



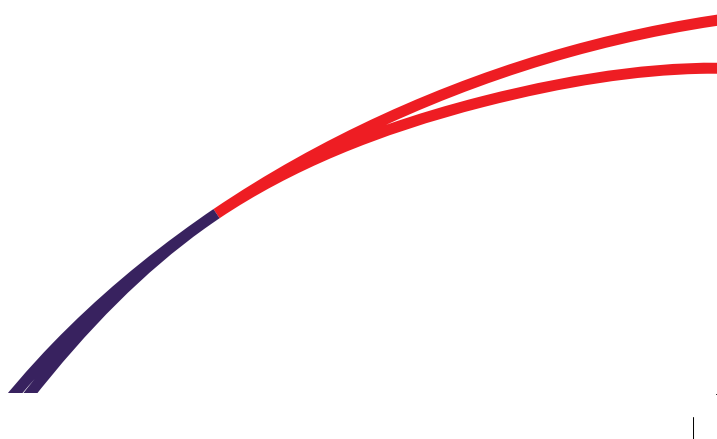
HELLENIC REPUBLIC
MINISTRY OF INTERIOR
MINISTRY OF FOREIGN AFFAIRS

LOCAL GOVERNMENT AND INTERCULTURALISM

THE CONTRIBUTION OF THE GREEK LOCAL AUTHORITIES
TO THE INTERCULTURAL DIALOGUE TODAY



ATHENS 2008



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FOREWORD

Multiculturalism is already a reality for all the modern societies, which, due to globalization processes and peoples' mobility, are consisted of groups of people of diverse colour, religious convictions, historical and cultural background. In this context, the acknowledgement of diversity and the essential protection of human rights become the main parameter in order to consolidate both democracy and social cohesion, which are the necessary conditions for development and progress.

In particular, the full respect of the right to cultural difference is the first step in order to secure harmonious social co-existence. Thereafter, strengthening social ties requires also the cultivation of the dialectic relationship between the culturally diverse groups and the instigation of their substantial contact, in order to strengthen a full-fledged co-existence, as such suits well in every democratic society.

For this reason, the decision of the European Parliament and of the Council for the declaration of 2008 European Year of Intercultural Dialogue is not just another measure of the first ever European Union's cultural strategy. It's an additional motive to raise awareness of European citizens of the elimination of bias and xenophobia and create the conditions for identifying cultural diversity as a factor of renewal, inspiration and development that would unite and not divide people.

Such an endeavour cannot begin but at the level of local authorities, which constitute the most proximate to citizen administrative level and cell of local democracy and cohesion. The new Municipal and Communal Code introduced in our country a modern institutional framework of balanced management of cultural diversity and strengthening social cohesion. Municipalities and Communities can plan and implement programmes and actions of integrating expatriate emigrants, gypsies, immigrants and refugees in the social, economic and cultural life of local society, while the Code

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makes provision for a procedure of consultation between local authorities and all kinds of partners and the residents of their geographical area, both in the preparation of the programs and the local acts and in the decision-making procedure at local level, giving, thus, agencies of cultural diversity voice and representation.

This study, placed within this framework, through an indicative collection of initiatives of intercultural dialogue of the first level local authorities, aspires to raise awareness both of the members of local societies and the bodies of local government in Greece, and Europe in general, towards this direction; what is more, it aims to provide them with ideas and best practices, regarding the consolidation and development of the co-existence of the members of diverse linguistic, religious and cultural communities. Besides, diversity, being and developing free from obstacles and bias, enriches and becomes source of progress and gives impetus for new, creative beginnings in all sectors, enhancing the quality of our democracy and forging social peace.

Professor Prokopis Pavlopoulos
Minister of Interior
Hellenic Republic



FOREWORD

Dear friends,

The declaration of 2008 as the European Year of Intercultural Dialogue initiated an effort in the European Union to record the initiatives and actions of local authorities and communities aimed at intercultural communication and bringing various cultures closer together.

The present publication – though not exhaustive – gives us an initial idea of the contribution Greek local government is currently making to intercultural dialogue.

The relationship between local government and intercultural dialogue is founded on two basic premises.

The first is that intercultural bridge-building is a vital tool in contemporary European multicultural societies. In order for one to meet the challenges of an open and less rigid cultural environment, one must become open to the rest of the world. The citizens of Europe, in particular, are facing the challenge of multiple intercultural approximation: on a national level, with their fellow citizens from different cultural backgrounds, as well as with citizens of third countries – mainly immigrants. On the European, supranational level, this approximation must be achieved with other Europeans. As our partnership relations become ever deeper, we will be called upon to know more and more about one another, focussing on common historical and cultural elements, without overlooking cultural diversity. The development, cultivation and nurturing of a common European identity does not mean the elimination of diversity. A common European identity rests on common values, one of which is respect for cultural diversity.

The second premise is the role of local governments and local societies in this whole process.

The gathering of ever more people in major urban centers, increased movement due to our single market, reinforcement of exchanges with the rest of the world through trade, education, recreation and tourism – globalization in general – are increasing the contact between peoples and cultures.

In fact, local government is becoming the preferred field in which to prevent and manage any clashes that might take place; to ensure – in practice – social cohesion and substantial

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access to basic social and cultural rights; to strengthen citizen participation and interactive communication between cultures.

Today, tolerance of differences and the coexistence of many diverse cultures is the first step towards creating democratic societies.

But more is needed if we want integrated, cohesive societies and citizens who feel fellowship with one another in their diversity; citizens who will both send and receive cultural messages and live not in parallel, but together.

In my time as Mayor of Athens, I experienced first-hand the vital challenge for local government in promoting and enhancing intercultural dialogue. We undertook initiatives to bring immigrants closer to one another and closer to the local society.

Apart from structures and programmes for individual interventions, such as Greek lessons for immigrants and the creation of a Citizen Service Centre for foreign nationals, separate structures and services were not created. Immigrants' children were incorporated into the municipal day-care centres and municipal summer camps based on social criteria. Like all other women, immigrant women had access to the services of the Shelter for Abused Women, while the municipal clinics and cultural and athletic centres were also open to everyone – all residents, Greek and foreign alike.

Despite a minimum of experience in managing immigration flows, an inadequate institutional framework, and any weaknesses in the social services system, this is the general approach of local government in Greece.

And it is an approach that was not always the obvious path in societies with a strong element of diversity.

It is our hope that the emergence on a national and European level of local initiatives of an intercultural nature will make a further contribution to raising awareness and activating local authorities to work for culturally rich societies with fewer dividing lines – societies with more solidarity and greater citizen participation.

Dora Bakoyannis
Minister of Foreign Affairs
Hellenic Republic

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INTRODUCTION

The declaration of 2008 European Year of Intercultural Dialogue by the E.U. institutions and the recent publication of the White Paper on the Intercultural Dialogue of the Council of Europe provide a chance to the European countries, in coordination with all the stakeholders involved (local government, NGOs etc.), to review the model of urban governance in modern, culturally diversified societies. The combined effect of the successive enlargements of the European Union, the increased mobility resulting from the Single Market, the old and new migration flows, more significant exchanges with the rest of the world through trade, education, leisure and globalisation in general, is increasing interactions between European citizens, and all those living in the European Union, and the various cultures and intensifies the pressure upon the urban networks which are the first to face the tensions between the culturally diverse communities they are hosting.

Thus, as the new reality testing the urban environment, the intercultural dialogue proposes a new model of governance based on participation, transparency and trust between all the culturally diverse groups within a community. In societies aiming at a cohesive daily life, through intercultural initiatives, the understanding of cultural diversity can be strengthened in an interactive way between the culturally diverse communities and not with policies of entrenchment. The aim today is no longer the emphasis on difference, but the coexistence of different people in conditions of mutual respect, above and beyond discrimination.

The presence of a significant number of foreigners is a new reality for Greece, which was not prepared for this a few years ago. By the efforts of the state, the local government, the NGOs, and the citizens themselves, the isolated reactions of the past have given way to attitudes and behaviours of accepting the diversity. However, this is not enough. The challenge is how to use the richness of modern culturally diverse societies for the public interest. And this cannot be possible with "melting pot" policies which had been the norm in countries such as Canada, U.S.A. and Australia, which have achieved the mixing of diverse cultural heritage and the integration of immigrants in the hosting country. The biggest challenge for the EU member states is the active participation of these culturally diverse heritages in the shaping of concepts such as public interest and citizenship, the very features that constitute the legitimising basis of democracy. Although policies at national and international level play a major role in this process, the latter must, however, begin, or mainly be implemented, at community level. Local authorities are best placed for the political representatives of a country to actively develop intercultural dialogue, as a means of identifying the common interest of

the national community and ensuring the consent of all on the joint hopes for the future. Their proximity to the citizens and their close acquaintance with all the local players enable local authorities to assess local cultural diversity and instigate consultation and dialogue with representatives of the cultural denominations and local residents in order to provide an equitable response to the different groups' needs and demands.

In the light of this, intercultural dialogue is not only a means of expressing political values, such as equality and justice, as claimed by the supporters of multiculturalism; instead, it is a factor of change and innovation of the public domain, a model of governance based on each citizen's participation and in common fields of cooperation and exchange.

In this framework, the initiatives at local level are worthwhile to be promoted, as they encourage intercultural dialogue, create conditions of solidarity and cooperation, promote social cohesion and contribute to the construction of an "open society" with democratic principles, which upholds tolerance, the acceptance of difference, mutual respect and humanity, in a society enriched by the coexistence of diverse national, language and religious heritage.

With the aim to promote and support the positive aspects resulting from this kind of initiatives, the Ministry of Interior and the Ministry of Foreign Affairs have taken a mutual decision to edit a collection with best practices of intercultural dialogue at local level.

The editorial team was set up in June 2007, and undertook the task of completing this study in a relative short period of time for an indicative presentation of the best practices of intercultural dialogue at local level. At first, the team made a basic choice, sending a detailed questionnaire to the 1034 first level local authorities, that covered the basic dimensions of the concept of intercultural dialogue (conceptual, institutional, social and financial). The main aim of the questionnaire was to collect actions of intercultural dialogue putting emphasis on the cooperative element of the culturally diverse groups in various initiatives in a range of sectors of public life (culture and arts, youth, provision of social services, sports, employment, education, etc.).

The response of Municipalities and Communities was impressive and led the editorial team to extend the process of collecting answers beyond the initial time schedule (December 2007). However, the limited space of this publication does not allow us to present more initiatives in this study, apart from those indicatively collected here.

The study is organised in three chapters. The first chapter – the introduction – defines the concept of intercultural dialogue, as an interactive and participating process and delineates the basic aims of the local authorities' activities, that is, respect for cultural diversity and strengthening social cohesion. The next chapter

lays out the European policy concerning intercultural dialogue, through the analysis of the basic texts of the European Union and the Council of Europe. The third chapter contains an indicative presentation of best practises of intercultural dialogue of the first level local authorities, classified in eleven thematic sectors (culture and arts, youth, provision of social services, peoples' meetings, sports, employment, solidarity, education, multilingualism, religion and Media). At the end, it was deemed appropriate to complete the study by citing the decision of the European Parliament and the Council, by which the year 2008 was declared European Year of Intercultural Dialogue (EYID), the White Paper on Intercultural Dialogue of the Council of Europe and the National Strategy of Greece for the implementation of the objectives of the EYID.

We believe that this study will contribute to the furtherance of activities of local authorities in the taking up of similar initiatives.

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CHAPTER 1

► THE CHALLENGES OF INTERCULTURAL DIALOGUE FOR LOCAL GOVERNMENT

1.1 Introduction

In the 21st century Europe, many countries are facing two, more or less, parallel trends occurring at the administrative and social levels: on the one hand, the decentralisation of powers to the sub-national levels of administration, which reinforces local authorities' powers, and on the other, the local cultural communities, which, after the continuous inclusion of new members states in the European Union and the increased mobility throughout the European family, due to globalisation, are struggling to reaffirm and protect their specific identities and the rights of their members, thus facing inevitable contradictions that give rise to tensions between the local population and the local and central authorities.

In this new reality, the concept of intercultural dialogue, simply perceived as equal opportunities and respect for existing cultural differences, is a much used concept, and often in such a way that there are not practical implications to local authorities; thus it falls far short of establishing a workable model for the management of European cultural diversity, reflecting instead the mere realisation of how increasingly difficult it is to manage the complex and sometimes conflict-ridden relationships between different cultural groups.

It should not escape us that within a modern multilevel model of governance the local level is the most appropriate field where the political representatives of a country can put intercultural dialogue into practice as a means of defining the public interest of the national community and securing the agreement based on the joint hopes of its members for the future.¹ Their proximity to the citizens and their close acquaintance with all the local players enable local authorities to assess local cultural diversity and instigate consultation and dialogue with representatives of the culturally diverse groups in order to provide an equitable response to the different groups' concerns and demands. Furthermore, the issue at stake may not be a mere wish to pacify relations between culturally diverse communities: more positively, it could help the members of these communities to consider difference as a resource, an asset, thus making cultural diversity a

¹ See Twelve Principles of Intercultural and Interreligious Dialogue for the Local Authorities, in *Gods in the City. Intercultural and Interreligious Dialogue at Local Level*, Council of Europe, Strassbourg 2008, pp.221-223.

