143] The programme sets out overarching objectives which are implemented at the Laender level and in cooperation with private sector actors. In January 2007, the Campaign "*Integration. Count us in!*" was launched by the Commissioner responsible for Integration together with the Ministry of the Interior and umbrella sports organisations. Another example of a cross-cutting programme is found in *Switzerland*. In 2006, the Swiss Federal Office for Sport introduced the *Concept of the Federal Council for Sport Policies in Switzerland (Konzept des Bundesrates für eine*

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[139] PMP in partnership with the Institute of Sport and Leisure Policy Loughborough University: Studies on Education and Sport. Sport and Multiculturalism (Lot 3). Final Report for the European Commission DG Education & Culture, August 2004, pp 19.

[140] http://www.sweden.gov.se/sb/d/2149/a/15519

[141] http://www.sportengland.org/

[142] The International Olympic Committee Sport for All campaign was created in 1985 to promote sports as a global human right in all societies. The National Olympic Committees have developed individual strategies within the context of the objectives set by the Sport for All Commission.

[143] "Integration durch Sport" is a long-term national project implemented by the German Sports Confederation (Deutscher Olympischer Sportbund, DOSB) in cooperation with and supported by the Ministry of Internal Affairs, Germany. The project has been running for more than 15 years and has been revised during the project period. See more at http://www.integration-durch-sport.de

Sportpolitik in der Schweiz)[144]. Among its main goals is "social integration through sport activities", as a transversal policy issue.

On occasion, sports policy aims at creating a shared space for persons from different backgrounds to interact. For example, in the *Netherlands*, the Dutch Ministry of Health, Welfare and Sports[145] initiated the programme *Immigrant youth in sports activities 2006-2010* which emphasises the use of sport as a means to stress similaritie s rather than differences between people from all social groups and to bring them into socially mixed encounters.

In other countries, there are no sports policies or programmes which are specifically geared to promote integration or dialogue. A 2004 study conducted by the Institute of Sport and Leisure Policy Loughborough University on *Multiculturalism in Sports* shows that those smaller EU countries or those with a more or less homogenous population – mainly countries in the Eastern parts of Europe – see little need for sports policies to address issues of integration or to promote dialogue between ethnic groups.[146]

Sports campaigns to tackle racism

Governments, professional associations, fan projects and other initiatives in different countries have initiated anti-racism campaigns both within the world of sport as well as part of a strategy to use sport to promote tolerance in the wider societal context. Examples of the first type of operation are found in many member states, e.g. as part of a FIFA campaign to "Show Racism the Red Card" or in the context of the EU-sponsored FARE network (Football Against Racism in Europe). These campaigns are carried out on a local level and involve both public and private (civil society) partners including local associations and sports clubs. Some examples: Belgian campaign *Ne faites pas le singe – Dites non au racisme!*[147] of the Football Association launched in 2006 to fight racism in football stadiums or the Polish campaign "*Let's kick racism out of the stadiums*", organized by the Association "Never Again". In Ireland, its campaign brings together the worlds of education and sport fight against racism. Examples where strategies are extended "off-the field" are found in Norway, where the Football Association runs a project *Fargerik Fotbal* (Colourful Football) that uses football as a tool to fight racism and other forms of discrimination on and off the Norwegian football fields.

It is important to stress that such types of campaigns are popular instruments; however, the impact of such campaigns has not been assessed. Experiences from other areas, where sport is used as a tool for changing behaviour, e.g., the promotion of active and healthy lifestyles, show that the impact and effects are clearly related to sufficient and efficient settings. In other words, general campaigns with simple messages and slogans do not show an effect in themselves. If campaigns are conducted, they should be closely linked to practical operations and activities in local settings.

European programmes and cross-cutting to other sectors

Intercultural dialogue through sport has many parallels to both the education and youth sectors. The goals and objectives are, to some extent, similar to the general objectives of intercultural learning[148], such as:

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[144]   http://www.baspo.admin.ch/internet/baspo/de/home/
[145]   http://www.minvws.nl
[146]   See PMP in partnership with the Institute of Sport and Leisure Policy Loughborough University: Studies on Education and Sport. Sport and Multiculturalism (Lot 3). Final Report for the European Commission DG Education & Culture, page VI.
[147]   http://www.footbel.com
[148]   Challenge paper "Intercultural Dialogue in the European Educational Systems" by Michael Wimmer.

- teaching young people how to deal with differences and diversity in society;
- to promote tolerance, mutual respect and understanding; and
- to combat racism, xenophobia and discrimination.

The objectives are similar, but the tools and the setting specific to each sector were kept separate for a long time. In comparison to the education and youth sectors, sport was not a recognised activity or sector within the European Commission programmes until 2000 when a Declaration on Sport was annexed to the Declaration of Nice. In the same year, the Commission study "Sport as a Tool for Social Integration of Young People" was published. This study made several recommendations to recognise sport as an effective tool in formal and informal learning processes. In some way, it marked the first move towards an active approach to integrate sport – as an activity and as a setting – in both youth and non-formal education programmes within the European Union.

Since then, a series of major initiatives have been launched. For example, the year 2004 was announced as the "European Year of Education through Sport" (EYES).[149] The overall focal points of the year were formal, non-formal and informal education through sport. A review of the 195 local, national and trans-national actions supported by the EYES programme shows that the vast majority of the projects had actually given priority to integration through sport and intercultural dialogue. Besides co-financing local, national and trans-national projects, the "European Year of Education through Sport 2004" also initiated the study "Sport and Multiculturalism".[150] The brief for the project described the focus as: *the contribution of sport, as an instrument of non-formal education, to the multicultural dialogue between young people, and the part it plays in promoting the integration of recent migratory flows*[151]. Among the 16 recommendations listed in the conclusion of this report are that national policy systems should raise awareness about the use of sport to promote intercultural dialogue. Support is to be given to train those working in the sports and community development field to understand how this can be achieved as well as to those working in other fields such as youth and culture to show the value of sport in pursuing similar objectives.

In July 2007, the European Commission issued a new *White Paper on Sport* (COM(2007) 391)[152]. In order to achieve its stated social and educational goals, the European Commission proposed to work with the Open Method of Coordination on social protection and social inclusion and to "continue to include sport as a tool and indicator" for integration. Studies, seminars, conferences are envisaged to further analyse the situation in member states with policy proposals and action plans to follow. It also proposed that existing programmes mainstream the field of sports into their overall activities, in particular the *Lifelong Learning*, *Youth in Action, Europe for Citizens* and *PROGRESS* programmes. Member States are asked to consider the role of sports as an important element in projects supported by the European Social Fund, the European Regional Development Fund and the European Integration Fund. In the context of its activities to fight against racism and xenophobia, the Commission is prepared to continue cooperation with organizations such as the FARE-Network and to include sports in the activities of its *DAPHNE III*, *Fundamental Rights and Citizenship* and *Prevention and Fight against Crime* programmes.

