

Directorate-General for Education and Culture



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A Europe of tolerance
and intercultural dialogue



European Commission

A Europe of tolerance and intercultural dialogue



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The European Union

mobilises to improve

dialogue between cultures

The terrorist attacks of 11 September left people across Europe both shocked and even more convinced of the need for closer interaction between the world's cultures. In their wake, the European Union has redoubled its determination to improve dialogue with its neighbours at every level, in particular with the countries of the southern Mediterranean. In a world of ever-increasing opportunities for exchange, it is essential to prevent misunderstandings and to stem the reflexes towards intolerance from taking root.

As the Commissioner responsible for policies that closely affect citizens, I am convinced that the European Union must act in ways that go well beyond economic and political relations. It is of paramount importance to develop greater dialogue between peoples.

Intercultural dialogue, exchange projects, meeting and working together, actions to promote tolerance, understanding and respect for others, and projects to combat racism and xenophobia have therefore become a greater priority than ever for the European Commission, and particularly for the Directorate-General for Education and Culture.

This policy approach needs to be strengthened further. So I have decided, with the support of Commission President Romano Prodi, to launch new initiatives to reinforce dialogue. Combating ethnic intolerance calls for unceasing vigilance and there is a long road ahead. At the Council of Ministers of Culture on 5 November last, I presented a first set of Commission proposals along these lines. Our action will be based on three priorities: highlighting humankind's shared heritage; demonstrating the cross-fertilisation of cultures; and the contributions of each individual to the shared heritage. This will allow us to identify and emphasise our areas of political and cultural convergence with

third countries. Lastly, we will develop a comprehensive dialogue, involving not only governments, but also civil society, cultural players, the younger generations and especially peoples and individuals.

In practical terms, we propose to strengthen the strand of the Culture 2000 programme (2000- 2004) dealing with cooperation with third countries. We would also like to develop the Euro-Mediterranean cooperation programme (Euromed), especially 'Euromed Heritage', offering more possibilities for dialogue to the different peoples of the partnership.

Cooperation in the field of university education will abide by the same principle. This is of crucial importance for the contribution to the development of human resources, the strengthening of civil society and to improved understanding between the peoples of the Union and those of other Mediterranean countries. This is why we are seeking to extend the Tempus programme (currently involving 13 eastern European and central Asian countries and the five countries of the western Balkans) to the Mediterranean countries. 'Tempus Meda' is also in keeping with the Commission's strategy of strengthening dialogue with third countries in the area of higher education. The programme helps universities to work together, it allows professors and students to get acquainted with their counterparts and to benefit from their culture and knowledge.

Other programmes initially intended for the European Union alone are already largely open to all the Mediterranean countries. This is the case of the Youth programme, in particular its 'Euromed Youth' Action. This enables young people to meet and volunteer for social or cultural missions of several months' duration in one of the partner countries. The second 'Euromed

Youth' programme has just kicked off, with a 40% budget increase alongside a newly created Euro-Mediterranean Youth Forum.

In the world of sport, the Commission provided support for a major conference of Mediterranean countries on doping, held in Marrakesh in January 2002. The aim is to define a common approach to the dangers of doping and to build consensus on the goal of zero tolerance for the Olympic Games in 2004, which will be held in the heart of the Mediterranean region, in Athens.

The Commission is also looking to reinforce audiovisual cooperation. An increased level of joint initiatives in cinema and television will be encouraged.

I call on everyone, politicians, representatives of civil society and citizens, to play an active part in the European Union's efforts. Together we must build new bridges between cultures. Only in this way can we make a firm stand, aware of the dangers of intolerance and xenophobia. Only in this way can we succeed in establishing a sustainable dialogue to the benefit of all, restoring confidence, enriching dialogue and strengthening mutual understanding between peoples.

Viviane Reding

Member of the European Commission responsible for Education and Culture

The Treaty of Amsterdam ⁽¹⁾ charges the European Union with the task of combating discrimination based on racial or ethnic origin ⁽²⁾ and promoting tolerance of minorities. Yet this implies agreement on the definition of the term 'minority'. The attacks of 11 September 2001 may have fixed the attention of the media and the European public on relations with the Islamic world, yet the questions of racism and xenophobia need to be addressed from a much wider perspective.



Minorities: a multidimensional concept

A minority can be defined, briefly, on the basis of three elements: nationality, religion and culture. The nation, and its counterpart nationality, is the chief pillar of the modern state. At ideological level, it fixes the individual's feeling of belonging to the group (and contains the seeds of rejection for those outside that group). Legally it traces, within a given territory, the boundary between those who can enjoy all the privileges of nationality (notably the right to vote) and those without those rights and who therefore constitute a minority.

The first criterion of nationality needs to be nuanced. Indeed, historical developments and geopolitical contingencies, of which European construction is an expression, lead states and their populations to establish distinctions even within the minority of non-nationals. The rights granted to a German or Greek EU national in France, for example, are greater than those enjoyed by a Moroccan or a Thai. Likewise, the forthcoming accession of Eastern European countries to the European Union will lead to a change in status for nationals of those countries. In time, Czechs, Poles and Lithuanians, for example, will carry a 'European passport' and fully acquire the status of EU citizens.

As regards the second element, minorities can also be defined within a single national community on the basis of religion. European history provides plenty of examples of religious persecution:

Christians put to death by polytheists, pagans driven out by Christians, Catholics under the yoke of Protestants and vice versa, and Jews persecuted by all. Indeed, we have not witnessed the end of history and, as Ulster all too often reminds us, religious intolerance continues to manifest itself, sometimes violently, even within the EU.

Minorities, and the attendant situations of discrimination, can also be created by culture and language within a nation practising the same religion.

Individually, each of these aspects of difference – nationality, religion or culture – can become the terrain for the expression of intolerance. Combined, they can increase the risk of drift into dangerous waters. It is precisely to combat this intolerance, that feeds on a lack of understanding of difference, that the European Union has been mobilising its efforts for many years. In the wake of 11 September, it was decided that it is time to bolster these efforts further.

(1) See Article 13 of the Amsterdam Treaty. See also box on page 9.

(2) ethnicity: the fact or state of belonging to a social group that has a common national or cultural tradition. *Oxford Dictionary of English*.

The 'other' in Europe

The map (1) below illustrates, based on the objective criterion of nationality, the presence of minority populations in the European Union. It shows the Member States in terms of the size of their minority populations, with countries such as Luxembourg, Germany, Austria and Belgium at one end of the spectrum, and Greece, Finland, Spain, Italy and Portugal on the other. The total figure for the non-national

population must also be considered in terms of country of origin. This is the result of the historical, political and economic profile of the host country and its relations with the countries of origin. Non-nationals in Luxembourg, for example, are essentially from other Community countries, whereas in Germany, Austria or France, immigrants are mainly from outside the Community. Immigration into Portugal is closely linked to

the country's colonial past whilst Spain's geographical proximity to the Maghreb, a region whose people have traditionally migrated to Europe, is the source of many of its immigrants.

Germany	9%
Turkey	2.6%
Yugoslavia	0.9%
Italy	0.7%
Greece	0.4%
Poland	0.3%

Belgium	8.7%
Italy	2.0%
Morocco	1.2%
France	1.0%
Netherlands	0.8%
Turkey	0.7%

Spain	2.0%
Morocco	0.4%
Latin America	0.2%
United Kingdom	0.2%
Asia	0.2%
Germany	0.1%

Greece (1)	1.5%
n.d.	n.d.
Ireland	3.1%
n.d.	n.d.