² See J. Palard, Introduction in *Gods in the City. Intercultural and Interreligious Dialogue at Local Level*, Council of Europe, Strassbourg 2008, p.18.

priority dimension of intercultural dialogue based on shared values, rather than just a problem. In this field too, the local level is a central challenge². Starting from the local level as a basis for analysing the newly reconstituted multicultural environment does not involve taking a sideways or secondary approach. It is firstly at the local level of the towns, municipalities and possibly prefectures and regions that the primary issues of regulation of the cultural sphere arise. In this field too, the local level is now of vital importance, since it is the diversity of the local cultural environment that inspires new forms of recognition and action. At that level, the cultural views and other aspects of community life are more closely interconnected³.

In the rest of the chapter, we define the concept of intercultural dialogue and the main issues at stake for the local government.

1.2 The Concept of Intercultural Dialogue

Firstly, interculturalism aims to change the public culture, the public space and the urban identity. The change of character of urban governance, aimed at by the concept of interculturalism, is clearly mentioned in Decision No 1983/2006/EC of the European Parliament and of the Council of 18 December 2006, by which 2008 is declared European Year of Intercultural Dialogue, and in the *White Paper on Intercultural Dialogue* recently published (May 2008) by the Council of Europe. In the first text, intercultural dialogue is approached as a process to improve *the capacity* of all those who live in the European Union “to deal with an increasingly open and more complex cultural environment”, and also as an “opportunity” for those living in the European Union to “benefit from a diversified and dynamic society”.⁴ In the second text, intercultural dialogue is considered as “an open and respectful exchange of views between individuals and groups with a different national, cultural, religious and linguistic background and heritage, based on mutual understanding and respect”.⁵ Thus, it requires, as we shall see in the next chapter, a model of intercultural governance, participation, cross-sectoral practices, intercultural abilities, places for exchange and an international scope of action.

³ Ibid, p.27.

⁴ See Article 2 of 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).

⁵ See Council of Europe, *White Paper on Intercultural Dialogue. Living Together As Equals in Dignity*, 118th Session of the Committee of Ministers, CM (2008) 30 Final, Strassbourg 7 May 2008, p.9.

⁶ See D. Bassadis, ‘Multiculture and the Western Value System’, Ministry of Culture, Athens 2007,

In the light of this, intercultural dialogue is not just a means of expressing political values, such as equality and justice, as claimed by the advocates of multiculturalism⁶, who accept the thesis that all cultures are equal and can co-exist harmoniously. However, through the separation and the promotion of the diversity of national, social, and cultural communities, we are practically ending up with a fragmentation of the society, because every community behaves according to its own culture and its own principles, either parallel with or separate from the social collectivity.

This view tends to put aside or ignore the fact that in democracies the public interest is a point of reference and the legitimising basis, within which the rights of particular culturally diverse groups, individually and collectively, should be integrated. Multiculturalism, aiming at reproducing diversity, creates an obstacle to this integration and causes dysfunctions, since these aforementioned groups are increasingly defined outside of the concept of public interest.

To the contrary, intercultural dialogue, avoiding the comparative research of the particular characteristics of the culturally diverse groups, favors the *functional interaction* between two or more cultural groups⁷; it constitutes a power for development⁸; it becomes a tool for improving the adapting abilities of the local authorities and populations to a diverse and complex social environment; and it is a challenge for the governance structures of the local authorities, at the level of bodies and services, both for maintenance and respect, but also – more important – the utilisation of authenticity of the cultural diversity at the local level, and for strengthening of bonds between culturally diverse identities.

Therefore, it wouldn't be an exaggeration to emphasise that the quality of intercultural dialogue is one of the most credible criteria and one of the safest indicators of the vitality of local democracy. In this way, dialogue becomes a synonym for transparency, trust, cooperation, mobilisation of the social capital, partnerships, mutual recognition and respect – in a few words, for social cohesion and the acceptance of pluralism.

This dual challenge (preserving cultural diversity and strengthening social ties) towards the national centre and, even more, towards the local authorities, requires, on the one hand, the understanding of cities as places for the exercise of cultural rights, and human rights in general, wherein citizens exercise, defend,

⁶ See D. Bassadis, 'Multiculture and the Western Value System', *Notebooks and Culture* Ministry of Culture, Athens 2007, p.57.

⁷ See M. Tsatsanou, 'Intercultural Relations. Cultural Crossroads on an Earth Proven to be Round', *Notebooks of Culture*, issue 1, p. 54.

⁸ See H. Skard, Preface in *Gods in the City. Intercultural and Interreligious Dialogue at Local Level*, Council of Europe, Strassbourg 2008, p.10.

and claim their rights and are also aware of their obligations towards public life⁹; and on the other hand, because of assuming increasingly more responsibilities, the crucial role of the services of local authorities for strengthening ties between the various cultural communities, in a way that provide one common domain, without discriminations, for the expression and satisfaction of their various needs, in order to ensure full participation of everyone in the local society and its assets.

1.3 Respect for cultural diversity

Cities have always been a source of tensions between old and new ways of life, between tradition and innovation, and this fact constitutes important aspect of the urban potential for cultural, economic and political innovation¹⁰. However, today more than ever, the monolithic or unitarian concepts of the community are now increasingly giving way to the belief that cultural pluralism is a development, which, according to the E.U. and the Council of Europe, is both beneficial and useful in the framework of intercultural actions. However, this view is based on two basic ideas, which constitute the parameters of intercultural dialogue¹¹:

First, the idea of the right to cultural difference. Groups with distinctive cultural characteristics must be able to preserve them and indeed enhance them. In particular, people belonging to national minorities must be able to maintain and develop their culture and preserve the essential elements of their identity, and must not be assimilated against their will.

Second, the idea that cultural diversity is an asset for the entire population. Cultural diversity enables each individual cultural identity to become aware of what makes it different and to benefit from what other cultural identities have to offer. Communities can take advantage of a diverse range of cultural amenities. Conversely, processes of cultural levelling, linked to globalisation, are regarded as impoverishing culture.

Still, one cannot escape the fact that there are certain communities that resist

⁹ See L. Van Nistelrooij, in *Cities and Regions: Cultural Diversity – A Precondition for a United Europe*, Innsbruck (Austria), 11-12 December 2000, Studies and Texts, No 76, Council of Europe, Strassbourg 2002, p.27; J. Bloomfield, 'Cultural Pluralism and Diversity: The Role of Cities', in *Cities and Regions: Cultural Diversity – A Precondition for a United Europe*, Innsbruck (Austria), 11-12 December 2000, Studies and Texts, No 76, Council of Europe, Strassbourg 2002, p.43

¹⁰ See D.Stevenson, *Cities and Urban Cultures*, KRITIKI, Athens 2007; J.-L. Pinol and F. Walter, *The Modern European City:Up to the Second World War*, vol.I, Plethron, Athens 2007; G. Burgel, *The Modern City: From the Second World War until Today*, vol.II, Plethron, Athens 2007.

¹¹ See Skard, op.cit.

and, above all, want to stay the way they are and not to be exposed to outside influences, since they consider their values to be superior to those of the wider community and those of other groups, and assert their rights without having to accommodate the rights claimed by others groups.

Naturally, such an attitude does not promote intercultural dialogue, which implies adopting open-minded and flexible views, which are not accepted by all cultures. It also means creating a climate of trust for minorities. For them to be willing to engage in intercultural dialogue, they need to be reassured that they will not be assimilated into an amorphous blend of beliefs and cultures.

So, if there is any value in the concept of intercultural dialogue as a tool for promoting diversity and as a transforming power of the public domain, the task of the local authorities is to maintain and promote, through the appropriate actions of intercultural dialogue, the cultural diversity at local level, by offering the various cultural groups the chance to develop their own culture and identity without the fear of losing them, but instead with the conviction that they constructively contribute to local development and urban governance. This, however, is closely linked to ensuring social cohesion in parallel.

1.4 Strengthening Social Ties

One fundamental question with which our modern European societies are faced is that of social cohesion; in other words, the existence within society of structural elements which give its members the feeling that they are part of a community. Social ties are particularly important at local level, because this is where people have tangible experience of situations that strengthen or weaken such ties. The local authorities – regardless of their formal legal powers – are confronted with the essential task of making the local population a mutually supportive local community. This task is becoming more difficult as European societies are having to adapt to a number of changes that are altering the context in which it can be carried out:

- Growing diversity among populations (different lifestyles, social aspirations, religious and philosophical beliefs).
- Traditional structural frameworks (such as church, family, school, army, trade unions and political parties), are becoming weaker, or finding it more difficult to function as they used to, because the new economic context, high geographical mobility and increasing emphasis on individuals are undermining social cohesion.

- The lack of any analytical or conceptual reference frame enabling the population and their leaders to understand and control current developments and decide how to go about addressing the issue of unity in a multicultural society.
- The existence of serious economic problems (such as financial insecurity, lack of vocational training and discrimination in employment).
- Population growth (large families, family reunion).
- The formation of ghettos (people willingly or are forced to, become concentrated in the same neighbourhoods).
- Difficulties in integrating among the younger generations (unacceptable behaviour, delinquency, underachievement at school).

There is considerable conflict between ideas that favour the promotion of cultural pluralism and those concerned more with social cohesion. The debate on multiculturalism is an illustration of this. Social cohesion based on a set of joint cultural references is of particular concern to population groups with an immigrant background, which are at risk of social exclusion because of their precarious economic situation.

Thus, taking into account, as mentioned before, that cultural diversity is an economical, social and political asset that needs consideration and whose potential must be used well, and also that intercultural dialogue is based on respect for human rights, democracy and rule of law, reflecting the most traditional and fundamental form of democratic exchange which is based on collective action of all the various cultural communities, the local authorities are called – in the framework of designing intercultural activities in every sector of public life – to establish contact with all the cultural groups in their geographical area, with the aim to¹²:

- (a) strengthen social ties and cohesion in the community at large;
- (b) avoid creating social exclusion. To establish successful links with people whom it is difficult to approach, it is often a good idea to go through the intermediary of a group to which they belong;
- (c) determine these groups' needs. Only by having a full range of contacts with all the groups in the community that local authorities are able to play

¹² See J.-M. Woehrling, 'The Management of Cultural and Religious Diversity and the promotion of Interfaith and Intercultural Dialogue by Local Authorities', in *Gods in the City. Intercultural and Interreligious Dialogue at Local Level*, Council of Europe, Strassbourg 2008, pp.30-36.

their role as impartial bodies, endeavouring to take equal account of the interests of all their inhabitants. Thus, intercultural dialogue becomes a practical means which condemns inflexibility and discriminations, mostly those based on national origin and religion, and turns into a tool for the management of diversity and cohesion.

1.5 Conclusion

If local authorities are to be effective in promoting intercultural dialogue as a tool of a participating, non-discriminating public domain, and thus as an opportunity to use the cultural richness that is the result of this fertile co-existence of the various cultural identities, they must, through respect for cultural diversity and strengthening social cohesion and the relevant actions at all sectors of daily life (i.e. culture and arts, employment, youth, education, etc), begin by creating the feeling of belonging and togetherness among their members of their local societies, thus identifying common interests that bind them together¹³.

¹³ Ibid.

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CHAPTER 2

► THE EUROPEAN STRATEGY FOR INTERCULTURAL DIALOGUE

2.1 European Union

On 27 September 2004 before the European Parliament the EU Commissioner for Education and Culture Ján Figel' put forward the idea of a European Year of Intercultural Dialogue (EYID). Two years later, after the Commission having received more than 350 contributions from citizens and organisations across Europe to its *Call for ideas on promoting Intercultural Dialogue in Europe*, demonstrating genuine public interest in EYID 2008, the European Parliament and the Council declared 2008 European Year of Intercultural Dialogue (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).

2.1.1 EYID and the European Cultural Strategy

EYID 2008 takes place within the overall framework of the first-ever European agenda for culture in a globalizing world, which was launched by the Commission on 10 May 2007 following an extensive consultation process involving decision-makers and interested parties all over Europe. The policy statement presents three main objectives that together form a cultural strategy for the European Institutions, the Member States, and the cultural and creative sector:

1. Promotion of cultural diversity and intercultural dialogue.
2. Promotion of culture as a catalyst in the framework of the Lisbon Strategy.
3. Promotion of culture as a vital element in the Union's international relations.