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[149] EYES 2004. see http://ec.europa.eu/sport/action_sports/aees/aees_overview_en.html
[150] PMP in partnership with the Institute of Sport and Leisure Policy Loughborough University: Studies on Education and Sport. Sport and Multiculturalism (Lot 3). Final Report for the European Commission DG Education & Culture, August 2004.
[151] Ibid
[152] http://ec.europa.eu/sport/whitepaper/wp_on_sport_en.pdf

Until the lion tells his story, you only hear the tales of the hunters.
African proverb, as told by Cameroon filmmaker Marc Necaitar, 2007

The task is to transform the conflict, upwards, positively, finding positive goals for all parties, imaginative ways of combining them, and all of this without violence. It is the failure to transform conflicts that leads to violence.
Johan Galtung: *Conflict Transformation by Peaceful Means.* UN Training Programme, 2000

8. From policy to practice: assessing projects and experiments

In the past few years, a wealth of projects considered to be good practice have been collected in the context of different transnational exercises of both the European Commission and the Council of Europe, including the EU funded project, *Interculture Map* and the Council of Europe /ERICarts *Compendium of Cultural Policies and Trends in Europe.* These have been collected in order to help bring abstract and political discussions on intercultural dialogue to life; to magnify recent achievements and to inspire the development of new initiatives.

Several critical questions have, however, emerged, for example:

- are all projects promoted as good practice really addressing the core concept of intercultural dialogue or do they rather illustrating issues of cultural diversity and/or cross-border cooperation?;

- can standardised criteria be developed which helps us to better select, produce and/or evaluate different cases from all parts of Europe?;

- would we not learn more from identifying cases of bad practice?;

- as the context in which each case evolves is different, how transferable are the lessons to be learned?; and

- can case studies exist independent of their producing conditions?

8.1 How to decide whether or not a project is "good practice"

Determining whether a project is "good practice" could start with its assessment against the definition of intercultural dialogue proposed in this study. That is:

Intercultural dialogue is a process that comprises an open and respectful exchange of view between individuals, groups and organisations with different cultural backgrounds or mindsets. Among its aims are: to develop a deeper understanding of diverse perspectives and practices; to increase participation and the freedom and ability to make choices; to foster equality; and to enhance creative processes.

The "shared space" in which such dialogue processes take place can be located outside of physical spaces, situated in the media or in a virtual environment.

Based on the above definition of intercultural dialogue, ideal cases of good practice would be considered those which show, for example:

- a multi-flow / interactive communication process in which all are equal participants;

- a change of attitude amongst participants in the process of the work and – ideally – evolve a fresh creative language in which to express it;

- how national or group stereotypes are broken down;

- some form of cultural renewal or alternative understanding (this does not mean ignoring traditional forms, but new ways of understanding and viewing e.g. artefacts by providing multiple perspectives);

- a dimension of sustainability, i.e. not here one day, gone the next[153];

- an impact on future policy developments (e.g. lessons for policy) or mainstream institutional practices (e.g. in terms of staff, programming, audience participation);

- the recognition of people as innovators of change;

- how different aspects are transferable (while avoiding the "copy cat syndrome");

- the successful communication and effective outreach of the project to individuals or communities targeted (which is not necessarily assessed on the basis of quantity);

- an element of impartial evaluation or critical self-reflection.

According to Vjeran Katunaric, evaluation is very important and should not be confused with "monitoring": "Most projects evaluated do not imply strategies for self-evaluation. For projects funded by national institutions, evaluation is confused with monitoring, as if the evaluation could be considered as a mere control/checking. This checking is referred to whether inputs match outputs, whether income balances expenditure, whether actual activity matches planned activity. It is also about recording the gaps between them. Evaluation is about explaining why the gaps exist. Monitoring is not the same as evaluation because it is descriptive rather than interpretive and is not intrinsically directed toward learning and the two are often confused". On the other hand, most national governments, in their answers to the Council of Europe questionnaire for the White Paper on ICD, were either critical or undecided about the methodological possibilities and needs of formal evaluation procedures for projects with an intercultural focus.

Obviously the methodology chosen to evaluate intercultural projects or indeed intercultural research in general is in need of thorough reflection and improvement. Some recommendations to this effect are presented in Chapter 9.

8.2   Projects across Europe can not be assessed with the same criteria

A critical assessment of many projects considered to be cases of good practice on intercultural dialogue from across Europe demonstrate that they do not necessarily fully adhere to a strict interpretation or ideal definition due to the types of barriers preventing dialogue or the different level of dialogue needs. A series of filters which take account of different contexts and challenges needs to be applied including the population diversity of the country made up of traditional minorities and/or new migrants; languages and religions; political and policy frameworks made up of cohesion or diversity-led integration strategies.

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[153]   In some EU programme areas, funding is provided not only for new but also for existing projects and networks which can add a degree of sustainability to their work; if they meet the criteria spelled out in calls for tender including "innovation".

For example, in some East European countries, an international street arts festival could be determined as an important intercultural dialogue activity, while in the UK or the Netherlands, such examples could be judged as exotic showcases of difference. With regard to the former, such activities would be of high importance to simply bring the local population into contact with other cultures and their traditions or contemporary expressions which they would not necessarily or otherwise have access to due to e.g. high financial costs of travelling to other countries including extraordinary and increasing visa fees. In the latter cases, daily interaction with individuals from other cultures takes place as a norm due to highly diverse population structures and successful integration strategies. For such countries, other types of projects would be considered as cases of good practice such as institutional strategies to diversify decision-making processes, comprehensive education programmes to foster the development of specific intercultural skills and competencies among students, journalists etc.

While understanding these different contexts is important, a common understanding that intercultural dialogue is an interactive communication process between individuals and groups with different cultural backgrounds is essential. Therefore, ICD measures and projects will have to address the obstacles that prevent such dialogue from taking place.

8.3   Some observations about successful ICD projects

Even though it was not the intention of this study to gather and evaluate hundreds of cases of good practice, the team of experts delved into their experiences to identify and elaborate exemplary cases from across Europe. From these experiences, several observations emerged which are addressed in turn below and exemplified with extracts from their cases. A key message is, however, that at the heart of many successful projects is the recognition that empowerment, the development of self-confidence in individuals and a collective sense of responsibility are crucial ingredients for longer term impact and change. Tokenism or instrumentalisation is to be avoided at all costs while controversy is a welcome part of the mutual learning process.