Luxembourg	36.7%
Portugal	13.1%
Italy	4.6%
France	4.3%
Belgium	3.3%
Germany	2.4%

Portugal	1.8%
Africa (of which Cape Verde, Angola, Guinea-Bissau)	0.8%
EU	0.5%
Latin America and Caribbean (of which Brazil)	0.3%

Austria	9.4%
Yugoslavia	4.2%
Turkey	1.7%
Germany	1.1%

Denmark	4.8%
Asia (of which Iraq)	1.1%
Turkey	0.7%
Yugoslavia	0.7%
Africa (of which Somalia)	0.5%

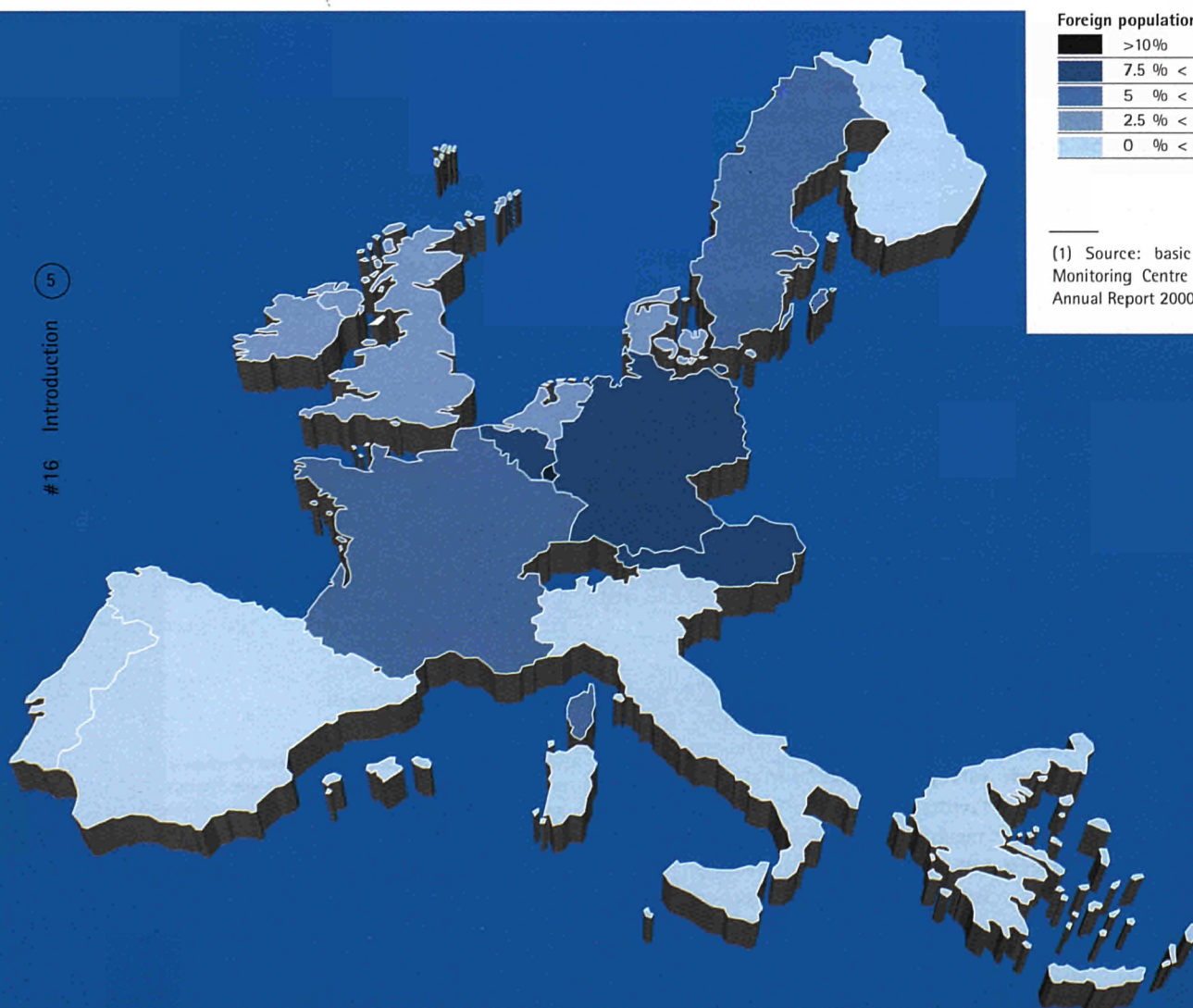
Finland	1.8%
Ex-USSR	0.7%
France	6.2%
Algeria	1.0%
Portugal	1.0%
Morocco	0.9%
Italy	0.7%
Spain	0.5%

Italy	1.5%
Morocco	0.2%
Albania	0.1%

Netherlands	4.2%
EU	2.1%
Surinam	n.d.
Morocco	n.d.
Turkey	n.d.

United Kingdom	3.5%
n.d.	n.d.

Sweden	6.6%
Finland	2.2%
Yugoslavia	1.5%




Foreign population

>10%
7.5 % < ↑ < 10%
5 % < ↑ < 7.5%
2.5 % < ↑ < 5%
0 % < ↑ < 2.5%

(1) Source: basic data from the European Monitoring Centre on Racism and Xenophobia, Annual Report 2000.



The European perception of minorities



What are the attitudes of Europeans towards ethnic minorities? How have their attitudes evolved in recent years? These are the two basic questions the European Monitoring Centre on Racism and Xenophobia (EUMC) sought to answer through a wide opinion poll ⁽¹⁾ of some 16,000 European Union citizens, conducted in April and May 2000.

In 1997 – European Year against Racism – an initial Eurobarometer poll showed 'a worrying level of negative attitudes towards minorities', explains Beate Winkler, Director of EUMC. 'The results of the 2000 survey show that in some ways attitudes have changed for the better', she continues. 'For example, the number of people favouring policies designed to improve the coexistence of majorities and minorities rose. But the results also uncover a negative development. More and more people blame minorities for the problems that concern them most: unemployment, loss of social welfare and decline in educational standards.'

The EUMC concludes its analysis by establishing four categories of attitudes towards minorities and determining the relative weight of each category in the population of the European Union.

Actively tolerant. This category makes up 21% of the representative EU sample. The actively tolerant are not disturbed by the presence of minority groups. On the contrary, they believe that minority groups enrich society. They do not expect minorities to become assimilated and to give up their own cultural identity. People in this category are opposed to repatriation of immigrants. The actively tolerant show the strongest support for anti-racism policies.

Intolerant. People classified as intolerant make 14% of those polled. Their attitudes towards minorities are the opposite of those in the 'actively tolerant' category.

Passively tolerant. This is the largest category, representing 39% of respondents. People who are passively tolerant have generally positive attitudes towards minority groups, whom they believe can enrich society. However, they do not support policies in favour of minorities.

Ambivalent. Some 25% of those polled by EUMC belong to this category. They desire the assimilation of minority groups. They do not think that minorities enrich society but are not disturbed by their presence. The ambivalent have half-hearted feelings on repatriation. They do not support policies to combat racism. These people can be considered the 'soft underbelly' of society and represent the group most likely to evolve in terms of political decisions taken in the area of fighting racism and xenophobia.

In addition to turns in current events, such as international ethnic or religious tensions or the massive influx of refugees, the EUMC survey identified several socio-economic factors that shape attitudes towards minorities. A clear correlation was established between intolerant attitudes and the experience of unemployment or a downturn

in the individual's personal situation or socio-professional prospects. There is also a clear correlation in terms of education: the lower the level of education, the higher the level of intolerance expressed. As for family profile, having a close relative who is a member of a minority group clearly reduces racist and xenophobic attitudes. Political party affiliation also weighs heavily in shaping attitudes. Negative views towards minorities tend to rise as one moves from left to right of the political spectrum.