At a time when the European Union's cultural strategy recognises the need for a European strategy for culture that is open to diversity within Europe, it also addresses the external dimension of European culture. In particular, measures are proposed to make culture an even stronger part of political dialogue with partner countries and regions around the world, promoting cultural exchanges and systematically integrating culture in development programmes and projects. In order to support these actions in ACP countries, the European Commission is proposing to create an EU-ACP Cultural Fund as a joint European contribution to supporting the distribution, and in some cases the production, of ACP cultural

goods. This Fund will encourage the emergence of local markets and industries, and will also increase the access of ACP cultural goods to European markets. The European Commission proposes to allocate a Community contribution to the fund of about EUR 30 million for the period 2007 – 2013, and invites the Member States to contribute to the fund with additional funding. A fundamental feature of the new policy stance is the proposal to introduce a more structured system of cooperation among the Member States and the EU institutions on cultural matters. The mechanism is based on the ‘open method of coordination’ (OMC) that has been successfully used to structure the collaboration of Member States and European Union in the area of education & training, youth and social protection. Finally, the European cultural strategy also seeks to involve the cultural sector – ranging from individual artists and performers to the creative and cultural industries - more closely in European affairs. It therefore seeks to introduce improved structures for dialogue and partnership with these stakeholders through a new “Cultural Forum”.

2.1.2 Objectives and Actions of EYID

The rationale behind this initiative of E.U.’s institutions can be summed up as follows: On the one hand, it is acknowledged that intercultural dialogue is intimately linked to the fundamental ambition underlying the construction of Europe, namely to bring together the peoples of Europe. This vocation on the part of the Union requires dialogue to be voluntarily declared as a priority, in order to call upon European citizens, and all those living in the European Union, to play a full part in managing our diversity, which is enriched by increasing variation and by the changes brought about by globalisation. On the other hand, intercultural dialogue is well perceived as an instrument which could facilitate the implementation of a series of strategic priorities for the Union¹⁴.

According to the explanatory memorandum of the Commission, the main objective of the EYID is to promote intercultural dialogue as an instrument to assist European citizens and all those living in the Union, in acquiring the knowledge and abilities to deal with a more open and more complex cultural environment as well as to raise awareness of European citizens of the importance of developing an active European citizenship, which is open to the world, respectful of cultural diversity and based on common values in the European Union. EYID 2008 activities are aimed in particular at young people, but also try to

¹⁴ See Commission of the European Communities, *Proposal for a DECISION OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL concerning the European Year of Intercultural Dialogue (2008)*, COM (2005) 467, Brussels, 5 October 2005.

reach out to disadvantaged social groups. Civil society is encouraged to mobilise and get involved at European, national and local levels.

The main actors of EYID 2008 include, at EU level, the European Commission's Directorate-General for Education and Culture; in each EU Member State, a National Coordinating Body, usually a representative of the Ministry of Culture and/or Education and civil society organisations.

In particular, the overall objectives of the European Year of Intercultural Dialogue shall be to contribute to:

- (a) promoting intercultural dialogue as a process in which all those living in the European Union can improve their ability to deal with a more open, but also more complex, cultural environment, where, in different Member States as well as within each Member State, different cultural identities and beliefs coexist;
- (b) highlighting intercultural dialogue as an opportunity to contribute to and benefit from a diverse and dynamic society, not only in Europe but also in the world;
- (c) raising awareness of all those living in the European Union, in particular young people, of the importance of developing an active European citizenship which is open to the world, respects cultural diversity and is based on common values in the European Union as laid down in Article 6 of the EU Treaty and the Charter of Fundamental Rights of the European Union;
- (d) highlighting the contribution of different cultures and expressions of cultural diversity to the heritage and ways of life of the Member States.

As for the specific objectives of the European Year of Intercultural Dialogue, these shall be to contribute to:

- (a) seek to raise the awareness of all those living in the European Union, in particular young people, of the importance of engaging in intercultural dialogue in their daily life;
- (b) work to identify, share and give a visible European recognition to best practices in promoting intercultural dialogue throughout the European Union, especially among young people and children;
- (c) foster the role of education as an important medium for teaching about diversity, increase the understanding of other cultures and developing skills and best social practices, and highlight the central role of the media in promoting the principle of equality and mutual understanding;
- (d) raise the profile, increase the coherence of and promote all Community programmes and actions contributing to intercultural dialogue and ensure their continuity;

(e) contribute to exploring new approaches to intercultural dialogue involving cooperation between a wide range of stakeholders from different sectors.

The measures taken in order to achieve the objectives defined within four actions:

(A) Co-financing of Actions on a Community Scale

A limited number of emblematic actions on a European scale aimed at raising awareness, particularly among young people, of the objectives of the European Year of Intercultural Dialogue may receive a Community grant of up to 80% of the total cost. These actions may consist of particular events, including a Community event to open and close the European Year of Intercultural Dialogue in cooperation with the Presidencies in office during 2008. As an indication, approximately 30% of the total budget allocated will be devoted to these actions.

(B) Co-financing of Actions on a National Scale

Actions at national level with a strong European dimension may fulfil the conditions for receiving Community aid of up to 50% of the total cost. These actions may relate in particular to the cofinancing of one national initiative per Member State. As an indication, approximately 30% of the total budget allocated will be devoted to these actions.

(C) Actions on a Community Scale

1. Information and promotion actions including:

(a) an information campaign coordinated at Community level and articulated in the Member States, building on best practices of intercultural dialogue at all levels;

(b) cooperation with the private sector, the media, educational institutions and other partners from the civil society to disseminate information on the European Year of Intercultural Dialogue;

(c) the design of a logo and slogans for use in connection with any activity linked to the European Year of Intercultural Dialogue and the production of promotional tools to be made available throughout the Community;

(d) appropriate measures for publicising the results and raising the profile of Community programmes, actions and initiatives contributing to the objectives of the European Year of Intercultural Dialogue and to provide a European recognition to best practices, especially among young people and children;

(e) the dissemination of teaching materials and tools primarily intended for

educational institutions, promoting exchanges on cultural diversity and intercultural dialogue;

(f) the establishment of a web portal to make actions in the field of intercultural dialogue accessible to general public and to guide promoters of projects relating to intercultural dialogue throughout the various relevant Community programmes and actions.

(2) Other Actions:

Surveys, studies at Community level and consultation with transnational networks and civil society stakeholders to assess and report on the preparation for the European Year of Intercultural Dialogue in order to lay the basis for its long-term follow-up.

(3) Financing will generally take the form of direct purchase of goods and services by means of open and/or restricted invitations to tender. It may also take the form of grants.

(D) *Actions receiving Non-financial Community Support*

The Community will grant non-financial support, including written authorisation to use the logo, once developed, and other materials associated with the EYID, in initiatives from public or private organisations, in so far as the latter may provide assurances to the Commission that the initiatives in question are or will be carried out during 2008 and are likely to make a significant contribution to achieving the objectives of the EYID. Initiatives organised in third countries in association or cooperation with the EYID, without being supported financially by it, may also receive non-financial support from the Community and use the logo and other materials associated with the EYID.

2.2 Council of Europe

The concept of intercultural dialogue is a basic political priority for Council of Europe. At their 118th Ministerial Session (Strasbourg, 6-7 May 2008), the Ministers of Foreign Affairs of the 47 member states of the Council of Europe launched the "White Paper on Intercultural Dialogue", which provides various orientations for the promotion of intercultural dialogue, mutual respect and understanding, based on the core values of the Organisation, as these were framed within its basic texts during the last 50 years.

2.2.1 Objectives and Conditions of Intercultural Dialogue arising from the basic texts of the Organisation

The Council of Europe's approach to intercultural dialogue is based on the principles which have been elaborated throughout all these years and found expression, in broad terms, in the *European Convention on Human Rights* (1950), and, more specifically, first, in the *European Cultural Convention* (1954), which was signed by 48 countries and laid the basis for the intergovernmental cooperation between all European countries, defining mutual understanding as the central goal of European exchange and collaboration in the fields of culture and education¹⁵; second, in the *Opatija Declaration, Learning about Intercultural Dialogue* (22 October 2003), in which, for the first time, Council of Europe defined explicitly the concept of intercultural dialogue¹⁶; and, finally, in the "Faro Declaration" that set down the Council of Europe's strategy for the promotion of intercultural dialogue in European societies (27-28 October 2005), adopted by the closing ministerial conference of the 50th Anniversary of the European Cultural Convention.

The above texts give rise to the main objectives and conditions for the promotion of intercultural dialogue. In a general sense, the objective of intercultural dialogue is to learn to live together peacefully and constructively in a multicultural world and to develop a sense of community and belonging. Intercultural dialogue can also be a tool for the prevention and resolution of conflicts by enhancing the respect for human rights, democracy and the rule of law. More specifically, the following goals have been outlined:

- To share visions of the world, to understand and learn from those that do not see the world with the same perspective we do.
- To identify similarities and differences between different cultural traditions and perceptions.
- To achieve a consensus that disputes should not be resolved by violence.

¹⁵ See Council of Europe, *European Cultural Convention*, Paris, 19 December 1954.

¹⁶ «A dialogue is an exchange...Intercultural dialogue is a dialogue that concerns not only individuals, but families, communities and groups, or people living in particular neighbourhoods, villages, towns, countries or neighbouring countries and, more generally, throughout Europe and the world. The special feature of intercultural dialogue is that it brings together people of different origins and with different educational backgrounds, who do not necessarily believe in the same things or have the same views of life. Put another way, it is an exchange between people or groups who do not have the same culture». See Council of Europe, *Opatija Declaration: Learning about Intercultural Dialogue*, Adopted by the European Ministers Responsible for Cultural Affairs, Opatija (Croatia), 22 October 2003, pp.8-9

- To help manage cultural diversity in a democratic manner, by making the necessary adjustments to all types of existing social and political arrangements.
- To bridge the divide between those who perceive diversity as a threat and those who view it as an enrichment.
- To share best practices particularly in the areas of intercultural dialogue, the democratic management of social diversity and the promotion of social cohesion.
- To develop jointly new projects.

As far as concerned the conditions that characterize a true, meaningful intercultural dialogue, based on existing experience, one can propose the following ones:

- Equal dignity of all participants.
- Voluntary engagement in dialogue.
- A mindset (on both sides) characterised by openness, curiosity and commitment, and the absence of a desire to “win” the dialogue.
- A readiness to look at both cultural similarities and differences.
- A minimum degree of knowledge about the distinguishing features of one’s own and the “other” culture.
- The ability to find a common language for understanding and respecting cultural differences.

2.2.2 Council of Europe’s Strategy for Intercultural Dialogue

Intercultural education, communication and understanding have been themes of international cooperation for a long time, but the notions of “dialogue of civilizations” and “intercultural dialogue” have only recently begun to appear on the political agenda of international institutions. True, at the First Summit of Heads of State and Government of Member States (1993), it was affirmed that cultural diversity characterised Europe’s rich heritage and that tolerance was the guarantee of an open society. The outcome of this statement was the Framework Convention for the Protection of National Minorities (1995), the establishment of the European Commission against Racism and Intolerance (ECRI) and the launching of the European Youth Campaign against racism, anti-Semitism,

xenophobia and intolerance (“All Different-All Equal”).

Yet, following a series of colloquies and conferences organised since the 1990s, the Third Summit of Heads of State and Government of the Council of Europe (Warsaw, May 2005), in its Action Plan explicitly endorsed intercultural dialogue – together with political and interreligious dialogue – as a means of ensuring that the diversity of European cultures becomes a source of mutual enrichment. The Summit also committed itself to a new dialogue between Europe and its neighbouring regions – the southern Mediterranean, the Middle East and Central Asia. Since then, the promotion of intercultural dialogue has been a major political priority of the Committee of Ministers of the Council of Europe. The following conference of European Ministers responsible for Cultural Affairs (Faro/Portugal, 27-28 October 2005) was an important milestone for the implementation of this policy. Here, the Ministers adopted the “Faro Declaration” containing the Council of Europe strategy for developing intercultural dialogue. The document places the strategy for the promotion of intercultural dialogue in the context of the overall remit of the Council of Europe to promote human rights, democracy and the rule of law, to strengthen social cohesion, peace and stability.¹⁷

In particular, the overall approach of the Council of Europe policy for the promotion of intercultural dialogue is characterized by three basic parameters: its value basis; its transversal nature; and its different geographical dimensions.

(a) *The Value Basis of Intercultural Dialogue*

In the first part of the “Faro Declaration”, intercultural dialogue is neither an expression of, nor leading to, cultural relativism. Dialogue must be based on the principles of the universality and indivisibility of human rights, democracy and the rule of law. The Council of Europe rejects the idea of a clash of civilisations and expresses its conviction that, on the contrary, increased commitment to cultural co-operation – in the broad sense of the term – and intercultural dialogue will benefit peace and international stability in the long term¹⁸.

(b) *The Transversal Nature of Intercultural Dialogue*

In the third part of the “Faro Declaration”, the instruments for the implementation of its values are set out. The Council’s policy for the promotion of

¹⁷ See Ministerial Conference, *Intercultural Dialogue: The Way Ahead. Faro Declaration on the Council of Europe’s Strategy for Developing Intercultural Dialogue*, DGIV/DC-FARO (2005) 8, Council of Europe, Faro 28 October 2005.