The impetus for good practice projects are multi-fold

There are an increasing number of projects which have been constructed in response to specific directives or *public funding programmes* initiated by bodies such as the European Commission, national governments and institutions, transnational organisations such as the Anna Lindh Foundation or third sector organisations such as the European Cultural Foundation. Many of these projects also connect different levels of government with local stakeholders including private sector actors. Projects that respond to calls for tender by the European Commission involve partners from different public and civil society actors, such as the case of the Mediterranean Youth Vision for 2020. This project which was funded by the EU with partner-institutions in Malta and Israel, gave young persons aged 15-18 from a broad base of countries within the Euro-Mediterranean region and the opportunity to meet and work together (see text box in previous chapter on sector approaches and policies, section 7.4 on youth). There are several projects which connect different levels of government with local stakeholders. For example, the German programme *Integration through Sport* is a long term strategic project which involves the Federal and Länder governments as well as a range of private actors. Local, city level programmes have been piloted, for example in Stuttgart which have become part of its overall integration strategy (2000-2003). During the European Capital

of Sport 2007, the Stuttgart Manifesto on "Integration of immigrants in Europe's communities through sport" was adopted[154].

Projects are also generated proactively out of local needs and run by civil society organisations, individuals and groups, many on a volunteer basis. *Private initiatives* which pursue social goals such as intercultural dialogue are equally as important as publicly funded projects – although perhaps not as numerous - and are spearheaded by *individual entrepreneurs; private companies* such as the BMW Group which lists promoting understanding between cultures as part of its corporate social responsibilitiy portfolio; *concerned citizens* such as the residential Arnold Circus project in London's East End which involves the participation of the whole community including white and Bangladeshi, old working class residents and newcomers (see text book in earlier chapter on mapping actors, section 5.3 on cities).

★ **Individual entrepreneurs promoting intercultural dialogue**

Tom Caulker opened the World Headquarters Night Club as an alternative to the mainstream Newcastle (England) club scene which, throughout the 1980s remained exclusively white. He also developed an ethic of sharing the space helping other young DJs and developed *an attitude code*, creating an intimate and unthreatening atmosphere. In 2000, Tom was forced to move. He found an old warehouse, changed the name from the colonial India House to Curtis Mayfield House and worked out a fifteen year development plan for a kind of unorthodox arts centre. Some features of the club are: the logo of *Newcastle-on-Tyne-World Headquarters uniting all communities* in front of the decks; non racial photos and Gandhian inspired messages like *the human race, available in a variety of colours and styles* in the bar; an interactive dance floor which is *all inclusive so anyone could get into it;* club nights for disabled people once a month or for women group's like the Digital Women's Network and Them Wifies, an all-women's theatre group who work with the Bangladeshi community. Tom has further plans to build a small-scale indoor skate board park for 6-12 year olds, bemoaning the woeful neglect of provision and the criminalising of young people who engage in skateboarding in the city.

Source: The full case study produced by Jude Bloomfield is available on http://www.interculturaldialogue.eu

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Good practice to be found in shared spaces

One of the main challenges is the inclusiveness of public spaces to promote dialogue. In terms of spaces, we need to make a distinction between *institutional* spaces and *non-institutional spaces*.

With regard to **institutional spaces**, the main challenge is to ensure the equality of participation by all groups at levels of governance (making decisions) and management (execution of the project) as shown by the new policy in *Flanders* implementing positive action measures by setting a 10% quota representation for persons with a migrant background on publicly funded staff and governing boards or by the *Swedish* "Year of Cultural Diversity " 2006 when public cultural institutions were encouraged to embrace diversity in the representation of immigrant culture among artists, staff and repertoires.

Until now, the majority of institutional programme examples show two diverging trends. On the one hand, mainstream organisations are starting to develop programmes to reach out to migrant communities. On the other hand, the cultural activities of migrants are kept separate and physically far away from mainstream audiences. There are some examples which bring the activities of migrants in from the margins and into mainstream organised spheres such as *Gringo*, the first migrant run magazine in Europe to use the mainstream media as its channel.

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[154] http://www.integration-durch-sport.de/

★ **Gringo a migrant-run newspaper increase the visibility of "new Swedes"**

The Gringo newspaper was launched in 2004 and is the brainchild of 24-year-old Zanyar Adami. Gringo set out to be the voice of the migrants and to base their stories on the issues of the suburbs. The newspaper brokered a deal with the Stockholm Metro to insert a free copy of Gringo into its free-sheet once a month reaching a readership of 1.2 million average Swedes. The success of the magazine, through its high quality professionalism, can be seen in the fact that mainstream media often republish articles appearing in Gringo. This example represents a kind of interaction in which equality was taken to be the key. The principle goal of Gringo's founder, Zanyar Adami, was for its migrant journalists, photographers and designers to speak with their own voice, not to be corralled or ghettoised, but to enter Swedishness "by the front door". Gringo was the first minority magazine in Europe to use the mainstream media as its channel, and it earned Adami recognition and a series of prizes – notably the Stora Journalistpriset in 2005 and Newcomer of the Year by the Swedish Magazines Publishers Association in the same year.

Gringo is a new strategy in the area of intercultural dialogue. It has succeeded in creating a distinctive channel that connects two cultures – the culture of the suburbs and the culture of the mainstream. In doing so, it introduces issues and themes on its own terms. It refuses to be corralled or ghettoised. It has insisted on entering Swedishness by the front door rejecting any suggestion that they should go through the side door or even take the route so often used by migrants - the servants' entrance.

Gringo is in fact an example for successful intercultural dialogue since it implies a measure of equality. The partnership between mainstream and minority in this case is one that benefits both sides. Metro gains an insert that is seen as cool and edgy; Gringo gains distribution. However, the relationship has even more advantages. The platform has given Gringo a profile, and has led to invitations to talk to the national Swedish press about the way in which they organise themselves and cover race in the new Sweden. This is true intercultural dialogue, and very useful.