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(1) The full report, *Attitudes towards minority groups in the European Union*, which reproduces the questionnaire and includes a number of tables presenting an analysis by theme and by country, can be consulted on the following site:
<http://www.eumc.eu.int/publications/eurobarometer/EB2001.pdf>



CHINESE VERSUS MOROCCANS

Zhang, whose father runs a Chinese restaurant in the working class and multicultural neighbourhood of Lavapiés (1), in Madrid, is all worked up. 'I've had just about enough! It never stops. They keep holding up restaurants, armed with knives. And it's always the same ones, the Moroccans from the square down the street, who hang out there all day, not doing a bloody thing. We can't just sit here and do nothing.' An April evening in 2000 and there has just been a major police raid. Ten minutes earlier, Chinese and Moroccans were attacking each other with blades, cleavers and iron bars.

Miraculously, no one was killed. Once again, however, disaster was avoided by a hair's breadth. 'This happens at least once a week. The Chinese have taken over the area. They're peaceful enough if you leave them alone. They run businesses. But if someone bothers them, things get out of hand. This neighbourhood has become unbearable', comments one witness to the scene.

_____ (1) In the historic district of Spain's capital.

'AS YOU CAN SEE, I'M BLACK'



'How on earth did you get bashed up there, above your eye?' Hilaire, age 25, a native of the Congo who has lived in Brussels since early childhood, looks away, embarrassed. 'Last Saturday, I was taking a walk not far from Forest National (1). And a few blokes jumped out of an old banger and laid into me for no reason. They beat me up, calling me a bloody nigger, telling me to go back home and eat bananas. Then they cleared off. We hadn't even said anything to each other.

They're nutcases.' 'So are you going to complain to the police?' 'What can they do? And then, I don't want a lot of trouble. As you can see, I'm black. It's not the first or the last time this will happen.'

_____ (1) A well-known concert hall in Brussels.



'THE FLAT HAS ALREADY BEEN LET'

Commonplace, everyday discrimination based on skin colour or a name can often cause great inconvenience for those who experience it. Vanessa, a young French woman of Jewish origin faced this when she was looking for a flat in Paris. The owner is interested; the tenant meets all the conditions. 'May I have your name, please?' [...] 'That's not French, is it? Ah, it's a Jewish name... Hmm... Well, in fact, the flat has already been let.' A click and the dial tone sounds. Unacceptable, thank

you, Madam. But Jewish ancestry can also be perceived positively. 'In the world of publishing, my work at the time, we were known as "the Jewish girls", a term filled with positive connotations. We had a rather good reputation.'

Romano Prodi,

president of the European Commission



Le Magazine. The terrorist attacks of 11 September cruelly brought to light the need to develop greater dialogue, particularly with the Islamic world. What impact have these events had on the Union's policies?

Romano Prodi. Indeed, the events of 11 September have, beyond the terror they caused, required that we respond to major issues such as development, immigration and terrorism. Without a doubt the most important of these is the need to establish a better dialogue between different peoples and cultures. The European Union already has policies in this area, but we plan to strengthen them particularly in the areas of university exchange, dialogue between cities, and cooperation with developing countries. For us Europeans it is especially important that this dialogue be pursued with the Islamic world and with Israel because we are closely linked with the Mediterranean region and with the monotheistic religions that came into being on its shores. We have been engaged in this dialogue for a number of years already. The Euro-Mediterranean partnership is the best example of this and we intend to take new initiatives to improve this partnership. Concerning the Union's policies, there will be gradual reorientations to give added weight to this vital dialogue. Mutual knowledge between peoples and cultures must be improved and this policy must be accentuated within the Union.

A study conducted in 2000 by the European Monitoring Centre on Racism and Xenophobia reveals that 54% of Europeans are opposed to the idea that other EU nationals can come and live in their country without restrictions. What do you plan to do in terms of information and intercultural dialogue within the EU itself to strengthen the 'European ideal' and acceptance of the underlying principle of free movement of persons?

Until now, Europe has essentially been an economic project underpinned by political goals. Today, we have to strengthen the European ideal through the Union's political and social dimensions.

In order to do this I have made a point of insisting on the involvement of young people in European construction. Indeed, the Commission has recently presented a White Paper on Youth which stresses the need to continue university exchange programmes and to make it easy for Community nationals to move to another country within the Union. Through getting to know the other and gaining a deeper knowledge of all the Member States, Community nationals will be able to benefit fully from European citizenship.

The Eurobarometer poll on young people showed that 29% think there are 'too many' foreigners in their country. How do you react to this result?

Obviously, very badly. But at the same time, I believe that this justifies the continuation of the initiatives that we have started. The purpose of dialogue between peoples and cultures is to create greater understanding and knowledge. I am deeply convinced that mistrust of others, and consequently of foreigners, feeds on a lack of knowledge. Moreover, given that our population will soon be ageing quickly, we must modify our view of immigration in favour of seeing it as a dynamic enrichment of our societies and even a necessity.

Does enlargement of the EU towards Eastern Europe risk leading to even greater intolerance in today's 15 Member States?

Enlargement to include a dozen or so countries in Eastern Europe and the Mediterranean was, from the beginning, the priority of this Commission. We have already made considerable progress, but there is still a great deal to do. Enlargement will safeguard the Community acquis, the existing body of EU legislation, and will be accompanied by rapid convergence of the new countries with the present Member States, which will greatly limit migratory flows. This movement must nevertheless be accompanied by initiatives in the areas of education and culture. Indeed, the enlarged Union will be more diverse and we

will have to learn to manage this diversity. I have confidence in Europeans' capacity to understand the stakes of reunification of the continent and to welcome new Member States in the best way possible.

As regards tackling intolerance, what means does the European Commission have at its disposal to reach agreed objectives and what role does it play in relation to the other EU institutions?

European construction is based on the principles of tolerance and respect for others. Expressions of intolerance, racism, xenophobia and anti-Semitism are a major threat to this process. Article 13 of the Treaty establishes that the Council may take appropriate action to combat discrimination based on sex, racial or ethnic origin, religion, disability or sexual orientation. The Council Declaration of 24 November 1997, adopted on the basis of this article, stipulates that these phenomena must be combated by long-term national policies to fight intolerance in every sphere of life. Together with the European Parliament, we are continually renewing our efforts in the fight against intolerance: one such example is the day of 21 March, devoted in Europe to tolerance and awareness of the dangers of racism. We will continue to move forward in this area by acting in close consultation with Parliament and the Member States because it is a challenge for all the institutions.

Recognition of the binding nature of the Charter of Fundamental Rights adopted last year by the European Union would be a step in the right direction, would it not?

For some months I have been advocating the integration of the Charter of Fundamental Rights into the Community Treaties. Such a measure would obviously have considerable impact in strengthening human rights in every respect. It would be logical inasmuch as political Europe ought to have a declaration of human rights alongside the existing Treaties. However, I must point out that respect for human rights is already guaranteed in large measure by national systems and by the European Convention on Human Rights, which is the responsibility of the Council of Europe, and which offers a common base for the continent in human rights.

What contribution can Commission policies in education and culture be expected to make in the fight against intolerance?

I believe that European construction will advance further when citizens have more direct interactions with the Community institutions. This understanding of our institutions and issues of identity lie at the heart of the integration process, and necessarily requires an effort by the Union and the Member States in the areas of education and culture. The Commission must therefore contribute to making Europe known and understood by citizens. I would like to see this objective taken into account continually in common policies. The White Paper on Youth is a first step in this direction.