¹⁸ *Ibid*, p.3.

intercultural dialogue is not “another” theme, added onto the list of other existing policies. Instead, it is conceived as a cross-sectoral, “transversal” approach that influences the agenda of virtually all other policy domains and institutions of the Council of Europe. In practice, all component parts of the Council of Europe contribute already to intercultural dialogue in various forms:

- Legal instruments that set certain standards for the interaction between majority and minority cultures, such as the Framework Convention for the Protection of National Minorities or the European Charter for Regional or Minority Languages.
- Statutory activities like the case-law of the European Court of Human Rights, or the reports of the European Commission against Racism and Intolerance (ECRI), monitoring the quality of intercultural interaction.
- Long-term action programmes, e.g. those focussing on education for democratic citizenship, teacher training for intercultural learning and history teaching, inter-community relations, the programme for the development of monitoring and communication tools of national programmes for gypsies in South East Europe, or specific programmes run by the North-South Centre, the European Centre for Modern Languages and the two European Youth Centres of the Council of Europe.
- Distinct high-visibility initiatives like the ministerial conference in Faro (2005), the conference on “Dialogue of Cultures and Inter-Faith Co-operation” (Nizhny Novgorod, 2006); the Intercultural Dialogue and Conflict Prevention Project, which started in 2002 in the aftermath of such events as 9/11, and concluded in 2006, after having conducted a survey on best practices (2005), promoted the projects *Shared Cities & Peace Cradles* as well as the pilot project *Sarajevo: The Intercultural City of the Council of Europe*, and organised exhibitions such as the *Dialogue Stories* (2003-2005), joint initiatives for youth and culture, and experts’ meeting (Strasbourg, October 2002), and three Intercultural Forums on the following themes: *(Re) thinking Stereotypes: Constructing Intercultural and Interreligious Dialogue* (Sarajevo, Bosnia and Herzegovina, 10-12 December 2002)¹⁹, *Core Values for Intercultural Dialogue: Towards a Europe of all Citizens* (Troina, Sicily, Italy, 14-17 November 2004) and *Promoting Intercultural Dialogue between Generations* (Bucarest, Roumanie, 17-18 March 2006).

¹⁹ See Council of Europe (Culture and Cultural Heritage Department), *Intercultural Dialogue and Conflict Prevention Project: 1st Intercultural Forum. (Re)thinking Stereotypes: Constructing Intercultural and Interreligious Dialogue*, Serajevo, 10-12 December 2003.

- Individual activities that are part of other programmes of activities but have a clear relevance for the promotion of intercultural dialogue, such as the “European Language Portfolio”.
- Ad hoc activities like meetings with representatives of non-European international organisations, which often lead the way to more structured programmes.
- Joint projects with European Union, such as the *Intercultural Cities* (see below).

Coherence is assured through the appointment of a “Co-ordinator for Intercultural Dialogue” (Director General of Education, Culture and Heritage, Youth and Sport) and the creation of an inter-service Task Force on Intercultural Dialogue as a platform for the exchange of information.

(c) *The Geographical Dimensions of Intercultural Dialogue*

The strategy of the Council of Europe defines three levels that are important for a coherent policy of promoting intercultural dialogue:

- Intercultural dialogue within European societies, such as dialogue between majority and minority cultures living within the same community (e.g. with a focus on immigrant communities, various religious beliefs, national minorities).
- Intercultural dialogue between different cultures across national borders, e.g. dialogue activities in international cultural policy programmes, in cross-border exchange schemes, through international media.
- Intercultural dialogue between Europe and its neighbouring regions.

(d) *Cooperation with other partners*

For the implementation of that strategy, in the third part of the “Faro Declaration, it was advocated that the launch a Council of Europe “White Paper on Integrated Policies for the Management of Cultural Diversity through Intercultural Dialogue and Conflict Prevention” and the setting up of new instruments in collaboration with other organisations active in the field of intercultural dialogue. The “Faro’s Open Platform” creates a flexible instrument for a coordinated and effective approach. The bilateral agreements signed by the Secretary General of the Council of Europe and the “Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures” and the Arab League and its educational, cultural and scientific organisation ALECSO provides the Organisation with a unique chance to a closer co-operation with the southern

shores of the Mediterranean and other regions.

Finally, the Committee of Ministers, meeting in May 2006, launched the White Paper on Intercultural Dialogue process, whereas four months later, at the International Conference *Dialogue of Cultures and Inter-Faith Cooperation*, the so-called “Volga Forum Declaration” underlined “the importance of the local and regional levels of governance for managing the cultural diversity and promoting intercultural dialogue and the fundamental role that local/regional authorities, working closely with individuals and organisations of civil society, should play in formulating the relevant policies”²⁰.

2.2.3 The Council of Europe’s White Paper on Intercultural Dialogue

The conclusion of the preparations and the recent publication of the Council of Europe’s White Paper on Intercultural Dialogue is the final stage of a series of initiatives of the Organisation in the field of the management of the cultural diversity. The Committee of the Ministers, meeting in May 2006, specified that the White Paper would identify how to promote intensified intercultural dialogue within and between societies in Europe and dialogue between Europe and its neighbours. The White Paper is called to provide policy-makers and administrators, to educators and the media, and to civil-society organisations, including migrant and religious communities, youth organisations and the social partners with guidance on analytical and methodological tools and standards for the implementation of the objectives of intercultural dialogue.

2.2.3.1 The White Paper process

Following the decision of the Committee of Ministers in May 2006, a wide-scale consultation on intercultural dialogue ensued between January and June 2007, that embraced all relevant steering committees, members of the Parliamentary Assembly and the Congress of Local and Regional Authorities, as well as other bodies of the Council of Europe including the European Commission against Racism and Intolerance (ECRI), the European Committee of Social Rights, the High-level Task Force on Social Cohesion and the Commissioner for Human Rights. Questionnaires were sent to all Member States, members of the Parliamentary Assembly and the Congress of Local and Regional Authorities, representatives of the ECRI, the European Committee of Social Rights, the High-level Task Force on Social Cohesion and the Commissioner

²⁰See Final Document of the International Conference “Dialogue of Cultures and Inter-Faith Cooperation”, *Volga Forum Declaration*, Nizhniy Novgorod, 7-9 September 2006.

for Human Rights. Questionnaires were also sent to representatives of religious communities, migrant communities and cultural and other non-governmental organisations. The whole process underlined the genuine interest of all the participants and the shared conviction that Council of Europe was the ideal forum for such initiative.

2.2.3.2 The main concerns of Intercultural Dialogue

The consultation that led to the White Paper highlighted six main concerns²¹:

- The awareness of the inadequacy of the old approaches to the management of cultural diversity, as both multiculturalism and the older emphasis on assimilation were found inadequate for the modern needs.
- A genuine uncertainty as to what intercultural dialogue meant in practice.
- The adherence to the universal principles of the Council of Europe, as a moral compass to the modern culturally diverse societies.
- The non-negotiable adherence to gender equality, as the only way of living in modern societies.
- The expansion of the practices of intercultural dialogue in every social sphere – the neighbourhood, the workplace, the education system, civil society, the youth sector, the media, the arts world and the political arena.
- The accumulation and dissemination of good practices and experiences.

2.2.3.3 The concept of Intercultural Dialogue

In terms of the conceptual framework, intercultural dialogue is understood in the White Paper as “a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect”²². Intercultural dialogue requires the freedom and ability to express oneself, as well as the willingness and capacity to listen to the views of others. It contributes to political, social, cultural and economic integration and the cohesion of culturally diverse societies.

²¹ See Council of Europe, *White Paper on Intercultural Dialogue. Living Together As Equals in Dignity*, 118th Session of the Committee of Ministers, CM (2008) 30 Final, Strasbourg, 7 May 2008, p.5.

²² Ibid, p.9.

²³ Ibid, pp.10-12.

2.2.3.4 The conditions of Intercultural Dialogue

The universal principles promoted by the Council of Europe are essential conditions for the consolidation of intercultural dialogue. According to the White Paper, no dialogue can exist without the following values²³:

- Full respect for human rights, democracy and the rule of law.
- Equal dignity and mutual respect.
- Gender equality
- Combating the barriers that prevent intercultural dialogue.

2.2.3.5 Policy Approaches to the promotion of Intercultural Dialogue

Furthermore, the White Paper process highlighted five distinct yet interrelated policy approaches to the promotion of intercultural dialogue, which involve the full range of stakeholders. In more specific terms, intercultural dialogue²⁴:

- Depends on the *democratic governance of cultural diversity*. The cornerstones of a political culture valuing diversity are the common values of democracy, human rights and fundamental freedoms, the rule of law, pluralism, tolerance, non-discrimination and mutual respect.
- Requires *democratic citizenship and participation*. Citizenship, in the widest sense, is a right and indeed a responsibility to participate in the cultural, social and economic life and in public affairs of the community together with 'others'. This is a key to intercultural dialogue, because it invites us to think of others not in a stereotypical way as "the other", but as fellow citizens and equals. Thus, citizenship enhances civic participation and contributes to social cohesion.
- Demands *learning and teaching intercultural competences*. The competences necessary for intercultural dialogue are not automatically acquired: they need to be learned, practised and maintained throughout life. Public authorities, education professionals, civil-society organisations, religious communities, and the media can play a crucial role in furthering intercultural dialogue. Inter-institutional cooperation is crucial here, in particular with the European

²³ Ibid, pp.10-12.

²⁴ Ibid, pp.13-21.

Union, UNESCO, ALESCO and other partners working in this field.

- Needs *open spaces for dialogue*. Successful intercultural governance, at any level, is largely a matter of cultivating such spaces: physical spaces like streets, markets and shops, houses, kindergartens, schools and universities, cultural and social centres, youth clubs, churches, synagogues, workplaces, museums, libraries, media etc.
- Expands in *international relations*. Applying the principles of intercultural dialogue in the international sphere is an important task in facilitating mutual understanding among the peoples. This task has been strengthened by the conclusions reached by the Third Summit of the Council of Europe (Warsaw 2005) and elaborated in later documents of the Organisation.

2.2.3.6 Recommendations and policy orientations for future actions

In the final part of the White Paper, there accumulated all these recommendations to the involved stakeholders in the five policy areas identified in the preceding section that can foster their shared responsibility at the implementation stage of the principles of intercultural dialogue²⁵.

(a) Democratic governance of cultural diversity

- Need for a neutral institutional and legal framework at national and local level, guaranteeing the human rights and based on the principles of democracy and the rule of law.
- Inner coherence between the different policies that promote intercultural dialogue.
- Public authorities should be sensitive to the expectations of a culturally diverse population and ensure that the provision of public services respect the legitimate claims, and be able to reply to the wishes, of all groups in society.
- Public debate has to be marked by respect for cultural diversity.
- Public authorities are encouraged to take, where necessary, adequate

²⁵ Ibid, pp.21-29.

positive action in support of the access of persons belonging to disadvantaged or underrepresented groups to positions of responsibility within professional life, associations, politics and local and regional authorities.

(b) Democratic citizenship and participation

- Public authorities and all social forces are encouraged to develop the necessary framework of dialogue through educational initiatives and practical arrangements involving majorities and minorities.
- No undue restriction must be placed on the exercise of human rights.
- Public authorities should encourage active participation in public life at local level by all those legally resident in their jurisdiction, including the right to vote in local and regional elections on the basis of principles provided for by the Convention on the Participation of Foreigners in Public Life at Local Level.
- Public authorities should support effectively the work of civil-society organisations promoting participation and democratic citizenship, particularly those representing or working with youth and with persons belonging to minorities including immigrants.
- Local government particularly is strongly encouraged to develop initiatives to strengthen civic involvement and a culture of democratic participation.

(c) Learning and teaching competences

- The learning and teaching of intercultural competences is essential for democratic culture and social cohesion.
- Intercultural competences should be part of citizenship and human rights education. Competent public authorities and education institutions should make full use of descriptors of key competences for intercultural communication in designing and implementing curricula and study programmes at all levels of education.
- Educational establishments and all other stakeholders engaged in educational activities are invited to ensure that the learning and teaching of history follow the recommendations of the Committee of Ministers on history teaching and focus not only on the history of one's own country.

- An appreciation of our diverse cultural background should include knowledge and understanding of the major world religions and non-religious convictions and their role in society.

(d) Spaces for intercultural dialogue

- Public authorities and all social actors are invited to develop intercultural dialogue in the spaces of everyday life and in the framework of the respect of fundamental freedoms.
- Civil-society organisations in particular, including religious communities, are invited to provide the organisational framework for intercultural and interreligious encounters.
- Journalism, promoted in a responsible manner through codes of ethics as advanced by the media industry itself and a culture sensitive training of journalists, can help provide fora for intercultural dialogue.
- Public authorities and non-state actors are encouraged to promote culture, the arts and heritage, which provide particularly important spaces for dialogue.