Source: The full case study produced by Naseem Khan is available on http://www.interculturaldialogue.eu

Non-institutional spaces such as the neighbourhood, city streets, train stations, public parks, marketplaces etc, are important spaces for intercultural dialogue where it becomes part of the lived daily life experience rather than as a separate activity. There are indeed countless examples where public spaces have become forum for dialogue. For example, the Teatro di Nacosto put on a performance of Dinieghi – Refusals in the Milan Central Train Station. It was based on the actor's own stories of exile and rejection of their asylum claims, with the voice of a "committee" deciding their fate offstage, while on stage they answered questions in their own language, simulataneously interspersed with songs and dances performed by a Rwandan dancer. So effective was this performance that Medicins sans Frontières, Amnesty International and ICS Network invited them to participate in their international campaign "Right to Asylum – a civic question". They paid for forty performances to be staged over three years in theatres, schools, stations, public squares and at conferences. There are also many examples of dialogue projects which take place on the streets ranging from the Massalia-Marcelista street arts festivals in Marseille to the Zenneke Parade in Brussels, the Notting Hill Carnival in London, the Scottish Carnival Arts in Glasgow or the FEST-FESTival in Bologna. Naseem Khan lists main challenges posed by such large-scale events as:

- the need to maintain spontaneity while meeting the regulations and restrictions that come with the use of public space;

- the need to preserve/honour the anarchic roots of the project and avoid commercialisation; the need to preserve credibility with the core community that gave it its original drive and purpose; and

- continued motivation for volunteers upon which the organisation of such events relies.

Another overriding challenge comes from critics of such street festivals – seeing them as superficial showcases: a criticism that is countered by their often wide ranging, power-sharing community participation.

★ **In/Visible City: A ride on bus no. 26 with the Dah Theatre**

The Dah Theatre performed *In/Visible City* on bus no 26 in Belgrade which connects two parts of the city where the Cultural Centre Rex and the Dah Theatre Research Centre are situated (Dorcol and Cubura). This bus is usually quite crowded and drives across city quarters with high proportions of immigrant and cultural minority communities, especially Roma people. The artistic action took place from 30 November to 4 December 2005, every day from 18h to 20h. Artists from the Dah Theatre, supported by young people and musicians from the minority communities, acted like "strange passengers", playing the music of specific ethnic communities or wearing the costumes of minorities; they performed scenes and dances and told stories or sang songs in minority languages. The performances were aimed at raising awareness about the multiculturality of Belgrade - a facet of the city which is slowly disappearing or hiding its face behind global billboards and new emblems of a post-modern city geared towards consumption. The performances drew upon the tangible and intangible heritage of minorities or ethnic communities such as the Jewish community, the gypsies, Buddhist kalmik, the Byeloussians and Albanians who live dispersed throughout the city.

The project demonstrated the new contemporary spatialisation of social relations in the city. The stage was the street, the neighbourhoods that the bus passed by and important city landmarks - buildings that still keep memories of lost communities alive. The project provided different minority communities in Belgrade - including those that "disappeared" - with spaces where their songs, dances, plays etc. could be performed as well as spaces for intercultural dialogue between the passengers on the bus and the performers. Round-table discussions on the In/Visible city took place in 2006 and included performances from the different minority communities.

Source: Excerpt from a case study submitted by Milena Dragicevic-Sesic, University of Arts Belgrade to the Council of Europe/ERICarts database on intercultural dialogue and available on http://www.culturalpolicies.net.

Diversity at all stages of production

Successful intercultural dialogue projects in the *cultural/artistic field* can be considered those which aim to diversify all stages of cultural production. In the performing arts this means: involving a diversity performers, writers and choreographers; the ability to synthesise different sources and traditions into new works; activities which bring the public into a conversation; set in motion a transformation in the perception of and relationship to others, etc. The messages delivered through such works are often key to counteract the stereotypes of e.g. migrants or refugees presented in the mainstream mass media.

This also applies to the *heritage field* where successful projects are considered those which have a dynamic or dialogical understanding of heritage and which engage both autochthonous and individuals with a migrant background in a process of interactive communication, a reciprocal exchange which is negotiated and not imposed upon in a patronising manner. This can lead to new insights into the many ways in which museum collections, for example, can be interpreted and new conversations with objects of identity can take place.

On the institutional level in both the culture and heritage sectors this means: opening up access to mainstream institutions/ cultural spaces, sharing resources, equalising opportunities, diversifying management and mainstream funding schemes.

★ **Collective Conversations**

Collective Conversations is a project initiated by the Manchester Museum (UK) in 2004. Its starting point was the realisation that its collection was relatively under-used by the local communities, and lacked important information regarding their history and community context. The project gradually developed into a new operational model for the Museum to address issues of interpretation, documentation and display and to carry out more inclusive work with diverse communities, by increasing physical, intellectual, emotional and sensory access and engagement through:

- involving a wide range of communities in intercultural dialogue in a unique process of identification, interpretation and documentation of collections;

- piloting innovative inreach and outreach, recording and communication techniques;

- integrating the narratives into collaboratively-developed community exhibitions.

In the Museum's own words, Collective Conversations is a way to establish the *museum-as-contact zone*, creating a new way of working, eventually involving all Museum staff in providing opportunities for interested individuals from communities to actively, meaningfully and most importantly, *directly* engage with museum collections.

A key factor in the success of the project (which won the MLA Inspiring North West Awards 2006 for innovation) was the creation of a good working team made up of curators, conservators, documentation and outreach, which meant that a variety of skills were utilised and applied. Intercultural dialogue was understood as a *reciprocal* exchange not only between individuals and groups with different cultural backgrounds, but also between them and the museum, its staff and collections; an exchange that needs to be negotiated, rather than a "patronising relationship"; something that is not done *for*, but *with* the community. Several community members became actively engaged in the Museum's work by curating their own conversations with objects. They were ultimately invited to share in some of the responsibility for the collections and their interpretation.

The most unpredictable part of the project relates to the commitment of time necessary on the part of the community groups and the flexibility required by the institution to be able to fit around changing agendas and commitments, especially as the conversations themselves require a fairly elaborate set-up. Advanced planning is important (from the MLA Award Nomination Form).

Source: The   full   case   study   produced   by   Simona   Bodo   is   available   on
           http://www.interculturaldialogue.eu

Changing the attitudes of the majority

This study shows that while policies remain aimed at promoting a one-way dialogue as part of a larger strategy of integration, many argue that policies and projects which *direct their attention to the majority population* are as equally important as those directed to minorities/migrants. Some examples which are typically given are the re-writing of history books or the reoganisation of musem collections like the new museum of immigration in Paris which will attempt to show the influence of migrants on the history and development of France as it has evolved today.

The goal of such projects is to open minds and to change the perceptions/stereotypes held by majority. This is to be the focus of the Portuguese programme during the EYID. Activities such as "Other in Scope or Other in Output" involve intercultural learning activities aimed at developing curiosities not only about others but also about oneself in order to make diversity an inherent part of an individual's self-understanding. Thus new skills, competencies and literacies are to be achieved. Other organisations working on the development of intercultural learning resources or "toolkits" are the Salto Euro-Med Centre as well as the Anna Lindh Foundation.