The legal basis and goals of the fight against racism and xenophobia

The Treaty of Amsterdam, which entered into force in 1999, represented a major advance for the European Union in the fight against racism. Article 13 of the Treaty, which empowers the Union to combat discrimination based on race, sex, religion, disability, age or sexual orientation, has become the principal reference for determining what constitutes discrimination.

The Treaty of Amsterdam is also the legal basis on which the Union established an action programme to combat discrimination for the 2001-2006 period. This programme

has three goals. Firstly, to gauge the efficiency of anti-discrimination measures and to gain greater understanding of the mechanisms of discrimination. Secondly, to give access for those in the field (local authorities, NGOs, social partners, etc.) to better legal instruments to combat discrimination, in particular by facilitating the exchange of good practice and the networking of European initiatives. Thirdly, to ensure the promotion and dissemination of the values of tolerance on which the Union was founded, this element being particularly important in view of enlargement.

Building on existing anti-discrimination laws, the Commission adopted a Directive in June 2000 on implementation of the principle of equal treatment for all, without reference to racial or ethnic origin. A Charter of Fundamental Rights was also adopted in 2000 by the European Union but is not binding upon the Member States.

Education and culture:

the cornerstones of tolerance



Combating racism and xenophobia clearly appears among the objectives and priorities of the Directorate-General for Education and Culture. But the most visible part of their contribution to combating racism in all its forms are the results obtained on the ground by programmes for youth, lifelong learning and cultural cooperation. Today, European momentum in this area is starting to produce results. Civil society is increasingly taking up the challenge and spreading the word of tolerance.

In 1997, the European Year against Racism, the Treaty of Amsterdam (1) gave the Union new powers to combat all forms of discrimination, particularly based on racial or ethnic origin or religion. Since then, the objective of fighting racism has been mainstreamed into all Community policies. Working today within the legislative framework that has gradually been consolidated since the Treaty was signed, the Directorate-General for Education and Culture is continuing its long-standing, mainly preventive actions. Racism is not an ineluctable phenomenon: its roots are clearly to be found in unemployment, poverty, inadequate integration policies ignorance and fear of the other. Education is therefore a key channel for combating racism. In practice, programmes such as Leonardo da Vinci (vocational training), Socrates (education) and Youth (which provided support for nearly 1,000 anti-racism projects from 1998 to

2000) enable many young Europeans every year to discover other cultures, other values and other education systems within the Union's own borders and beyond.

During the first Socrates programming period, 1995/1999, some 460,000 students, 40,000 university professors and 150,000 language teachers spent a year in another country. The Comenius and Grundtvig Actions within the Socrates programme are firmly committed to the promotion of intercultural education, from primary through to adult level. Bridges are also being built to the applicant states and to third countries. The Tempus programme (trans-European cooperation for higher education) has already created numerous links between Europeans from the East and West. Equally encouraging results have already emerged in the

Mediterranean countries from the Euromed Youth programme, which will be continued and expanded over the next three years.

By definition, the fundamental values of tolerance also apply to the other areas of responsibility of the Directorate-General for Education and Culture. European cultural policy pursues a dual objective: to demonstrate that Europeans share cultural traits and to promote and guarantee cultural diversity on the territory of the Union while protecting minorities, with their cultural and religious traditions, languages and their other distinctive characteristics. In programmes such as Culture 2000 or MEDIA-Training, numerous networks of cooperation and exchange between artists and arts professionals have been developed.

In parallel to the initiatives in the fields of education and culture, other actions are conducted by the Directorate-General for Education and Culture. Sport, town twinning, partnerships with civil society and close cooperation with the European Monitoring Centre

on Racism and Xenophobia all make the Union's engagement in combating all forms of discrimination much more visible.

All these initiatives serve as examples for the authorities and players at national, regional and local level. Supported at European level in their projects for cooperation and intercultural dialogue, political officials and representatives of civil society are increasingly well organised and are comparing their experiences across Europe so as to make them as effective as possible.

(1) In force since 1999.



Spanning the Mediterranean

Since 1995, the European Union has been engaged in a partnership with the southern Mediterranean region (Algeria, Cyprus, Egypt, Israel, Jordan, Lebanon, Malta, Morocco, Palestinian Authority, Syria, Tunisia and Turkey). A priority at the heart of this Euro-Mediterranean partnership is mutual recognition of religions and cultures.

Initiated in 1995, the MEDA programme is the principal financial instrument of the Euro-Mediterranean partnership. The support it provides for the countries concerned is used to attain three objectives: to strengthen political stability and democracy in a common area of peace and security, to create a free-trade area between the Union and the Mediterranean countries by 2010, and to

create closer ties between the peoples of these countries through cultural, social and human partnerships. MEDA is now in its second programming period (2000-2006) and has a budget of € 5.35 billion.



Paki, Froggy, camel jockey, *maroco*, Chinky... In everyday language, there are scores of derogatory words and expressions to refer to those who come from elsewhere. The challenge taken on by four European cities is to collect and dissect these expressions, not only to understand them better but also to develop a substitute vocabulary that is respectful of everyone's individual identity

Creating the dictionary of brotherhood

It is a tough challenge. The project 'Intercultural communication and racist vocabulary in Community languages' was kicked off in 2000 by the cities of Grenoble (France), Pesaro (Italy), Namur (Belgium) and Essen (Germany). The three-year programme has financial support from the European Commission under the Socrates programme, Comenius Action 2.

The four European partners are basing their efforts on the work and methodological approach developed at the Institut de géographie alpine (IGA), Joseph Fourier University (Grenoble), by Cameroonian researcher Esoh Elamé and Professor Jean David. The research-action programme is being implemented in schools (primary and secondary) and associations in the different cities involved. 'We spent nearly a year getting the partnership firmly established', explains project coordinator Aude Perrin, Director of the Education-Youth service for the City of Grenoble. 'We met here and in Essen to discuss the work method and the target audience for the work. The organisation of such meetings takes quite a lot of work logistically. Lots of details have to be thought out: availability, translation, budget, harmonising our work rates... Meanwhile, we had to convince the education ministry locally of the value of the project as well as finding associations. It's not that easy.' At the start of the 2001-2002 academic year, teachers were informed and trained and the action was finally able to get under way.

Collecting vocabulary

'As an educational tool, the project has to ensure that children play an active role. They must be given the research role', Mrs. Perrin continues. To achieve this, the volunteer teachers have a range of tools at their disposal, which they combine in terms of the characteristics of their pupils: classroom discussions, thematic assignments, workshops on racism, surveys of neighbourhoods and families. The key concepts are freedom, spontaneity and fun. The teacher scrupulously and chronologically records in a notebook

everything produced by the children. On the same bases, the partner associations also collect information and occasionally work with the pupils in class. In Grenoble, for example, SOS Racism, the School of Peace ('École de la paix'), the Association of Senegalese Workers and several community youth and art centres are involved in the project. Through observation, films, exhibitions, and competitions, they exchange points of view, organise work sessions and gather the reactions of individuals, of immigrant communities to certain everyday expressions. This phase will be put through an initial assessment in January 2002 and is expected to continue through an Internet discussion forum and with actions during the Week against Racism in March.

Taking apart so as to rebuild

'Once the vocabulary of racism has been identified, the words will have to be put into context', explains Jean David, Professor Emeritus at IGA. Together with his former student Esoh Elamé, he recommends the use of the principle of deconstruction/reconstruction which is founded on psycho-social analysis. This methodology allows the origin of certain words to be identified and their evolution understood within a historical, sociological and psychological context. Thus, for example, one can make enquiries into the term '*maroco*', used in Italy to refer to all African vendors of cheap trinkets even though they are not all Moroccan, or the gradual evolution in France from 'Nègre' to 'Noir' to 'Black'.