(e) Intercultural dialogue in international relations

- Local and regional authorities should consider engaging in cooperation with partner institutions in other parts of Europe.
- Civil society organisations and education providers can contribute to intercultural dialogue in Europe and internationally, for example through participation in European non-governmental structures, cross-border partnerships and exchange schemes, particularly for young people.
- The media are encouraged to develop arrangements for sharing and co-producing – at the regional, national or European level – programme material which has proven its value in mobilising public opinion against intolerance and improving community relations.

2.3 Intercultural Cities: A joint action of the Council of Europe and the European Union

The *Intercultural Cities* programme of the European Union and the Council of Europe, run for approximately 24 months (January 2008-end 2009), aims towards

the development of structures, policies and practices that would enable a range of pilot cities to manage their diversity as an asset and not as a threat and project their potential of their cultural diversity as a source of creativity and innovation and thus generate economic prosperity and a better quality of life for their citizens.

The programme addresses primarily the issue of ethno-cultural diversity stemming from recent immigration although other diversities inherent in modern societies (gender, age, sexual orientation, ability etc.) may also be addressed in a direct or indirect way. In particular, the tensions between diversity and identity, the tradition and the modernity, the development and the authenticity become the main focus of this programme and this will enable local communities to develop the means to understand and face in a positive and constructive way these tensions.

In this sense, “interculturalism” is understood as an approach to cultural diversity going beyond equal opportunities and respect for existing cultural differences. It requires a long-term strategic approach to transform public space, institutions and civic culture. *Intercultural cities* develop policies encouraging different cultures to intersect and hybridise. Developing intercultural models of urban governance is a challenging, complex process. The Intercultural Cities programme seeks to trigger and/or enhance this process through developments that focus around a number of central themes:

- (1) governance structures and leadership,
- (2) the language of public debate and the media,
- (3) intercultural mediation, and
- (4) cultural policies and action.

Each local community has a unique blend of people, history and heritage which makes the development of adequate intercultural governance and policies unique too. But this process can be greatly facilitated through learning from the experience of others. There are local authorities in every country that achieve the highest standards in all or some of the 4 areas above. This best practice of intercultural governance of local authorities is based on the common principles that the members of the Council of Europe have shared all these years: human rights, democracy, participation, rule of law, diversity, protection of minorities, justice, sustainable development.

The project started with a pilot run of the programme with a small number of local authorities which were chosen following expressions of interest through

their national unions. Criteria for selection include the degree of declared commitment, scope and the availability of resources (human and/or financial) for the programme.



Source: Website of the pilot project Intercultural Cities (www.coe.int/interculturalcities).

Initially, cities participating in the strand 1 (see Map) are shortlisted on the basis of their declared intercultural leadership at the level of political system and civil society groupings. At the same time, they should provide a vision shared by a range of people, institutions, groups and communities. Likewise, the participating city has to develop an intercultural strategy that would transform policies and public spaces, institutions and interaction between cultural communities. *Intercultural cities* and each city receive public recognition of their achievements and benefit from national and international coverage of this programme. The main benefit for participating cities, however, is the enhancement of their approaches to managing diversity through the exchange of good practice and ideas, and expert support and assistance. Under the strand 2, 24 member cities of the EURO CITIES network facilitate dialogue and exchange on good practice between politicians, citizens and municipal service providers across Europe and highlight the important role of local level action to achieve real intercultural dialogue and European citizenship. At the heart of this strand is a chain of visits from city to

city. Each participating city²⁶ sends a team of two ambassadors, accompanied by the liaison persons, to one other participating city – all in all 25 visits will take place. These visits take place on the occasion of major local events and festivals around the theme of intercultural dialogue. Special "Living together in Europe" sessions are organised in the framework of these events for the ambassadors to meet with local politicians, stakeholders and citizens. Complementing these high-visibility occasions, a second aspect of the tour focuses on sustainable structures for intercultural dialogue by compiling and evaluating activities and services provided by the different municipalities and assessing the transferability of individual practices. A final conference in February 2009 will present the outcomes of the campaign by showcasing the experiences of cities. A publication will make the findings available in a practical format to municipalities across Europe.

²⁶ The cities participating in strand two are as follows: Amsterdam, Barcelona, Belfast, Bergen, Berlin, Bologna, Bonn, Bristol, Cologne, Espoo, Genoa, Gent, Glasgow, Krakow, Lublin, Lyon, Malmo, Nantes, Nottingham, Oslo, Riga, Stockholm, Torino, Warsaw, and Zaragoza.

CHAPTER 3

► BEST PRACTICES OF INTERCULTURAL DIALOGUE OF THE GREEK LOCAL AUTHORITIES

3.1 Arts and Culture

Mama Africa Art Festival



In September 2006, in the Park of Environmental Awareness “Antonis Tritsis” and under the auspices of the Municipality of Ilion, a festival was held titled «Mama Africa Art Festival» for supporting actions realised in Africa.

The festival aimed at strengthening the relationship with the African communities by getting acquainted with the rich cultural features of Africa, through music, theatrical and fine arts, architecture and gastronomy.

The main objective of the festival was to collect funds destined to help the countries of Africa and African women who were victims of trafficking in Greece. During the festival a series of activities took place, such as exhibitions of books, cartoons, photography, African cooking, markets of folklore art, traditional dances, etc.

In the long term, the festival intends to become an annual venue, providing a platform of cultural expression for the African communities, and, by its potential, to contribute substantially to the development of culture in Western Attica. Another significant aim of the festival is its international recognition and the subsequent attraction of festival tourism.

Information:
Municipality of Ilion
48-50 Kalhou Street, 13122 NEA LIOSSIA
E-mail: ilion@ilion.gr



No to Racism from the Cradle

In the autumn of 2007, the Municipality of Korydallos held for the first time a two-day festival dedicated to economic immigrants and fire victims. This initiative aimed at making it possible for Greek citizens to become better acquainted with people who came here seeking for a better future and to provide economic immigrants with the opportunity to help as much as they can those people who suffered from the merciless fires of August 2007. During these two days the Municipality's Venizelos Square resembled the multicultural city of London, where people from all over the world live and express themselves freely, creating a

colourful work of art, full of colours, smells and sounds from a planet incredibly rich in ideas and cultures.

The Square was full of stands presenting the culture, the problems and also the products from neighbouring and distant countries, with the intention to bring Greek people in better contact with other people who came to live among them. Sounds, music and dances from their homelands filled the Square, whereas movies were shown that were made by immigrants that received awards in many festivals. Also exhibitions with works of art, made by immigrants, took place, the proceeds of which were destined to the fire victims. During the entire happening many children were assisting. This was the most hopeful picture for the future one could come across, as well as the fact that many Greeks, without personal benefit or any kind of state support, have dedicated their lives to helping economic immigrants to manage to survive in Greece as comfortable as possible.

Information:
Municipality of Korydallos
231, Grigoriou Lampraki Avenue
18110 KORYDALLOS
E-mail: korydal1@otenet.gr

Theatrical Meetings

During the theatrical Festival “THEATRICAL MEETINGS” that started in the Municipality of Kalamaria in May 2008, the play “One out of ten” of Laertis



Vassileiou was presented by the actors David Maltese, Chris Rantanoff and Henkeled Fezzolari. Everyone involved was of foreign origin – from Georgia, Albania and Bulgaria – and the play was based on personal experiences concerning the difficulties they met as economic immigrants in Greece; difficulties common to all immigrants all over the world, in their attempt to adjust and integrate in the society of a foreign country which usually faces each foreign individual who lives and works in it with bias.

Information:
Municipality of Kalamaria
9, Metamorfoseos Street
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Theodorakia

“Theodorakia” is an institution launched in 2004 as an initiative of the Mayor of Chios, Markos Menis. The Mayor of Chios, the Heads of the Prefectures of Lesbos and Samos, representatives of local authorities from the Northern Aegean Sea and also Turkish representatives of local authorities, such as the Mayor of Altinolouk and Kordelio Smyrnis, fully support the cultural events of “Theodorakeia”, which take place in the coastal areas of the Aegean Sea in Greece and Turkey during summertime. The aim of the initiative is “to turn an institution into a forum for dialogue and cooperation with the neighbours on the other coast”. Mikis Theodorakis, the honoured person of these cultural events, was born in Chios, spent his early childhood in Mytilini and was exiled to Ikaria during the difficult years of the Greek civil war.



During his entire journey, especially during the last 30 years, he invested a lot of effort, took up initiatives, laid out the foundation for the development and establishment of good relations between the peoples of Greece and Turkey. In the same direction, a forum consisting of mayors and elected local councillors from both sides, is set up, aiming to establish a regular cooperation and communication.

Information:
Municipality of Chios
2, Dimokratias Street
82100 CHIOS
E-mail: dhmchios@otenet.gr

International Medieval Festival

Since 2005, the Municipality of Rhodes has hosted the Medieval Festival of Rhodians. More than 50 people from various European countries, such as France, Italy and Germany, travel to the island of Rhodes every year, where they dance and sing medieval melodies with instruments from that epoch. Among those who perform theatrical activities are also the organisers of the big Medieval Festival in France «Roi de l' Oiseaux». The Festival also provides a rich variety of cultural events, including dance, jugglers and stilt walkers, songs, street theatre, local customs, traditional arts, fine arts and workshops, horse riding, games, parades, knight sword fighting and presentations, a



painting exhibition of medieval manuscripts.

The Medieval Rose also organised a scientific international Medieval



Symposium followed the presentation, for the first time, of a Medieval Manuscript, discovered rather recently after 400 years. It is considered one of the most important records in the history of navigation and naval arts, with many drawings and mathematical and astronomical data used by the sailors of those times.



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Without Discriminating Lines



The “Action Field Kodra” is possibly the biggest festival of fine arts organised in Greece since 2000. The military camp Kodra, an emotionally and historically loaded place of 420 acres, with a central square, a small wood, an old administration building, the tolls, the Coffee-Shop, the dormitories, was constructed in the beginning of the 19th century, and the biggest military camp in the Balkan Region.

In 1994, after the withdrawal of the last remaining military units, significant findings were brought to light by a series of archaeological excavations, confirming the presence of a prehistoric settlement in the area, possibly that of Alias Thermis. The ancient findings and the initiatives taken up by the Municipality of Kalamaria “saved” Kodra from being used for new building activity. Thus, the project, which started in 2001 and was called “an alternative artistic meeting of 50 artists who worked on site and turned the military camp into an artistic workshop”, has grown over the years and turned into an international happening, thus giving a further boost to this institution in Kalamaria. More than 150 new and experienced artists, Greek and foreign, curators and intellectuals invite us to participate in the activities. One of the most important projects of Kodra is the “creative residence of artists” in Kalamaria, called *Artists-in-Residency*, which was supervised by the internationally known Italian curator Pier Luigi Tazzi in 2007. The muslim artists Merve Berkman (Turkey), Armando Lulaj (Albania), Wael Shawky (Egypt) and the Greeks Charis Pallas and Panos Famelis exhibited joint works in Thessaloniki.

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«The Train of Civilisation»



In July 2008, an innovative journey in the field of art started from Alexandroupolis train station, the vehicle being “the Train of Civilisation” and the “driver” the Prefecture of Evros. Three wagons of an old commercial train of National Railways Organisation, given to the Prefecture of Evros, were transformed into a colourful and multi-dimensional space for cultural activities, by which one can “travel” through art, tradition, history and modern artistic pieces of creativity from that distant prefecture. It is a rather ambitious European transfrontier program, in the framework of the Community Initiative INTERREG III Greece - Bulgaria, with the objective to demonstrate and promote the features of the cultural heritage of the two countries.

By using the railway line Alexandroupolis – Svilengrad (Bulgaria), the Train of Civilisation travel from town to town, with cultural and artistic activities at each station, thus creating a cultural event for each region with its rich program of events. Alexandroupolis, Feres, Tycherio, Soufli, Lavara, Didymoteicho, Orestiada, Nea Vyssa, Dikaia and Svilengrad in Bulgaria were the first stations to host it. “Our aim is to transform the train into a carrier of peace and culture to Greece, Bulgaria, Turkey, in order to unite the people, bring closer the cultures of the three countries”, said the Head of the Prefecture of Evros, Mr. Nikolaos Zambounidis, during the inauguration of the “Train of Civilisation” in Alexandroupolis.

The “Train of Civilisation” will carry to the Municipalities of Evros, and from autumn 2008, to Svilengrad in Bulgaria, a series of rich cultural events and will host in its wagons a variety of exhibitions and happenings: theatrical performances for children and adults, theatrical activities, choirs, ballet, traditional dances, contemporary music concerts, puppet shows and shadow-theatre, workshops for making puppets and karagiozis figures, painting, photography and book exhibitions and presentations of writers from the Evros region. During the summer of 2008, 220 events were held

in the Evros region, some of them took place inside the wagons, and some others in the train stations of the towns and villages where the train stopped.