Technology as a tool to faciliate dialogue

ICD projects make use of new technologies in different ways. On the one hand there are sector specific data bases of good practice project examples such as the intercultural learning in schools database in Austria[155] or the international online platform for sport and development with various information resources, archives, discussion forums to be used as a communication tool[156]. On the other hand, there are Internet based ICD campaigns such as those initiated by the Anna Lindh Foundation (ALF) Dialogue 21 Internet based Youth Campaign.

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[155] http://www.projekte-interkulturell.at
[156] http://www.sportanddev.org/en/index.htm

> ★ **ICD projects making use of real and virtual shared spaces**
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> At the peak of the cartoon protests, the Anna Lindh Foundation initiated a six month Internet based dialogue youth campaign "Dialogue 21" beginning in February 2006. It was organised together with the EuroMed Youth Platform. Young people between 18 and 25 years were invited to raise their most burning questions, to be answered by young people of the same age from the other side of the Mediterranean, and to make proposals for improving the dialogue between North and South. 1783 entries from 34 of the EMP countries (which include all 27 EU countries and 10 Southern Mediterranean partner countries) were recorded; 388 participants could be matched for mutual exchange of questions and answers.
>
> Most of the proposals put forward by participants in the Internet-based dialogue focus on exchanges and education. Exchanges should go in both directions and include more elements of sustainability, e.g. by working together on joint projects and preparing exchanges through substantive Internet communication among participants. Exposure to other cultures and regions should be obligatory, and cultural and religious pluralism should be a mandatory subject of school and university education. A number of specific proposals included regular training in intercultural dialogue skills, and acquaintance with culture-specific problem solving which are common to all young people (such as integration of newcomers into a group, or withstanding group pressure). Many proposals were addressed to the media which should give more focus on "real" (economic and political) causes of conflicts, give less coverage to extremists and more to "normal people", and offer different opinions and perspectives.
>
> The 40 best participants (from 28 countries) were invited to a concluding workshop in Alexandria (14-17 October 2006), organised by the ALF, the EuroMed Youth Platform and the Goethe Institute Alexandria. The participants processed their ideas into a series of recommendations. The ALF awarded the 40 winners with certificates as "Youth Messengers for Dialogue", thus entrusting them with responsibilities for sharing their ideas with other young people in their countries and abroad.
>
> Source: Contribution made Dr. Traugott Schoefthaler, former director, Anna Lindh Foundation. For more information see: http://www.euromedalex.org/en/Program.htm.

Employing new techniques of intercultural mediation[157]

In many parts of Europe, there are a growing number of good practice projects which are crucial to restore dialogue where relationships between groups and individuals with different cultural backgrounds have been cut, are imbalanced or tense. Techniques of intercultural mediation are introduced to begin a discussion in which one or more impartial persons - the mediator(s) - assist people, organisations, and communities in (potential) conflict to work toward a variety of goals. Among these goals is to restore trust, generate a climate of mutual tolerance and better understanding in order to break down barriers and to reopen minds. National and local media can, and partly do, play a crucial role in intercultural mediation efforts (Barry/UNESCO 2004).

Until recently, most of these activities took place in world regions outside of the EU through foreign policy or development cooperation activities (e.g. in *South Africa, Ruanda, Palestine, Sri Lanka, South East Europe*). However, the development of intercultural mediation is by no means restricted to international "fire brigade missions" and has rather an important strategic potential in the context of ICD programmes within Europe to resolve frictions between traditional minorities and majorities in multi-ethnic regions, particularly in South-East and North-East Europe. For example, the *Swiss* agency for cultural cooperation, *Pro Helvetia*, has made itself a name for its long-term intercultural engagement in the Balkans and its present scope of activities and subsidies still includes cultural mediation projects. Mediation techniques

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[157]   See also a short challenge paper by Marion Fischer and Andreas Wiesand on http://www.interculturaldialogue.eu

and skills are also transferable on a smaller scale to resolve or prevent tensions in, for example, local neighborhood relations, hostilities which originate in pubs, at local funfairs, in school yards or at sports events.

★ **Examples of international and local intecultural mediation programmes**

Intercultural Mediation in the Balkans is a project carried out by the UNESCO Division of Cultural Policies in co-operation with the UNESCO Sarajevo Office and financed by Italy. The project uses formal and informal education settings as its forum to conduct intercultural mediation. Current activities include:

- the distribution of literary works contributing to intercultural awareness;
- using the media to promote pluralism;
- setting up a UNESCO chair for intercultural and inter-ethnic studies;
- intercultural mediation training;
- explanations at symbolic or historic urban sites, emphasizing the contribution of all communities to national culture and history.

Comité de Liaison des Associations d'Etrangers (CLAE) is an association platform in Luxembourg which is fighting for the equal rights of all residents, recognition of immigrant cultures, an open-minded and cohesive policy. Through an agreement with the Ministries of Family and Culture, CLAE organises intercultural events and information services and provides support to community work. It organises social and cultural mediation programmes in schools in cooperation with the Ministry of National Education and Professional Training.

Network of Intercultural Mediation Nuremberg (Netzwerk Interkulturelle Mediation Nürnberg) offers cultural mediation services in cases of conflict – mainly between individuals. Members of the network are municipal offices, charitable and voluntary organisations, and NGOs.

Source: For more information consult the following websites: http://www.unesco.org; http://www.men.public.lu; and http://www.auslaenderbeirat.nuernberg.de/info.htm

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Intercultural dialogue is not an empty expression, even less a vague and utopian promise. Quite to the contrary, it is a feasible and achievable kind of exchange that, if led in a favourable context, and with the true and valuable requisites, is a huge and efficient step that leads to mutual trust and ultimately to peace.

Prince Nikolaus von und zu Liechtenstein, *Peace and Intercultural Dialogue,* 2005

The piano keys are black and white,
But they sound like a million colours in your mind.

Georgian-British singer and songwriter Katie Melua ("Spiders Web", 2005)

9. Conclusions and recommendations: Sharing diversity within and between cultures

The results of the study show a diverse picture of ICD approaches, policies and practices across the EU/EEA States. A set of harmonised ICD practices across Europe could not be identified; actually it was not really expected. Building on the research and on the experience of the experts involved, the team puts forward a series of recommendations which we hope will generate further discussion during and beyond the European Year of Intercultural Dialogue.

9.1 Towards a strategy for intercultural dialogue

During the past decades, there has been a greater acknowledgement that Europe and its member states have become more diverse in their demographic make-up. The result of this new awakening has mainly been the development of different types of strategies under the label of integration. Main changes of paradigm, however, still need to take place:

- Nation states: from identity policies to the recognition of a shared heritage;

- Majority population: from suspicion to tolerance to an appreciation of diversity;

- Minorities and migrants: from objects of assimilation to subjects of change;

- Education and arts institutions: from traditional canons to open processes of creative interaction;

- Europe in the world: from economic fortress to a common space for intercultural dialogue.