Light is shed on obscure areas and on certain overused clichés through an examination of everyday phenomena, representations of the unknown, the design of a school timetable or of an African village. This phase in the project allows a development of understanding from gut instinct to informed reason. The implications of an innocent-seeming word or expression are uncovered through an appreciation of what lies behind it and what may make it unpleasant. The project seeks to give the word or phrase meaning



within a context and find a synonym that can be used with a 'seal of approval'. The project will conclude with a dictionary of the vocabulary of racism to be called the 'Dictionary of Brotherhood'.

'It is an extremely ambitious project, idealistic, difficult, changing, continually called into question', comments Professor David. It is not necessarily without risk either, because latent tensions might come to the surface and lead to real conflicts. The vocabulary used by parents can provoke hostile reactions amongst children. But because of its transnational dimension, the project can compare methodologies and create understanding of phenomena that are relative from one European country to the next'.



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A trip to Pesaro

Ten pupils from Grenoble enhance the image of Europe's linguistic heritage during a school trip to Italy. A first step before taking apart the racist traps hidden in the languages that we speak.

'It was mostly at the party that we got to know each other. When we went back to our hotel we stayed up all night talking to each other', recalls Blandine, 14 years old and bursting into laughter. 'I found that the Germans didn't mingle with the others at first. And then later, we found that we had a lot of things in common', adds Amira, 15. Ten pupils from Champollion secondary school in Grenoble made the trip last November to Pesaro, on Italy's Adriatic coast, to take part in the 'Commonwealth and *Francophonie* Quiz', organised within the framework of the European Year of Languages. The project focusing on 'interculturality' received support from the European Commission (1). The pupils from Grenoble met their Italian and German counterparts led by Liliane Lévy, a teacher of classics, and fellow teacher Pierre Leblanc. Rewarded for the quality of their answers, which were scored higher if not stated in French, the pupils' presence helped enhance the image of the Community's cultural and linguistic heritage. 'A great way of seeing what really goes on in other places', adds Mrs Lévy. For this enthusiastic teacher, work on the vocabulary of racism is already in the diary for the second half of the year.

(1) The European Commission, Directorate-General for Education and Culture, contributed € 122 000, or 49.68% of the total estimated cost of the project.

It's time to talk about asylum!

Escape, a programme to raise awareness of the issue of political asylum, is due to be launched soon. One of the aims of the programme is to locate at the very heart of the debate the issues surrounding the status of the refugee. It also seeks to demonstrate how, by definition, the issue of asylum lies beyond the scope of purely national concerns. The Escape initiative is being set up by IFIAS (*Initiative fuer Frieden e.V.*, Bonn, Germany), a non-governmental organisation active in human rights issues and arbitration. IFIAS plans to publish a newsletter for Members of the European Parliament, national MPs and interested individuals in Austria, Belgium, Italy and Sweden.

Europe is perceived as something of an El Dorado for entire populations of people victimised by multiple violations of basic rights (infringements on freedom of expression, segregation, persecution, murder attempts, etc.). Those who do succeed in entering the continent are doubtless unaware that their status will vary depending on their country of destination. Susanne Drake, German Director of IFIAS and coordinator of the Escape project, explains:

'There is a need to raise awareness of the importance of asylum policy issues at European level. This is not a national problem. It must be solved at European level, as the example of the Channel, which is regularly taken by storm by refugees, clearly illustrates.'

In March, MPs from the different countries will receive an Escape newsletter. According to Susanne Drake it will 'present various points of view: those of refugees themselves, of the organisations and public authorities who deal with them, of politicians particularly interested in these issues'. Drake continues: 'We are going to circulate these views to as many Members of the European Parliament (who ratify European decisions) as possible in order to increase awareness of the European dimension of the refugee question and of the need to debate it in Parliament.'

'The common asylum policy has been on the agenda since the Finnish Presidency (1999)', she explains. 'The Schengen Convention has already raised a number of questions relating to implementation of the right of asylum granted by each Member State. Legislative shortfalls at Community level are a boon to criminal gangs practised in the trafficking of human beings, and the Geneva Convention is being flouted.'

Beyond the aim of raising a genuine Community debate on asylum rights, the IFIAS initiative also seeks to highlight the distinction between voluntary migration (for reasons of social integration) and refugees who 'would prefer to return home if possible and may become politically active on their return', explains Drake.

The right moment

ESCAPE has received some € 44 000 in financial support from the European Commission within the framework of 'Partnerships with Civil Society', an action conducted by the Directorate-General for Education and Culture. Five newsletters are due to be published before December 2002 with each focusing on a different country (Belgium, Germany, Sweden, Austria and Italy

or Spain). The promoters of the newsletter are keen to see the first issues go to press because the time is right for this kind of initiative within the current European and international context: 'It is interesting, particularly this year, because of the elections in France and Germany. And after 11 September, a lot of European Union Member States tightened entry conditions for refugees. It's time to talk about it!'



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A new outlook on immigrants

Adults enrolled in classes at Jägerei Hustedt People's University in Celle (northern Germany) took the initiative of going to meet their neighbours - minority groups from Kurdistan and immigrants of Saxon origin from Russia or Kazakhstan. After learning about their neighbours' situations, they worked together on cultural performances - music, dance and plays - which gave inhabitants of the city a new understanding of their fellow citizens.

15

#16 Projects

As Ulrich Duderstadt, lecturer at Jägerei Hustedt, explains, northern Germany like other European regions has always been a land of immigration. 'Huguenots came from France, miners from Austria and Italy, manual labourers from Poland, irrigation specialists from the Netherlands... Millions immigrated after the Second World War. During the 1960s, new workers came from Italy, Spain, Greece, Turkey, Yugoslavia and elsewhere. All these groups contributed their customs, cultural heritage, knowledge and languages. And yet this important cultural heritage goes largely unnoticed by most people.'

The joint cultural activities enabled the minority groups to become aware of their possibilities and limits, whilst the adult learners developed greater tolerance. A project this concrete also provided an opportunity for members of the minority groups and authorities to get to know each other better. This action was not isolated but formed part of the project 'Increasing cultural

awareness through cultural production', supported by the Grundtvig action of the Socrates programme. Launched in September 2000 for a planned duration of two years, the project aims to improve the knowledge of cultural minorities in Europe by developing cultural education methods that can be integrated into lifelong learning. Actions must be very practical, resulting in cultural productions (plays, concerts), and will culminate in an electronic guide of the most successful methods. The ultimate goal is to combat racism by involving students, adults, instructors and representatives of minority groups.

The project is coordinated by *Humanities Polytechnic* in Kauniaien, on the outskirts of Helsinki. This adult education college, with a capacity of 200 students, saw some 60 of its former students leave their classroom desks for the benches of the national parliament. 'With the aid of partner institutes, we are developing a common methodology, based notably on Augusto Boals' theories of street

theatre, which makes it possible to organise different types of artistic performances', explains Timo Sorvoja, coordinator of international relations for *Humanities Polytechnic*. 'In each school, an average of 20 students prepare the performances every year. On the whole, we estimate that around 1000 people will take part in the various activities.'