Information:
Prefecture of Evros
40, Dimitriou and Karaoli Street
68100 ALEXANDROUPOLIS
Website: <http://www.nomevrou.gr/>

A dialogue of civilisations



In the Municipality of Rhodes, literature activities attract intellectuals from the Eastern Mediterranean, the Black Sea and the Baltic Sea. In 2006 the International Centre of Writers and Translators, under the auspices of the Municipality, organised a symposium titled “The need for dialogue between civilisations”, in which people of art from Greece, Israel, Lebanon, Palestine, Turkey and many other countries took part. The participants were

accommodated in the hostel of the Centre, a lively place for intercultural dialogue, which has hosted about 1.000 people.

Information:
Municipality of Rhodes
1, Eleftherias Square, 85100 RHODES
E-mail: info@rhodes.gr

Upgrading the historical area of “Barbouta”

In the last 10 years the Municipality of Veroia has taken initiatives to salvage and upgrade the historical area of “Barbouta”, where the Jews of the town lived until the time of the Holocaust, and to preserve the Jewish cemetery. “It was a small community, purely Jewish, but to my child’s eyes it seemed like an entire world. Synagogue was its centre with a small square, around which the three-storey houses were built in a

circle. That's where all our life went by. The relationships with our Christian fellow citizens became increasingly closer, the young people spoke Greek, we started to become Greeks and have a Greek national conscience. Unfortunately, the prosecution began...we were annihilated and dispersed." The memories of Joseph Strumsa from the Jewish Community of Veroia are a living testimony of a Jewish Greek citizen, who was born and lived in one of the oldest Jewish neighbourhoods in Greece.

But it is particularly important when historical memory is kept alive by the place itself, which is a reminder that the Jewish presence was not lost after the extinction of 77.000 Greek Jews during WWII. The Jewish area of Veroia, known today as "Barbouta", is the only one in Europe that preserves the entire traditional settlement of the Jewish Community, which was thriving before the war. Today about fifty houses of Macedonian architecture are preserved in the Jewish neighbourhood, built inside an enclosed, defensive construction, where natural protection is provided by the steepness of the ground and the high walls of the houses. The houses – some of which preserve Hebrew inscriptions – form a closed triangle with two entrances, being the only two openings into the neighbourhood.

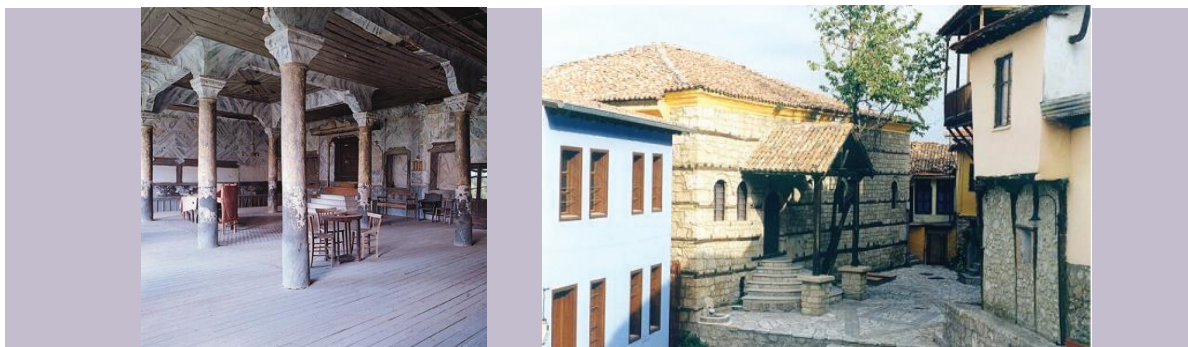


It is established as a "historical preserved area" and is one of the few remaining monuments that attract the interest not only of Jewish people from every part of the globe, but also of Christians from all over the world. Hundreds of tourists, following the steps of the Disciple Paul, come to Veroia to pay tribute to the Jewish synagogue, where – according to the Acts of the Apostles – he preached in the year 50 or 51 or 57 B.C. During that very same

period the Jewish presence was detected in Veroia in a community which was enlarged towards the end of the 15th century by the arrival of many Jews from Spain and Portugal. After the liberation, the neighbourhood had a purely Jewish population, no more than 600 inhabitants in a town of 17.000 inhabitants. In recent years, many Jews from Veroia who live permanently in Israel and others who are located in various places, mainly Thessaloniki, and Israelis of the second generation, often visit their place of birth. They look at their traditional houses, walk in the central road of the Jewish neighbourhood (Olganou Street), take a tour around the refurbished old mansions and pray at the synagogue which was rescued from total delapidation and restored in 1997 by the Municipality with the financial support of the European Union and international and Greek Jewish Organisations.

These days three refurbished mansions accommodate cultural institutions and counselling centres. Many of the houses, however, remain in ruins despite the effort

of the municipal authorities to restore the traditional settlement.



Information:
Municipality of Veroia
44, Mitropoleos Street, 59100 VEROIA
E-mail: veria@otenet.gr

Food for Good



The Food Festival “Food for Good” is organised every summer at the municipal beach Aretsous by groups and organisations of foreign and ethnic communities in Thessaloniki, and members of the Foreigners Club of Women of various nationalities of Thessaloniki, under the auspices of the Municipality of Kalamaria. The traditional delicacies from all over the world are combined with a folklore program, including music, dances and songs by members of the

groups that participate in the organisation of the event, the proceeds of which are destined to the purposes of the Foundation Agios Panteleimon and the Psychological Centre of Northern Greece.

Information:
Municipality of Kalamaria
9, Metamorfoseos Street, 55132 KALAMARIA
E-mail: priroforiki@kalamaria.gr

Days of Music



“Days of Music” is a thematic music festival, held at historical locations of the Medieval Town of Rhodes, which every autumn brings together prominent groups and artists from Greece and the international music scene. The festival, organised by the Cultural Organisation of the Municipality of Rhodes since 2000, has many loyal friends and the Greek and International Press have published enthusiastic reports (New York Times, Figaro, Berliner Zeitung etc.).

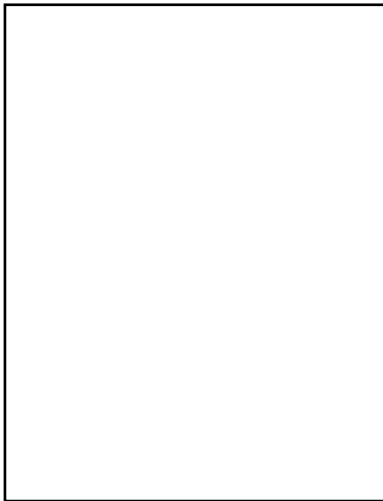
In these eight years, Days of Music is internationally established as one of the most important artistic events in the Mediterranean. The original productions of the Days of Music have travelled to many places (Prague, Toledo, Venice, Lyon, Athens’ Megaro Moussikis and Thessaloniki), were shown on television, broadcasted by radio (RAI III, Radio France), recorded and published (Phormigx, Bmg, Naxos). The city of

Rhodes, with its impressive sites and its long musical tradition, is an ideal location for hosting concerts, aimed at a demanding audience, that comes from all over the world. The overall organisation of the events and the projection of the Days of Music Festival respond perfectly to the modern perception, which requires civilisation weaving with a high level quality of living for the inhabitants of the region, the fertile exchange of views and the attempt to attract a first class tourism.

Information:
Municipality of Rhodes
1, Eleftherias Square, 85100 RHODES
E-mail: info@rhodes.gr

3.2 Youth

Youth and Intercultural Sports



The Organisation for Youth and Sports (O.Y.S.), founded in 1937, operates in the Municipality of Athens in order to satisfy the essential needs of the town's residents, related with health, vigour, well-being, leisure time, creative occupation, gender equality, protection of human rights, social integration and education of groups with specific cultural characteristics (immigrants, muslims, refugees, expatriates, emigrants, gypsies). The constitutional objective of O.Y.S. is to provide services to the most sensitive and demanding part of our society, the young and the children. In this framework, O.Y.S. serves immigrants and also other sensitive social groups by organising events and co-organised happenings. More specifically, 7 co-

organised events took place during 2005, 21 during 2006, and 23 during the 2007. For this purpose, O.Y.S. has cooperated with the followings organisations and groups:

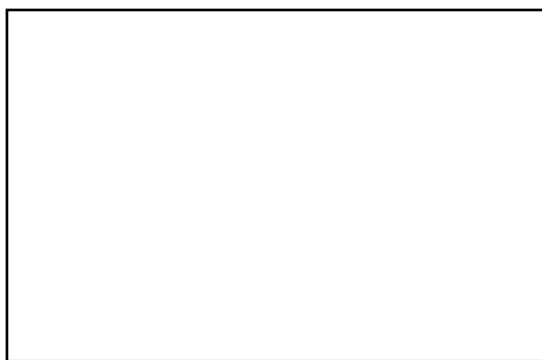
- KETHEA
- STROFI
- ARGO
- Union for Adapted Sports "PIONEERS"
- Sunday School for Immigrants
- Open Community Diavassis
- "Aetoi" of Athens
- Youth Against Racism
- Ethiopian Community
- National Sports Federation for Disabled Persons
- Union of Parents and Guardians and Friends of Persons with Special Needs "Ergastiri"
- Union "Gefyra- Cultural Centre for the People of Anatolia"

- Northern Ipiros Confederation of Greece
- Union "Youth for Change and Understanding, YCU"
- Community of Bangladesh
- Greek Union for Adapted Sports and Cultural Activities
- Sports Federation for Deaf People
- Federation of Unions of Greek Basketball Players with a Wheel-chair
- Sports Group for Deaf People
- Greek Red Cross, Multidimensional Centre for Refugees
- Panathenian Committee for International Dimunition and Peace
- Home for Special Professional Education
- Greek Council for Refugees
- Centre for Professional Settlement of Persons with Special Needs
- Union of expatriates from Syria
- Special Olympics Hellas
- Cultural Union of Greek Muslims of Thrace, Residents of South Greece
- Polish Embassy

In the training programs of O.Y.S., taking place in its 14 training-halls, the percentage of foreigners participating reaches 5%, and in the swimming pools the percentage of foreigners amounts to 1,3% of the total of athletes on a monthly basis. There is also a percentage of 10% free training for people from sensitive social groups and immigrants. O.Y.S. has also co-organised a swimming event in cooperation with the Union of Adapted Sports "Pioneers" (30 May 2007). Lastly, since 2006 O.Y.S. co-organises an event with e-filathlos in the framework of the organisation Football Against Racism in Europe "FARE", which takes place in all the European countries under the auspices of UEFA.

Information:
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63, Athinas Street, Kotzia Square
10552 ATHENS
E-mail: mayor@cityofathens.gr

The cultural heritage of contemporary Europeans- Our Common Cultural Future



In the framework of the European Program Youth, the Municipality of Amaroussion hosted during the summer of 2005 (1/7/2005 – 11/9/2005) young people (aged 15-25) from 7 European towns, who exchanged views with the intention to understand their cultural heritage and their common cultural future in Greater Europe. Among other things, the methods of work were presentations, workshops,

cultural activities, on-site visits and open forum discussions. Apart from the Municipality of Amaroussion, the following Municipalities took part: Klaipeda (Lithuania), Leipzig (Germany), Limassol (Cyprus), Ploiesti (Romania), Prague (Czech Republic), Tatu (Estonia), and Torino (Italy).

Information:
Municipality of Amaroussion
9, Vass. Sofias and Dim. Moschas Street
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E-mail: mayor@maroussi2004.gr

Cosmopolis

A colourful meeting of young people from various countries takes place at the International Festival Cosmopolis, which is organised by the Municipal Development Venture of the Municipality of Kavala in which six countries have



taken part since 2000.

It is a multi-thematic festival, embraced by all the inhabitants of Eastern Macedonia and Thrace. Through the thematic units of music, dance, taste, cinema, fine arts, theatre, non- governmental organisations, a street bazaar and the presentation of multiple dimensions of the civilisation of the participating countries, "Cosmopolis" aims to marry knowledge and entertainment, offer valuable experiences and opportunities for acquaintance between civilisations, and create ambassadors of the Greek hospitality and the Greek civilisation all over the world. The visitors of the Festival come into contact with music and colours from Armenia, Russia, Israel, China, New Zealand, Slovakia, Chile and Greece. Apart from the musical and cultural activities, particularly interesting are also the stands set-up by the countries, forming a *multi-culti* street bazaar with artifacts of traditional art made by traditional methods, drinks, spices, small objects and memorabilia.