Creating the conditions for intercultural dialogue is equally relevant and important as engaging in specific projects or promoting "good practices". These conditions could vary across Europe depending on the needs, barriers and challenges facing individuals and groups engaging in dialogue activities that are from different countries and contexts. Some of their activities may not be considered intercultural dialogue in an "ideal sense" but are necessary prerequisites to achieve sustainable dialogue in the future. Public action can provide support at different stages of the process toward intercultural dialogue from: "mapping roads" (recognising dialogue needs) to "breaking walls" (letting go of constructed mindsets and narrow views), others will "build bridges" (reaching out to understand the other person and the other within) and eventually lead to the creation of "shared spaces" (where interactive communication takes place, all are equal).

In this typology, governmental and non-governmental actors should work together to:

- identify structures and practices which are discriminatory and develop political action and policy strategies to improve conditions and create a basis for intercultural dialogue (*mapping roads*);

- remove barriers to equality and fight against prejudice, racism and stereotypes; introduce regulatory measures to increase the presence of individuals, their works and ideas which are not "mainstream" into political, economic, educational and cultural spheres in order to diffuse power from a single group (*breaking walls*);

- develop intercultural skills and competencies through educational and media programmes which could equip individuals with the necessary tools to fully and successfully engage in intercultural dialogue processes (*building bridges*); and

- create spaces where ideas and values can be respectfully exchanged and where interactive communication or dialogue can freely flow. This could result in a deeper understanding of diverse views or practices, lead to new creative processes or forms of expression. If there is a conflict, participants agree to disagree agreeably (*sharing spaces*).

At what stage are we at in Europe? The findings of this study show that there are many policies and actions aimed at "Mapping Roads" and "Building Bridges". More efforts are needed to "Break Walls" and create "Shared Spaces".

While the focus of the study was not on the behaviour of individuals, we need to underline that public efforts to create interactive intercultural dialogue processes will only succeed if they are coupled with changes in individual mindsets, including breaking down walls in one's own mind, overcoming prejudices and discovering the "other" through the development of intercultural competencies, which can lead to bridges being built in one's own neighbourhood or at work.

9.2   Conclusions and recommendations

The results of the study can be summarised in 12 different clusters of conclusions including a number of recommendations for future action. They are designed to facilitate further debate about policies and efforts fostering intercultural dialogue in Europe. In most cases, these recommendations are directed to European as well as national or regional/local decision makers, as well as to civil society organisations.

A. *Intercultural clarification and full implementation of rights and freedoms*

Basic human and civic, economic, social and cultural rights form a framework on which intercultural dialogue depends. Some of these rights are enshrined in international conventions and other legal instruments, but are not necessarily fully implemented in practice. While human rights can be considered binding on a global scale, the same cannot be said about the "cultural rights" of groups and their underlying traditions and value systems.

Since ICD is not a legal category in itself, it relies even more on the active enforcement of fundamental rights in practice. Specific articles of the *EU Charter of Fundamental Rights* (2000) are of particular importance as they promote: equality; non-discrimination; cultural, religious and linguistic diversity; freedom of expression and movement; citizenship rights to economic and political participation.

Priorities for policy makers, judicial bodies and/or organisations engaged in intercultural dialogue could be to:

1. Ensure the *full implementation of binding international / European anti-discrimination standards into national law*. This is to be accompanied by supportive policies and programmes which can help individuals exercise their rights;

2. Recognise that the universal nature of human rights and the affirmation of cultural difference are not incompatible. Intercultural dialogue offers an opportunity to *develop the concept of human rights as individual rights, recognising multiple as well as specific cultural identities*;

3. Address tensions between human rights of individuals and cultural or group rights in a way that *creativity and freedom of expression and choice* is not sacrificed, neither to fear nor to political correctness, and rather be guaranteed in a climate of mutual respect;

4. Continue to base the *evaluation of the national implementation of guaranteed minority rights* on empirical evidence via permanent monitoring exercises. To this effect, agencies such as the FRA (EU) and bodies such as ECRI (Council of Europe) need to be strengthened including their efforts to develop harmonised indicators. In addition, national reporting on the violation of these rights and statistics on racist incidents need to be harmonised across EU member states.

B. Intercultural Dialogue at the heart of citizenship, integration and cooperation strategies

The European Parliament and Commission's "unity in diversity" concept of citizenship implies the recognition of equal rights, responsibilities and opportunities for everyone, while at the same time advocating respect for diversity and interculturality. In a number of European countries, such an integrated strategic perspective has yet to be achieved. The pursuit of "unity" through, for example, new naturalisation requirements may not address the objective of "diversity". On the other hand, the provision of special rights for minorities does not necessarily lead to dialogue or guarantee individual freedom of expression. Integration strategies and policies aimed at immigrants, minorities or refugees should be carefully designed and address issues such as creativity, empathy and freedom of choice, in order to provide opportunities for individuals to engage in ICD on a day to day basis.

Unity in diversity as it applies to concrete means of *trans-border cooperation* of the EU and its member states with neighbouring countries and beyond could mean mutual recognition and respect for universal human rights (unity) coupled with the promotion of a "diversity of cultural expressions", as defined in the 2005 UNESCO Convention.

Therefore, it is recommended that European and national decision makers:

5. Distinguish between *basic universal rights, on the one hand, and cultural values* or *political priorities on the other*;

6. Consider expressions of *values based on different cultural and religious traditions, world views or lifestyles* as *subjects for dialogue* rather than as pretexts for exclusion;

7. Understand *integration as a process of interaction between majority and diverse minority communities* comprised of various individual life styles and worldviews. This can offer all citizens an opportunity to consider their environment in pluralistic terms and to practice diversity, mobility and dialogue;

8. Encourage organisations representing minorities to proactively *promote the diversity existing within their own communities* rather than focussing only on traditionalism;

9. Avoid a rebirth of *national cultural canons* which present a limited perspective of history, e.g. in the context of education, heritage policies or naturalisation requirements;

10. Continue debates on *the "unity in diversity" concept of European citizenship*, while reflecting the diverse realities across Europe, in cooperation with experts from different cultural communities.

C. Intercultural dialogue as a transversal issue in a complex system of governance based on diversity, equality and participation

Policies addressing traditional minorities, refugees or the integration of new migrants in the European Union and the EEA/EFTA countries lean towards either an instrumentally integrative or cultural equity approach. The adoption of an intercultural perspective would suggest a *system of governance* that could help bring these different approaches together. This could result, inter alia, in the setting up of inter-ministerial committees or other mechanisms to facilitate cooperation between different levels of government and NGOs to address ICD. It could also mean to foster cooperation on specific projects bringing together departments responsible for traditional minorities, immigration and integration, culture, education, sport, youth, social and labour affairs, etc. However, the results of the study show that, up to now, few strategic efforts have been made to facilitate or coordinate such government wide exercises in favour of intercultural dialogue.