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As part of the European Year against Racism in 1997, the Youth programme of the Directorate-General for Education and Culture, in collaboration with the Socrates programme and EMMA (European Multicultural Media Agency), decided to exploit the possibilities of video to contribute to the fight against racism. In liaison with the BBC, France 2, RTP Portugal and two Dutch and Swedish educational channels, the partners launched a competition in 18 European countries. The goal was to offer young people aged between 17 and 25 a chance to make a 25-minute film on cultural diversity and combating racism. In 1998, the four winning films, *À la recherche de Xose*, *Peur intérieure*, *Les frères Abdelhafidi à la découverte de la ville* and *Antiracist*, were screened by the television channels involved in the project and at the Amsterdam documentary film festival. A flashback to these moving pictures against racism.

A screen against racism



À LA RECHERCHE DE XOSE

Sara Miranda, Portugal

PEUR INTÉRIEURE

Andrew Pallett, United Kingdom

LES FRÈRES ABDELHAFIDI À LA DÉCOUVERTE DE LA VILLE

Eglantine Charbonnier, France

At the end of the war against the colonial power in Mozambique, a company of Portuguese parachute commandos capture Xose, a six-year-old boy. The soldiers decide to adopt him and bring him back to Portugal. In his forced country of adoption, Xose grows up and starts a family. The film tells the story of the never-assimilated foreigner who, encouraged by his wife, decides to rebuild his ties with his sister and his people, the Makonde. It is the quest of a man in search of his own identity, of a Mozambican parachuted into Europe because, one day, Portugal happened to move into Mozambique. Through the memories of the Portuguese former parachutists and of the Makonde, the film also tells the story of the darker side of the colonial heritage and of the blind pursuit of Europe's legendary wealth by many Africans. Journalist Sara Miranda, who made the film, met Xose while working on a report and decided to make a film of his story, convinced that 'information is the best tool for building tolerance and multiculturalism'.

A 17-year-old white ex-racist goes back to the primary and secondary schools he attended to talk to pupils, teachers and parents about fear, difference and foreigners. He questions everyone, from his father to the police, people in the street and in pubs. He tries untiringly to understand how fear of the other comes to exist. Without attempting to do so empirically, Andrew Pallett takes apart the mechanisms that lead to racism through talking, listening, decoding and comparing. He brings to light the differences and interconnections between 'individual' racism and 'institutional' ostracism. His film highlights with originality and tenderness the hidden truth: that racism is a banal element of everyday life.

After growing up in a housing estate in Châteauroux, two brothers, members of the first generation of French Muslims of Algerian origin, decide to try to find work in Paris. Ten years later, they are a success. When they visit their parents, they also meet old friends who have never left Châteauroux and who, unlike them, did not attend a private Catholic school. This school may have given them a chance to expand their horizons and prosper, but what price have they paid? Eglantine Charbonnier records the boundaries between the French, the almost-French and the never-to-be-French. She depicts the life of the Abdelhafidi parents, rooted in their culture and aware of their status as immigrants. For their part, the two brothers have left the bosom of the family, built their lives and their businesses, become 'integrated' but without being assimilated. Meanwhile, Majid is the youngest, the third generation, the 'star'. He claims to be happy to be French. But what does it mean to be French?



Young people demand concrete means to combat xenophobia in Europe

ANTIRACIST

Liv Weisberg, Sweden

A former skinhead, a teacher, an anarchist, a modern-day Viking and a philosopher are faced with a challenge: to create a healthier society in contemporary Europe. Liv Weisberg has selected different heroes who all share the goal of wanting to do away with racism. However, each pursues a different plan and develops an individual strategy. Sometimes they agree and sometimes they fiercely disagree on the priorities, the justified or justifiable measures to stop xenophobia. In a series of portraits of Swedish activists, each very different from the others, this documentary chooses to draw attention to people who are fighting racism, rather than to its victims. Through contrast and dialogues, it shows, like the three other films, the necessity of fighting racism while underlining what racism implies for each of us individually.

For four days in October 2001, the 'Youth for Tolerance and Democracy' conference, meeting in Berlin, rang with the comments of young people who had come from throughout Europe to do battle with racism. Its organisers – the European Commission and the German Ministry for Youth – wanted to give young people a chance to air their views. They were not disappointed.

The 100 young people from 31 countries did more than simply debate, they also made demands. Indeed, they called for concrete support enabling them, at their level, to fight racism and xenophobia. Among their demands: more aid for their projects and the networking of their initiatives as well as more conferences like the one in Berlin.

The young people also want to play a more important role in the European process, insisting that they do not want 'to be tolerated because of their origin, but respected'. They made the following recommendations: minority groups must be more involved ahead of decisions on the fight against racism and xenophobia; politicians must come to see what young people are doing on the ground; a debate should be launched on the contradiction between the Union's immigration policy and the fight against racism; migrants' access to information and education must be improved; there must be guaranteed employment possibilities for migrants; and, in general, Europe must invest in multiculturalism.

The recommendations adopted by the young people were forwarded to EU youth ministers and today rank high among those expressed in the White Paper on Youth. This is one way in which the institutions can recognise the hopes raised by these young people who came from across Europe to stand against society's racism and xenophobia.



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An ^{online} journal on tolerance

In The Netherlands, an on-line journal created by the Time Project is a creative platform for those with a contribution to make on the question of tolerance and the fight against racism. The project was implemented within the framework of Netd@ys 2001.

For an adolescent to combat violence and to defend peace, there is no better way to start than by promoting tolerance at home, at school and with friends. Thinking before acting and leaving the way clear to address the many questions raised through daily life: at school and in the rest of the world, everyone is different. People are big or small, thin or fat, boys or girls, disabled, able bodies, local or foreign. Why is it that we sometimes reject or mock these people? What is it that we are afraid of? Maybe we don't want to share? Maybe we're not sure of ourselves?

Questions such as these lie at the heart of the Time Project which was started in The Netherlands but is targeted at students across Europe and the entire world. The goal? To lead young people to ponder - in very concrete terms - the concept of tolerance.

'Everyone can be a hero', recall the project's leaders. 'It is enough to want to make the difference in one's everyday life and in the life of others.' The Time Project online journal on tolerance was one of the actions developed for Netd@ys Week (1). In November 2001, Netd@ys placed youth, citizenship and cultural diversity in the spotlight. In Europe and all over the world, as the Dutch participants explain, 'a number of

projects dealt with today's issues, such as ecology, democracy, problems concerning ethnic minorities, the dangers of racism and the role of art in society.'

The Time Project's online journal allowed young people to express their emotions, feelings and thoughts on tolerance and racism, discrimination and violence, 'creatively, conducting interviews with local or national heroes, writing poems and stories, taking photos or drawing pictures'.

According to its promoters, the virtual gallery gave young people the opportunity to improve their knowledge and understanding of other cultures while combating racism and discrimination both in their immediate surroundings and within the global community. It also served to initiate them in the use of new information technologies.

The best contributions were placed online on the Time Project site. Meanwhile, one of the unique aspects of this project was the collaboration with a Dutch daily, the *Limburgs Dagblad* which provided a link between the virtual gallery and a well-known conventional newspaper.

Netd@ys, together with the Time Project, launched another large-scale project. On 16

November 2001, some 15,000 young people from Europe and other countries around the world met online for a 24-hour encounter. Lotte Wigman, member of a youth organisation in Heerlen, The Netherlands, describes the event: 'We played interactive games on the themes of tolerance and terrorism. We had video-conferences with other young people from all over the world, and even played sport at 5 o'clock in the morning... As young people, we hold the future in our hands. This is why it is important for us to discuss such important subjects.'