Information:
Municipality of Kavala
10, Kyprou Street , 62100 KAVALA
E-mail: dkav-mayor@tedkkavalas.gr

Scuolaxenia



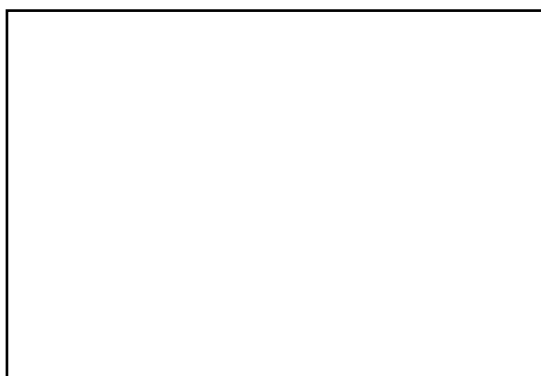
In 2004, through the Program "Scuolaxenia", the Municipality of Amaroussion established a cooperation between twenty two (22) European cities both at school level (Scuolaxenia) and at local administration level (urban network) on subjects of culture, economy, education, etc.

The program's idea started by an initiative taken by the Municipality of Amaroussion during the summer of 2004 on the occasion of the Olympic Games, to organise and realise an ambitious program by inviting young people from European schools to visit the town and to experience the Spirit of the Olympic Games first hand. In this framework, 750 students from 22 towns were accomodated in Amaroussion during the Olympic Games. For the realisation of this idea, the Municipality had the innovative idea to "open" and transform the schools of the town into reliable units for accomodation, which provided the best hosting conditions for the participants.

Information:
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3.3 Provision of Social Services

Migration Council

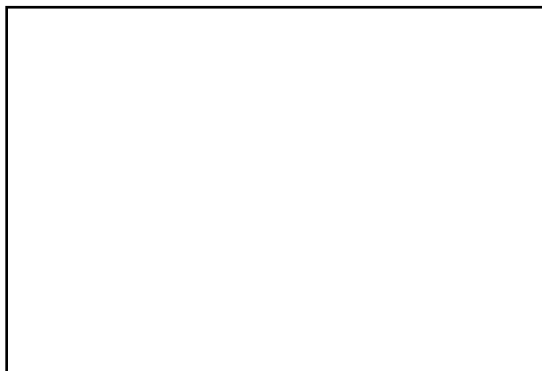


Recently (February 2008), a Migration Council was set up in the Municipality of Piraeus, which will be concerned mainly with the intense problems faced by economic immigrants in the first harbour of the country. Its objective is to implement programs for social cohesion, harmonious co-existence, and smooth integration of the immigrants living in the town. The Municipality of Piraeus, through this council, specifically intends to take up initiatives

to approach immigrants individually and also through non-governmental organisations, groups and unions that represent them, so as to listen to their problems and put forward policies in the right direction. Furthermore, the council will have the responsibility to follow up and take part in programs and decisions of the European Union and other international organisations, to carry out a systematic study and research on issues resulting from the presence of immigrants and also to contribute to the prevention of ghetto and other such phenomena and nationalist conflicts between locals and immigrants and between migrant groups themselves. Lastly, the council, consisted of nine municipal councillors and four representatives of the largest migrant organisations of the Municipality, will be able to formulate local programs in order to implement a reciprocal approach between immigrants and the society that receives them and also to support multi-cultural activities and events, such as information campaigns and happenings aiming to inform the local citizens about the social and financial contribution of immigrants.

Information:
Municipality of Piraeus
Korai Square and 1, Dragatsi Street , 18510 PIRAEUS
E-mail: Mayor@pireasnet.gr

Centre for Services to Foreigners



The Municipality of Athens, coping with a very large number of foreigners visiting its service facilities²⁷, has adopted the principle of “one place – multiple services” (*one-stop-shop*), and the first “Centre for Services to Foreigners” in Greece has been in operation since December 2004 which intends to centralise, not only the services for administrative procedures concerning residence issues for citizens of third countries, but also the services

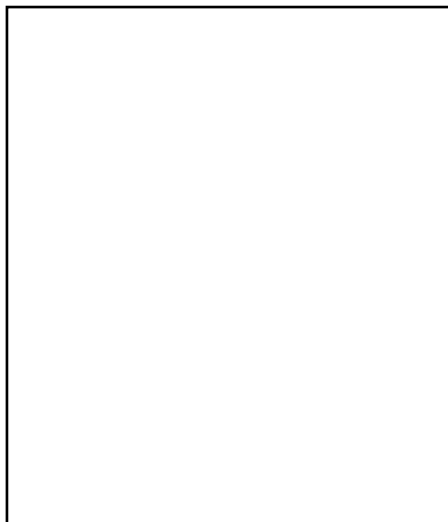
aiming to develop targetted actions in the sector of social integration. In December 2005, the Municipality of Athens set up a special Foreigners’ Directorate, which includes a Department for Administrative Services to Foreigners, a Department for Social Welfare for Foreigners and a Secretariat and Archives Department. This Foreigners’ Directorate, which up to now handles approximately 100.000 – 120.000 applications for staying permits or renewal of staying permits yearly, has employed more than 80 people (including part-time personnel), and is sufficiently provided with electronic equipment and experts.

Information:
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63 Athinas Street, Kotzia Square , 10552 ATHENS
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A New Beginning

The Welfare Organisation of the Municipality of Amaroussion implemented in 2003-2004 the program “A New Beginning” in cooperation with the Greek Council for Refugees, which offered Accompanying Supportive Services to refugees and immigrants. The program “A New Beginning” is part of Measure 2.1: Providing Accompanying Supportive Services of the Operational Program “Occupation & Vocational Training”, of the B’ Community Support Framework 2001-2006, with 25% funding by the Ministry of Employment and Social Insurances and 75% by the European

²⁷ It is estimated that about 20% of the population living in the Municipality of Athens are foreigners.



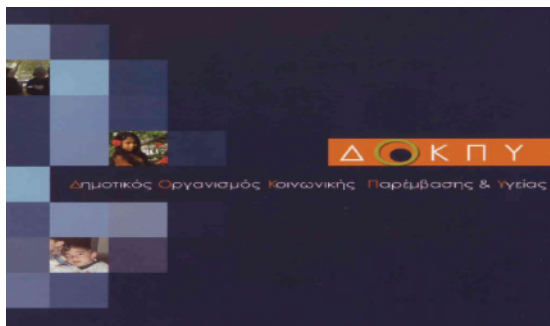
Social Fund. This program aims to contribute to social and employment integration of refugees and immigrants. The basic aims for the participants were to learn Greek language or some vocation, which would allow them to find a job or to hold their existing job, to get informed about the relations between employers and employees in Greece and to get acquainted with the way the insurance institutions work. 260 beneficiaries received legal support and professional counselling. As a result, 139 of them found a job (permanent, temporary, in the framework of the operational program or subsidised), and about 90 of them took lessons in Greek language. In the framework of this program, a series of

conferences and work groups and also happenings of an anti-racist and informative character were organised, and a series of informative leaflets, "Newsletters" and posters were published. Furthermore, a Guide on Intercultural Education was compiled and published in order to support the work of teachers and educational institutions that deal with foreign students. It also included translated texts in seven languages in support for foreign students and their parents, in which the basic issues and ways of dealing with them were laid out. Copies of the guide were distributed to the Directorates of Education of the First and Second Degree, schools, institutions and organisations and groups of teachers.

Information:
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9 Vass. Sofias Street & Dim. Moscha
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Municipal Organisation of Social Intervention and Health: Structures of Social Solidarity

The Municipal Organisation of Social Intervention and Health (MOSIH) of the Municipality of New Ionia of Magnesia was founded in 1995 as a municipal enterprise. Being a non-profit organisation, MOSIH aims to create support welfare structures in the area of the Municipality and promote health of the first degree in the town. The aim of MOSIH is not to substitute the activities of the state authorities or the obligations



of other institutions in welfare and health, but to encourage and promote the setting up of the social welfare network of the first degree in the town.

The history of Nea Ionia is directly related with the destruction in Minor Asia, the burning of Smyrni and the violent uprooting of Minor Asia in August 1922. The name “Nea Ionia” was given in memory of the lost

homeland in Minor Asia, the Greek Ionia. When it was still a neighbourhood of Volos, it was called “Refugee neighbourhood” or just “Neighbourhood”. The final name “Nea Ionia” was given to the area in 1947 when it was turned into a Municipality. After the arrival of refugees the town grew rapidly. The refugee origin of the population played an important role in the development of the social, financial and cultural aspects of the area. In contrast to the Municipality of Volos, the neighbourhood in Nea Ionia still plays an important role in the daily life of the citizens. This is mainly due to the cultural groups of refugees that gather in hundreds with common origin and their main concern is to preserve their cultural heritage and identity, to sustain their tradition and their social cohesion.

Thus, the population to whom MOSIH addresses is obviously all the residents of the Municipality that seek counselling support, but mainly those that belong to special categories, who, due to their “origin, language, cultural identity or financial situation”, live on the social margin. Such groups can be, among others, gypsies, homeless, expatriate emigrants, immigrants, etc. In particular, the gypsies, characterised as “merchants” and without the financial capability to rent inside the town of Volos, rented old houses- rooms of the blocks of buildings of the “Refugees Neighbourhood” and a large number of them built houses in the area of the dry river Xeria, were registered as citizens of the Municipality of Nea Ionia and in this way increased its population. Within the administrative borders of the



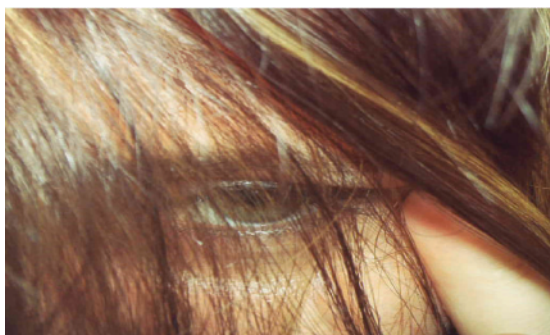
Municipality of Nea Ionia, and specifically in the areas “Aliveri” and “Evangelistria”, a number of gypsies live and face intense problems with their education, social



integration and generally their survival.

The reasons for these problems are multiple. There are communities of gypsies whose children, because of social and financial problems, are performing poorly at school, and have to work to contribute to the income of their family. About 85% of the gypsies are almost exclusively self-employed and merchants and those few who are employed are active in agriculture as seasonal workers. The gypsies are usually travelling merchants, and the traditional arts of their race are hardly practiced, although many know them well. It is mainly the gypsies, living in the old refugee houses of the Evangelistria area, who practice the roving professions, especially in the common market places of the area. A very important feature is the lack of access to social provisions and information about their rights, often because of a lack in education, which then results in an inadequacy to seize up the opportunities that might enhance their standard of living.

Thus, the activities of MOSIH for vulnerable groups are split into two directions: Integrated interventions in the settlement of the gypsies in Aliveri (Gypsies’ Office) and accompanying supportive services in the area of employment. Concerning the



Gypsies’ Office, MOSIH launched their actions for supporting the gypsies in Aliveri in 1999, aiming to provide residents with information, to assist them with services and to provide vaccination for children. Soon, it became clear that the space provided by the 10th Junior School was too small for their needs. Assisted by the Municipality of Nea Ionia, the activities

of MOSIH were moved to a settlement with 6 prefab houses offered by the State. The health services of the Office started in 1999 when suspicions about hepatitis symptoms at the junior school revealed that the majority of the children in Aliveri had no access to vaccinations. Today, the Office has extended to other activities in the area of preventative medicine. Lastly, the social service of the Office is working in two of the six prefab houses on a daily basis and apart from social supportive services, also coordinates other activities (medical, educational and cultural/sports). Until the beginning of the 90's, several expatriates came from the former USSR to the region of Nea Ionia as well. There are about 300 expatriates living in the territory of Nea Ionia. The majority of them live in the area "Evangelistria". The educational level of the expatriates is generally higher than the average level of the whole population, but their difficulty is to have their diplomas acknowledged as being equal to the diplomas given by the Greek Universities. The expatriates are offered all kinds of information in various issues concerning their interests, such as obtaining Greek citizenship, free medical and pharmaceutical care, purchase of land to build a house, obtaining a building permit, tax declarations, translations.

Information:
Municipal Organisation
of Social Intervention & Health
of the Municipality of Nea Ionia of Magnesia
E-mail: info@dokpy.gr

Office for Immigrants



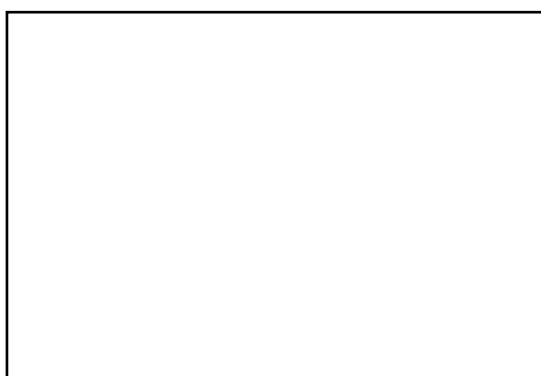
The main objective of the immigrants' office of the Municipality of Patras is to improve the living conditions and social integration of the refugees and gradually solve the problems with the competent authorities, institutions and organisations regarding their rights by means of all the ways provided by the democratic status of the Greek state. The Office specifically provides:

- (a) Counselling in general issues.
- (b) Counselling in education.