Most actions related to ICD take place in local or regional settings. Many of them are being operated by *NGOs and other civil society organisations*, often in collaboration with local authorities. At the moment, NGO initiatives play a key role where formal ICD structures, policies or programmes are less developed; they could benefit from structural support provided by national or international actors, including their participation in trans-national networks (such as the ECF/EFAH Civil Society Platform for ICD).

It is recommended that public authorities and European bodies consider to:

11. Foster civic responsibility and participation by giving all residents, regardless of their citizenship or country of origin, the *right to vote in local elections* (resident vote).

12. Avoid the *representation and participation of groups with differing cultural or ethnic background* through a single channel / voice e.g. spokespersons of religious communities;

13. Recognise and support *sports associations and informal arts / youth initiatives* as potentially important actors to foster social integration, especially among young people.

14. Acknowledge, target and connect NGOs or networks with public institutions, e.g. in the form of *designated cross-sector partnerships*;

15. Provide *structural and financial resources to NGOs* that actively pursue ICD, particularly in South and Central/Eastern Europe where fundraising traditions are less developed;

16. Involve *experts from minority organisations and resource centres* in the formulation of sector specific needs and policies for dialogue, for example, Roma artists and intellectuals from the Romani Library project in cultural policies related to Roma. It is to be recognised that major social problems cannot be solved solely through cultural activities.

D. *Intercultural dialogue takes place within and between cultures*

Frequently, the onus is placed on immigrants or minorities to solve *their* integration problems. In contrast, the evidence collected in the study suggests that responsibility for socio-cultural conviviality and intercultural dialogue needs to be shared by all individuals and society at large.

Many of today's conflicts in Europe have social rather than cultural roots and cannot be simply attributed to a 'clash of civilizations / religions', in particular with Islam. On the other hand, an increase in Islamophobia is recorded in opinion polls, among prominent intellectuals and in the media. Obvious differences between Islamist fundamentalism and the reality of diversity among Muslims in Europe have become blurred.

While some root causes of prejudice or racism must be addressed through the education system, all societal actors as well as the media need to be involved in communication efforts to dismantle stereotypes and discourage violence. This concerns, in particular, "visible" minorities or practices, which have proven, e.g. in a 2007 Eurobarometer survey, to play a main role in discriminatory thinking and can be considered as a key barrier to ICD.

Therefore, it is recommended that state, local and religious authorities, integration agencies and the media:

17. Provide opportunities for the society at large to develop a *deeper and more differentiated knowledge of major world religions* such as Islam and thus enhance interfaith dialogue as one of the components of ICD;

18. Improve *transparency in public decision making*, especially when potentially controversial issues arise such as non-segregated housing programmes, educational issues, violence on streets and schoolyards, or the construction of new places of worship need to be resolved. Ideally, all inhabitants or stakeholders should be included in a dialogue process, before decisions about these or similar issues are made;

19. Understand *multilingualism as an important resource*. Giving value to the languages of migrants will enhance their communicative capacities and has even proven to increase their motivation to learn the language of the host community, to foster integration and enable them to become competent mediators between different cultures;

20. Highlight meaningful examples of intercultural respect in the media and in public campaigns, e.g. by *communicating positive role models* of individuals that have a Roma or Muslim background, complementing those that already exist in sports and entertainment;

21. Regularly *communicate with professional networks* of e.g. journalists, teachers, key administrators and other 'gatekeepers', to deepen community and trans-border relations that can be mobilised in cases of emergency (e.g. the "cartoon conflict");

E. *Intercultural dialogue and the need to open up institutional structures*

In many European countries professionals with a migration background are underrepresented in the management and operative staff of institutions and organisations active in the fields of culture, education, youth and sports. This means that structures and practices of mainstream institutions need to be reviewed, including their staffing policies.

There is also a need to diversify programmes or content as well as to foster civic participation in their development. Frequently, policy contexts, legal frameworks and academic or

professional traditions determine the mission of arts and heritage institutions in much too hermetic terms. These problems could indeed be overcome as can be seen in successful examples of (co-) productions in the performing arts and in the media or generally in the work of more informal arts initiatives. In education and youth work, a variety of measures are seen as crucial to facilitate change. For example, most history or civic education textbooks still identify immigrants, if they are mentioned at all, as alien to the majority population ("they" vs. "us").

To address these challenges, public authorities could:

22. *Avoid segregated schools or kindergartens* which separate children on the basis of their social or ethnic origin;

23. Increase efforts to *diversify professional staff* in schools, universities or youth work, and improve access of minorities to management positions within cultural institutions;

24. Foster *multi-perspective learning/teaching* among students and teachers in order to create access to different view points and develop critical capacities to form opinions, including on religious or gender issues;

25. Create incentives for established arts institutions to leave the path of traditional cultural canons and engage in programming with a more intercultural focus;

26. Support the *intercultural revision of educational and science textbooks*;

27. Offer supplementary classes in schools to *improve students' native language capacity*;

28. Provide more *courses using artistic or body languages* such as painting, acting, making music, dancing, to overcome intercultural barriers;

29. Encourage the *participation of parents, mentors and friends* in formal and non-formal education programmes and extracurricular arts activities with an intercultural focus; offer these participants the chance to contribute creatively to a positive environment or "shared space" and involve them in decision making processes;

30. Support local government initiatives to establish *iconic intercultural centres* and give priority in European funding streams to the projects of independent centres which foster cross-cultural mixing and innovation or carry out intercultural literacy training;

31. Respect *individual aspirations and worldviews of artists and writers* who have a minority or migrant background. Their works are not showcases nor do they necessarily represent a specific community or traditional lifestyle.

F. Participation of the media/culture industries in intercultural dialogue activities

The rapidly changing composition of European societies generates hybrid cultural contexts, parts of which are already reflected in the media and in consumer products. Evidence suggests that the culture industries have been more able to incorporate new symbolic expressions of trans-national lifestyles into their work than many public sector institutions. However, this change is often driven by short-lived marketing campaigns, taking place without much reflection on content issues. Diversity in the media and culture industries labour market has not always kept pace with the production of hybrid or global content. New guidelines for integration and diversity issues have been presented in a 2006 report of the European Broadcasting Union's Intercultural & Diversity Group. While this document can be seen as a facilitator of diversity and inclusion it shows, that further action is needed.