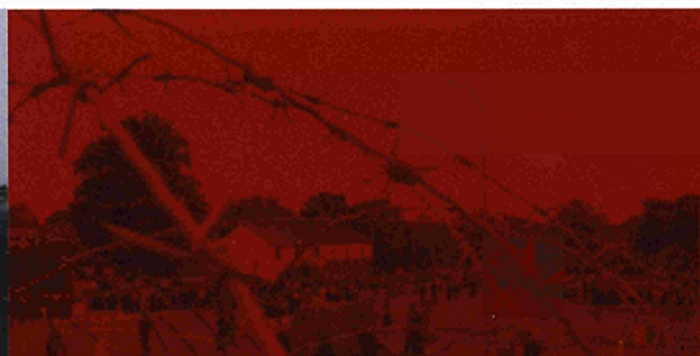
Information

Time Project

<http://www.timeproject.org>

(1) Initiative developed by the European Commission to promote educational use of the new media. See <http://www.netdays2001.org>. See also <http://www.netdays.nl>





From Belfast to Larnaca

From Cyprus to Ireland, Europe is still the stage for dormant or open conflicts. Since 1998, professors and university students from seven European countries and the United States (1) have been studying dialogue between communities in a context of inter-ethnic and political tension. The result of their study and visits on the ground have served as basic material for the production of a series of multimedia testimonies.

Sunday, 15 April 2001. A group of six professors and 34 students from seven European countries (2) and the United

States criss-cross the demarcation zone of Deryneia, discovering for themselves the scars caused by the separation between the Turkish Republic of Northern Cyprus and the Republic of Cyprus. The visitors are not simply curious tourists. They are participants in an intensive 10-day programme in Larnaca organised by St Mary's University College of Belfast, entitled: 'Learning peace, pluralism, human rights and democracy'. In addition to visits (to Limassol, Nicosia or to UN troops), the agenda included master classes on human rights, racism, or the island's political situation, workshops and the drafting of reports. Participants also made a video on the programme.

'Our experience was enriching at every level. It gave us a chance to discover a reality that is different from what we know here, to meet people from other backgrounds and to exchange views on issues that are important for us', explain two students in the

September 2001 issue of the *Comenius Association Journal*.

Larnaca is another milestone in a process kicked off in 1998 in Northern Ireland with support from Erasmus, a programme of the Directorate-General for Education and Culture. 'Since 1998, we had concentrated on Belfast. We dealt with issues like conflict settlement, promoting the expression of participants' views through murals, a publication and an Internet site', explains Paul Anthony, who heads the project at St Mary's University College. 'In 2001, we thought it would be interesting to build on what we had already achieved in a different context. The Cyprus experience has met our expectations, not only for the intensive programme in itself, but also for the relationships and experience-sharing developed throughout the year around the event.'

And for the future? The project will conclude and be appraised in 2003, most likely in Malta. Meanwhile, Amsterdam will be the site

of the 2002 intensive programmes sponsored by St Mary's University College, focusing on human rights. Another step towards understanding the other, towards tolerance.

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(1) Students from the United States were observers.

(2) Belgium, Denmark, France, Ireland, Lithuania, Netherlands and Spain.



Meeting the challenges of a changing society through multicultural education



Slovakia is in the midst of a transition to Western democracy and is also home to sizeable ethnic and religious minorities. The country is developing multicultural education through a project being implemented by Comenius University in Bratislava, financed by the Tempus programme.

In the heart of Eastern Europe, Slovakia has all the features of a multi-ethnic society. Of its 5.4 million inhabitants, 14% are foreigners. The dominant groups are Hungarians (11% of the total population), gypsies (2%) and Czechs (1%), but there are also smaller groups such as the Ruthenians, Poles, Vietnamese and Albanians. The same diversity exists in religious adherence: nearly 70% of the population is Catholic, around 8% Orthodox and there is a large Jewish community.

In addition to this diversity, the result of centuries of history, Slovakia has been immersed for the last decade in the transition from communism to Western-style democracy. With membership of the European Union within reach, Slovakia is opening its borders to tourists and witnessing the return of exiles and the influx of the new technologies.

'A critical and analytical perception of the world, stripped of all prejudice, has become a necessity in this context of rapid change. The implementation of multicultural education, based on critical thinking with regard to the diversity of cultural traditions, on the acceptance of differences or on intercultural cooperation, is one of our responses to the challenges facing Slovak society', explains Erich Mistrik, coordinator of the project 'Multicultural Education: Teaching Tools, Teacher Training', at Comenius University in Bratislava. Financed by the DG Education and Culture's Tempus

programme (cooperation between universities), the project got under way in 1999 and was concluded at the end of 2001, before Slovakia was a participant in the Socrates and Leonardo da Vinci programmes. Its main objective was to develop multicultural education in Slovak universities and then transfer it to the entire education system. The model is based on a simple cascade effect: training is provided to university professors, who in turn train future professors and school teachers, who go on to teach students and pupils.

At practical level, the project leaders began by reviewing needs in the area of multicultural education. On the basis of this first overview, teaching material, a 10-volume set entitled 'From cultural tolerance to cultural identity', was developed and distributed at two national conferences.

'It quickly became apparent that this would not be enough. So we decided to put together a genuine syllabus', comments Erich Mistrik. The approach is based on self-teaching rather than the transmission of knowledge and combines practical aspects and theory. This multicultural education has been incorporated into the curriculum for the academic year 2001-2002 at two universities: Comenius, in Bratislava, and the University of Constantine the Philosopher, in Nitra. The movement does not look likely to stop there. There has been a major effort to disseminate the material. All faculties offering teacher training programmes have

received the material. Some 70 professors have been given direct training.

'We have witnessed a huge change in the mentality of professors throughout the country. Before the project was started, multicultural education was a vague concept whose usefulness was not really apparent. Today, the necessity of multicultural education is widely accepted. The general view is that it can be effective and is based on solid theoretical and methodological foundations', concludes Erich Mistrik.



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The Reflect project is an interactive, multimedia training project that seeks to help with the integration of refugees, whose contribution to European society is all too often under-exploited. Reflect was co-financed by the Leonardo da Vinci programme for the promotion of vocational training in the European Union.



The Reflect project ^{pools} resources in support of refugees

With its social, cultural and political ramifications, the refugee problem concerns local and national communities alike, as well as the larger entity of the European Union. In spite of the size of the problems and the range of the questions raised, refugees' contributions to European society generally receive very little publicity. According to several specialised organisations, there are several reasons for this. The first is perfectly obvious, in that this potential is largely under-exploited.

With funding from the Leonardo da Vinci programme The Reflect (*Refugee Flexible Learning Common Training*) project was created in order to tackle the sources of this problem. This interactive training project, whose aim is precisely to facilitate the integration of refugees, today exists on CD-ROM. Based on a self-teaching system, it helps people and organisations active in the sector better to measure the needs (and possibilities) of refugees and asylumseekers in terms of education or employment. It also provides tools that make it possible to provide advice and aid in line with employment needs.

As Reflect's promoters explain, 'all the partners in the project support the social and economic development of refugees and asylum seekers, at local and European level, by facilitating their social and economic integration and releasing their potential as

individuals and members of a community in the broad sense'. Reflect is the result of a partnership of several organisations from four countries: the Refugee Education and Training Advisory Service in the United Kingdom ⁽¹⁾, *France Terre d'Asile* in France ⁽²⁾, *Stichting voor Vluchteling-Studenten UAF* in The Netherlands ⁽³⁾ and *Organizace pro Pomo Uprchlíkum* in the Czech Republic ⁽⁴⁾.

The CD-ROM contains general information on aid for refugees, and specific sections on education, training and employment in each of the four countries. The general sections deal mainly with different ways of providing support for refugees and asylum-seekers, the role of advisers, national and European laws, recognition of qualifications and diplomas, and barriers to education and employment. The sections on the different countries involved in the project provide, in both the national language and English, more specific information on asylum procedures, working and education conditions, and statistics.

Aimed at both organisations and refugee communities, the CD-ROM is 'a valuable resource for those already working on refugee issues on the ground', note Reflect's promoters. Dealing with an international problem by definition, such a tool has considerable possibilities: it can be used to conduct comparative research or research as a basis for development policies, or it can be used in courses and training as the

interactive programme contains a basic structure used by all four of the European countries involved in the project.



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(3) <http://www.uaf.nl>
(4) <http://opu.cz/>

Films bank on mingling colours

From 12 to 14 October 2001, the second Euro-Mediterranean audiovisual market was held in Sitges (Catalonia). MediMed is more of an event than a marketplace in the traditional sense. It is meant to stimulate creative exchange between Europe and the dozen countries that fringe the Mediterranean.

Organised by the Independent Mediterranean Producers' Association (Apimed), and coordinated by Sergi Doladé, MediMed presents projects and programmes with a Mediterranean dimension (i.e. with Mediterranean producers, directors or subjects) at the International Film Festival in Sitges. MediMed is a specific marketplace that brings together international sellers and buyers for the purposes of selling programmes to European television channels

targeted directly at the European public. MediMed acts upstream from such events. Indeed, through the project and the presentation of films, the event, which each year has obtained the support of the European Commission's Media Plus programme, seeks to establish close contacts between professionals from countries of Mediterranean culture and the mainstream European industry.

heroes of the Resistance movement. What is remarkable is that this documentary had not caught anyone's eye until Sitges, where it found several buyers'

For the third edition of the Sitges marketplace, the accent will be on buyers from the Maghreb countries. 'With the exception of Morocco, Maghreb television channels are conspicuous by their absence. In 2002, we will be mobilising more to reach

L'altra cara de la lluna | Andalusian Encounters | Ben Barka - L'équation Marocaine | Les Cathares | Ceija Stojka | Celui qui croyait | Chasseur de dictateur | Con amore | Rosanna | Davos - Porto Alegre: les 2 mondes | Demain tout ira mieux | Des del balcó | Dripping | Du rugby et des hommes | El Mar | Em dic Sara | En la puta vida | Escape to Life - The Erika and Klaus Mann Story | Estação da Minha Vida | Freedom Highway | Ghabash | Out of Focus | Kabylie au coeur | Khalf Al-Aswar | Behind the Walls | La Falaise | Lena | Le Mythe Cathare | Nothing is ever still | Mer'l | Rezine Casa | Sin libertad | Tawator | Els Tripus | Valèria | Viaje de ida i vuelta | Wildé Mossels | Winnipeg, palabras de un exilio |

and film distributors and seeking financing and co-production agreements. The aim is dual: to widen the audience and distribution of Euro-Mediterranean programmes in Europe and, on the southern banks of the Mediterranean, to promote intercultural dialogue. 'This is about knowing each other, learning about the daily life and the landscapes of our neighbours. It is a genuine challenge that we want to take up with clarity, without showing indulgence, and without preconceived ideas', comments Sergi Doladé.

Last year, 33 projects from 16 countries and 35 films and programmes were presented at Sitges. In this sense, MediMed is starting to resemble the big industry events such as Los Angeles and Cannes, the latter taking place every year alongside the famous festival.

Whilst traditional festivals contribute in their way to promoting intercultural dialogue

In 2001, some 40 buyers attended the event. In 2000, they numbered 55. 'Some cancelled after the terrorist attacks of 11 September', explains Sergi Doladé. 'Be that as it may, MediMed prefers quality to quantity. Both the projects shown and the participants are hand-picked.'

At a strictly commercial level, the impact of the event is hard to measure. Negotiations more often than not go beyond the framework of Sitges. There are exceptions, however. 'The most impressive direct sale this year was concluded for a documentary made

by a Catalan film-maker, Lorenç Soler, on photographer Francisco Boix. It is entitled "A Photographer in Hell", relates Sergi Doladé. 'Francisco Boix was deported to Mauthausen, where he was forced to work in a photo lab. He managed to steal nearly 2 000 negatives on the atrocities committed by the Nazis. Some were used at the Nuremberg trial. He is one of the unsung

these countries. This is one of our priorities', observes Sergi Doladé.

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Concerned with the upheavals provoked by population movements, a group of Greek artists is developing a multimedia visual performance on the social and cultural aspects of immigration in Europe through the Culture 2000 programme.

The Way to the West: spotlighting integration

Today's city is evolving. It is undergoing major changes that carry with them the seed of an uncertain future. An ever-growing number of men, women and children are settling there in the hope of a better life. Admitted reluctantly by those who are sometimes already struggling for a decent life, the immigrants crystallise frustrations, fear, tolerance, solidarity or racism: mixed and contradictory feelings.

Alarmed by the fate of these migrants, especially women, a group of Greek artists is trying to understand this new reality. *The Way to the West* was imagined in 1999 under the impetus of Omada Technis, an artistic ensemble whose work consists of a combination of various disciplines such as painting, film, theatre, music and literature. The project became a reality in 2001. *The Way to the West* is the group's fourth production.

The importance of outsiders emerges straight away as the common denominator of the initiative: 'The other represents daily life, the reflection of our own existence, of what art means for us. This difference represents perhaps more than a part of our city; it is also a part of us', explains Kyriakos Katzourakis, the project designer. He continues: 'The migrant does not choose his situation. It is imposed on him by changes in frontiers, nationalist aims, wars, racist threats, and unemployment. Why should progress lead to the transformation of the individual, the emergence of binding and authoritarian mechanisms, an inhuman urban environment, oblivion and the destruction of communities? These simple questions are at the origin of our initiative. We have to decide what kind of society we want to live in! A society of fear and exclusion or a society of peoples joining forces to achieve harmony.' This multimedia visual performance including live performance, film and a permanent painting exhibition focuses on the cultural and social aspects of immigration in Europe. The project became a reality through the financial support of the Culture 2000 programme managed by the

Directorate-General for Education and Culture alongside the support of the Greek Film Centre. Other local bodies provided vital logistical support.

The project also developed partnerships with artists and cultural institutions in other countries of the European Union. *The Way to the West* was performed for the first time in December 2000 at the Foundation of the Hellenic World in Athens and played throughout 2001. It was also the subject of a two-day symposium, and a book was produced tracing the development of the project and reproducing the original script of the play.



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The European Commission and 11 September

The Commission has created a site on the terrorist attacks on 11 September 2001 in the United States. It includes a number of thematic pages on the EU's responses and actions in the field of police and judicial cooperation, civil protection, economic and financial measures, air transport, humanitarian aid, diplomatic relations and general policy as well as a weekly overview of all EU actions. It supplements the EU inter-institutional site (<http://europa.eu.int/news/110901/index.htm>).

Progress in the Euro-Mediterranean dialogue

Initiated in 1995, the Barcelona process seeks to promote dialogue between the European Union and the Mediterranean countries on political, economic, social and cultural issues. A report on the different meetings and events held and the association agreements concluded between November 2000 and September 2001 is available in English and French. Its title: *The Barcelona Process – The Euro-Mediterranean Partnership – Report*.

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European culture portal goes online

In March 2002, the European Commission placed a culture portal online. Designed and managed by the DG Education and Culture, it covers both the cultural actions of the European Union and artistic activities within the scope of European policies and programmes. Five language versions are available: English, French, German, Italian and Spanish.

<http://www.europa.eu.int/comm/culture/>

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Every two months, the online newsletter *Education and Culture at a Glance* offers an overview of policy developments, programme implementation, key events and publications in all the areas covered by the Directorate-General for Education and Culture

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