Industry representatives, media supervisory / governing boards and / or public authorities are encouraged to improve training opportunities (see G.) and to work together to:

32. Address *diversity in the media and culture industries*: staff policies and governing boards; audits and codes of conduct; international co-production and twinning programmes; and general content production and coverage of intercultural and inter-faith issues, reflecting existing European or national guidelines and recommendations produced e.g. in the context of the Euro-Mediterranean cooperation;

33. Create awards, diversity action programmes and other *incentives for content producers, the general public* and *civil society organisations*, with the aim to develop and disseminate new intercultural formats in popular media e.g. intercultural blogs, edutainment programmes, community radios, board and Internet games for children/young people;

34. Find creative ways to reach agreement on national action plans for the *implementation of the UNESCO Convention on the Diversity of Cultural Expressions.*

G. Intercultural competencies and skills as part of strategies for life-long learning and for the training of "gate-keepers"

The activities and the decisions of *gate-keepers* such as journalists, teachers and public administrators or diplomats have long been identified as having the potential and power to facilitate (or prevent) social and cultural change. Choices made by these professionals, e.g. in their roles as peers or mentors, may affect occupational opportunities as well as the self-esteem of minorities, migrants and international partners. Throughout the study, questions regarding the intercultural competencies of gate-keepers were raised and proposals made to improve training and re-training opportunities.

This in mind, it is urged that public authorities and training institutions:

35. Produce and distribute *special resources for teachers and other gate-keepers,* such as manuals, toolkits, glossaries, websites and other material on minority, migration and intercultural mediation issues (including for self-learning purposes), paying attention to different needs at the kindergarten, primary and secondary school, university or adult education levels;

36. Establish, or further develop, specific *intercultural modules or diversity training courses at the university level* for different professional fields such as journalism, heritage management or socio-cultural work;

37. Expand programmes to *'train trainers' in intercultural literacy* and related techniques;

38. Seek to improve the intercultural competence of teachers and other professionals who have the potential to become mentors of disadvantaged people. This includes involving those who are *proficient in the languages* spoken by major immigrants groups.

H. Intercultural dialogue in EU Neighbourhood and foreign policies

Current rules and programmes of the European Neighbourhood Policies and of the EU foreign policy concentrate on political and security issues and on promoting economic exchanges. Some argue that such domains as well as contacts with peoples throughout the world, in general, could benefit from more ICD-related activities. Others would prefer a preparatory evaluation of successes / failures in present and past schemes, to be developed together with

specialists from neighbouring countries. Criteria used in programmes aimed at promoting cultural cooperation and dialogue need to be reviewed (as regards, for example, age limits or the gender balance in youth projects). There is also a need to further clarify the potential role of ICD in other development strategies or policies. Therefore, it is recommended that the EU:

39. Strengthen and *mainstream ICD concerns in the different European Neighbourhood programmes*, with particular attention on cultural activities;

40. Continue support for *trans-national ICD cooperation projects which aim to* encourage sustainable cross-cultural partnerships, intercultural youth or sports projects as well as to facilitate the mobility of artists across and into the EU;

41. Increase *support of efforts towards more coordinated ICD activities among national agencies / institutes* for cultural, educational and economic development cooperation in different parts of the world.

I. Cooperation with other European and international bodies

While there are important examples of cooperation between the EU and other bodies such as the Council of Europe and UNESCO, deficits or overlaps continue to exist. In this context, it is recommended that the EU Commission:

42. Continue and further expand these activities, for example, through an *initiative to monitor ICD and cultural diversity policies* within a new framework agreement of cooperation with the Council of Europe in the culture sector, as is already the case in other fields such as youth and education;

43. Further improve *links between EU and UN activities*, e.g. in the context of designated years or days which focus on issues relevant to tackling racism and improving intercultural understanding.

J. Towards a clear definition of intercultural dialogue in EU and national programmes

The absence of a clear definition of ICD in many European and national programmes is problematic and stands in notable contrast to its increasing usage in public discourse. Concepts such as intercultural learning are also used in an ambiguous way. This has consequences for the future development of European, national, regional/local policies, strategies and funding programmes to promote intercultural dialogue, whose objectives could be misinterpreted. For example, the guidelines for the Euromed Youth Programme do not provide a clear definition of ICD, which has led to the very broad perception that everything could become "intercultural" and where, in practice, it is mainly understood as interfaith dialogue. On the national level, ICD is occasionally mistaken for advocating the assimilation of immigrants within integration strategies or, more frequently, as a mere showcasing of specific cultures in the context of cultural diplomacy. Taking account of such problems, the European Union and national governments would be well-advised to:

44. Contain the escalating confusion over the *term and meaning of intercultural dialogue*;

45. Establish a *clear, policy-related concept / definition of ICD* which refers to open and interactive processes of communication comprising a respectful exchange of views between individuals, groups and organisations with different cultural backgrounds or worldviews;

K. *Evaluation of programmes and activities with an intercultural dimension*

Innovative projects related to ICD are currently being conducted with the support of European and national bodies. Assessing the success of such projects and activities cannot be based on the same, mostly quantitative criteria that is frequently used in reviews of other policies. It is recommended that the EU and other organisations:

46. Implement or harmonise *methods, quality criteria and indicators to evaluate the impact of ICD programmes and projects*, taking account of the dynamics at the heart of intercultural processes;

47. Further develop *flexible evaluation techniques*, using both quantitative and qualitative sources of information (triangulation);

48. Recognise *innovation, institutional or attitudinal change and sustainability* as criteria in calls for, or in the evaluation of, intercultural projects.

L. *Research methodologies for intercultural comparisons*

Given the differences in conceptual approaches to ICD in EU countries and world wide, current methodological and empirical research tools are insufficient for a thorough assessment of the wealth of activities undertaken to date. Research deficits include e.g. the potential impact of discriminatory discourse in the media on public perceptions and attitudes towards other cultures; the relationship between intercultural learning and dialogue practices of youth; the role of national or professional canons, conventions and gate-keeping mechanisms; or commercial activities of artists and managers with a migrant background. While statistical comparisons have been produced for e.g. gender mainstreaming, similar efforts have not yet been made to extensively monitor the potential impact of ICD efforts in integration and racial equality programmes or the socio-cultural interaction of migrant communities with a majority population; in some countries, such deficits even led to political controversies.

Action on the part of the EU, intergovernmental organisations and / or scientific cooperation bodies would be required to:

49. Create a working group with the mission to *review research methodologies and techniques* needed to conduct intercultural comparisons and to help develop a support programme for in-depth trans-national investigations (e.g. on the impact of different ICD policies/programmes);

50. Further improve the comparability of *ICD related statistics*, e.g. in a EUROSTAT task force open to independent researchers and specialists of minority organisations.