- (c) Recording, evaluation, prioritization and demonstration of the existing problems.
- (d) Suggestions for solving the day-to-day problems.
- (e) Information and awareness raising activities for the public about taking measures to ensure equal treatment of the refugees in all sectors and their permanent residency in Greece.
- (f) Fighting off exploitation of refugees and providing support when they become victims of racist assaults.
- (g) Cooperation with various social institutions, services and social organisations for the improvement of the general conditions of refugees.
- (h) Support for the refugees in order to maintain and express their cultural identity.
- (i) Support for the activities and initiatives aiming to improve the situation of the stakeholders.

Information:
Municipality of Patras
108 Maizonos Street
26221 PATRAS
E-mail: mayor@patras.gr

Development Partnership for Equality And Social Cohesion



The objective of the specific action titled “Development Partnership for Equality and Social Cohesion”, which belonged to the Community Initiative EQUAL and funded by the Ministry of Employment and Social Welfare, was the comprehensive and multi-dimensional intervention of the Centre for Employment and Entrepreneurship (CEE) of the Municipality of Athens in order to deal with the phenomena of xenophobia and

racism, and create the conditions for the development of a multicultural Greek society. Specifically, the concrete aims of this project were the following ones: the development of structures for the reception, information and support of immigrants and refugees; the upgrading of their skills, so as to facilitate their employment and social integration; and awareness raising actions. The

beneficiaries were immigrants and refugees. CEE specifically implemented the following projects:

- The setting up and functioning of an office for the reception of immigrants and refugees. The beneficiaries received information concerning their social and employment rights, the procedure of the issue of work and staying permits, opportunities for employment and self-employment, health issues, vocational programs, training programs and women's issues. In the framework of the same program the counsellors also provided psycho-social support. The mission of the Office is the strengthening of the immigrants and their smooth integration.
- Initiatives to raise awareness of the officers of the local government. CEE organised intercultural seminars for administrative officers who serve immigrants and refugees. During November 2003 four seminars were organised, and these were attended by officers from the Municipality of Athens and also from the Municipalities of Piraeus, Kallithea, Tavros, Ano Liossia and Nea Ionia. The second series of seminars, which were held in December 2004, in cooperation with the International Migration Organisation, concerned employees of the Centre for Service to Foreigners of the Municipality of Athens. The total number of beneficiaries reached 119.

Information:
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Memorandum of Cooperation for Social Support

In December 2007, the Municipality of Athens and the office of the UN Refugee Agency in Greece signed a Memorandum of Cooperation, concerning the provision of social services and social support to

refugees and asylum seekers who live in the Municipality. According to the Memorandum of Cooperation, the Municipality of Athens takes up the setting up of a special service of social support for refugees and asylum seekers. This special service will provide, among other things, information, updating and counselling support in the fields of finding jobs, housing or directing people to the competent services of the Municipality of Athens for the covering of their basic daily needs, mainly food and clothing.

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3.4 Peoples' meetings

International Summer Schools of the Tamieion Thrakis: Here the Peoples of the World Meet



The “Tamieion Thrakis”, a non-profit organisation founded in 1994, aims to project Northern Greece as a bridge of cultural and financial mixing of the European Union and the Balkan region and its wider region, in cooperation with the United Prefectural Administration of Drama- Kavala-Xanthi, the Prefectural Administration of Evros, the Municipalities of Avdira and Kastelorizo. It has organised, since 1996, activities in the historical area of ancient Avdira and, recently in Kastelorizo, set up International Summer Schools. More than two thousand young people, expatriates and foreigners (school and university students, scientists), Christian and Muslim, coming from the countries of the Balkan, Pontos, Middle-Eastern regions (Albania, FYROM, Bulgaria, Romania, Siberia, South Russia, Latvia, Moldova, Georgia, Germany, Gagauzia, Bosnia-Herzegovina, Palestine, Jordan, Egypt) were accommodated and received



systematic teachings of the Greek language and other forms of the Greek culture.

Language in these summer schools is taught as a carrier of concepts and experience and not only as a carrier of static and objective concepts of a closed nature. Because of this, the Greek language is taught through songs, dance, theatre, etymology, fine arts, celebrations, philosophy.

In 2005, the first Summer School was officially opened in Kastelorizo, where 70 foreign scientists and university students were accommodated, coming from Moldova, Romania, Holland, Germany, Bulgaria, FYROM, Jordan, Egypt and Australia. Afterwards, on the opposite coast, the Major of the Turkish town and other representatives of the local Turkish society, in coordination with the local authorities of Kastelorizo, offered students of the School of the Tamieion Thrakis the opportunity to present ancient tragedy (Antigone, Vakhes) and dances, and to sing Greek songs. On their part, Turkish artists presented their work in the fully crowded ancient theatre of Kass (Antifellos). The Turkish spectators and the local authorities were deeply moved by the whole happening and expressed their vivid wish to organise a similar school for Greek language and civilisation in Turkey.

Information:

Mr. George Pavlou

Professor of the Demokritos University of Thrace

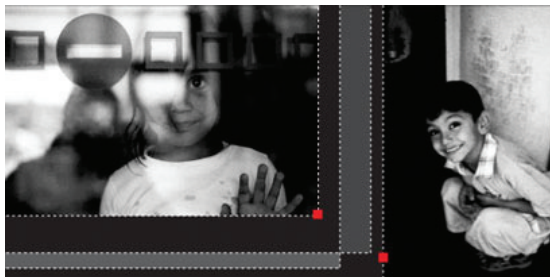
34, Sophocleous Street, 67100 Xanthi, Tel & Fax: 25410 62622

3, Papadopoulou Street, 55236 Panorama, Tel & Fax: 2310 345950

100, Adrianou Street, 10556 Plaka, Tel & Fax: 210 3390520

We are all Immigrants

In the Cultural Centre “Melina Merkouri”, the Municipality of Athens hosted a photography exhibition titled “We are all Immigrants” in December 2007. Foreign



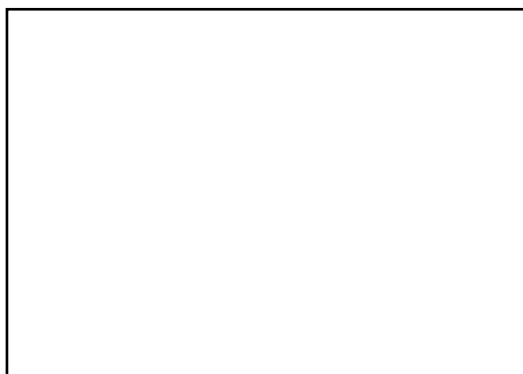
students of the School of Fine Arts of Thessaloniki and awarded migrant artists had the opportunity to present their work. The exhibition was supported by the Development Partnership “Xenios Zeus” in the framework of the project “The dimensions of xenophobia and the promotion of multicultural models”,

which is part of measure 1.2 of the Community Initiative Equal and financed by 75% by the E.S.F. and by 25% by the Ministry of Employment.

Three months earlier (September 2007) the same centre hosted a photography exhibition titled “Young Gypsies photographers”, presenting the interior of Gypsies’ houses on the occasion of the celebration of the European days of Global Heritage.

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Municipality of Athens
63, Athinas Street, Kotzia Square , 10552 ATHENS
E-mail: mayor@cityofathens.gr

Celebration of Ethnic Communities and Cultures



The Celebration of Ethnic Communities and Cultures has been organised by the Municipality of Lamia since 2003. Representatives from 18 countries (France, India, Afghanistan, Irak, Senegal, Morocco, Germany, Romania, Poland, Bulgaria, Albania, Nigeria, England, Spain, Russia, Palestine, Moldova, Czech Republic) present their culture through the stands they set up. Visitors have the chance to experience features of daily life of the participating countries first hand.

Young visitors have also the opportunity to enjoy the “Children’s Weekend” with puppet shows, clowns, fairy-tales, jugglers and stilt walkers. During the celebration, there is a presentation of African drums and also painting and photography exhibitions and

video art. Visitors who come to the stands of non-Governmental Organisations and other institutions have the chance to join conversations concerning their activities. At the celebration of ethnic communities, there are representatives of the Medicine du Monde, Amnesty International, the Red Cross, the Greek Girl Scouts, the Group "ISON" and institutions, such as Europe Direct. In 2007, the event was coorganised by the Group "ISON" and the United Nations Refugee Information Centre (UNRIC) under the auspices of the Ministry of Culture, the General Secretariat of New Generation and the Municipality of Lamia.

Information:
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3.5 Sports

Organisation of African Football Tournament



From the 21st of July to the 19th of August 2007, an innovative football tournament was organised in the municipal stadium of the Municipality of Ilion with the participation of Immigrants living in Greece from 10 African countries (Cameroon, Senegal, Republic of Congo, Sudan, Guinea, Nigeria, Ivory Coast, Sierra Leone, Burkina Fasso, Tanzania).

Information:
Municipality of Ilion
48-50, Kalhou Street, 13122 NEA LIOSSIA
E-mail: ilion@ilion.gr

Immigrants' Coexistence Cup

The Organisation of Youth and Sports (O.Y.S.) of the Municipality of Athens organises every year the immigrants' coexistence cup which was initiated by the



Union of African Communities of Greece and supported by the organisation “Alliance against poverty”. The teams that participate in this tournament come from the local Communities representing Albania, Bulgaria, Cameroon, Nigeria, Guinea, Tanzania, Ghana, Senegal, Republic of Congo, Burkina Fasso, Pakistan, Egypt, Sudan, Greece, Ethiopia, and Ivory Coast.

The objective of the tournament, which is organised in the framework of supporting initiatives for the elimination of racism and racial discrimination against immigrants, is to lift the social exclusion of immigrants by the local societies and strengthen the relationship between them.

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3.6 Employment

Structures of Social Intervention



The Municipality of Drama, with its *Integrated Plan of Intervention for the elimination of Social Exclusion and Unemployment* of the Regional Operational Program of Eastern Macedonia and Thrace, aims to improve employment in sectors or regions with intense social and financial problems for specific groups of people (expatriates, economic immigrants) who face problems of social exclusion at local level. The actions of the program are as follows:



(a) Counselling: This includes activities and measures contributing to the awareness raising and mobilisation of the social network, the information and encouragement of individuals to the direction of social and employment integration (i.e. networking of the unemployed, awareness raising of enterprises, standard agreements with employers, training structures and beneficiaries).

(b) Skill training: upgrading of the qualifications and skills of the experienced workers in building and technical crafts for gypsies, training in making traditional hand-made products for gypsies, upgrading of qualifications and skills in agriculture and green-house cultivation for gypsies.

(c) Employment: absorbing 30 beneficiaries in full-time jobs in enterprises and institutions, offering new places of self-employment in establishing businesses of social economy and small cooperations, obtaining work experience (Stage).

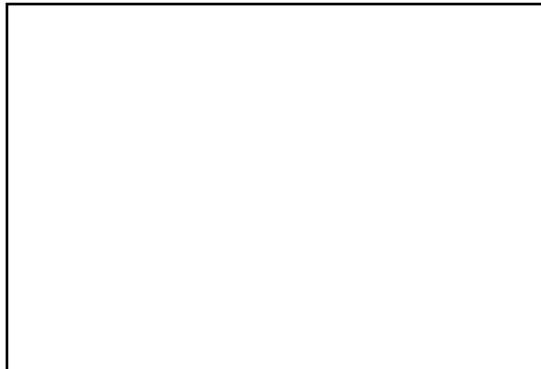
(d) Accompanying supportive services: Counselling and psycho-social support for 150 beneficiaries from all targeted groups (support for social integration, facilitating the access to public services, the solving of differences in the working places), and

(e) Medical and Social Centre for Gypsies of the municipal districts of Philippi, Spartakos and Abelokipi: Its basic objective is to project new perception about health, safety, prevention and family planning.

Information:
Municipality of Drama
Eleftherias Square, 66100 DRAMA
E-mail: dimosdramas@freemail.gr

Intercultural Centre for Artistic Occupation

Since 2002, the Centre for Artistic and Educational Training “Schedia” implements a social intervention program in Elefsina, in order to promote the respect for diversity and protect children’s rights. The program is co-financed by the Bernard van Leer Foundation and the Municipality of Elefsina. The first stage of the program (2002-2005) concerned the support and encouragement of earthquake stricken Turkish speaking Greek families of Elefsina, and at the same time, the raising awareness of



educational and social bodies of those issues concerning respect for diversity. The program objectives were implemented through the organisation of artistic activities that used to take place in an atmosphere of acceptance and respect for others, which constitutes the basic approach of "Schedia" regarding the fighting against discrimination and prejudice. In cooperation with the Municipality, a series of experiential seminars were

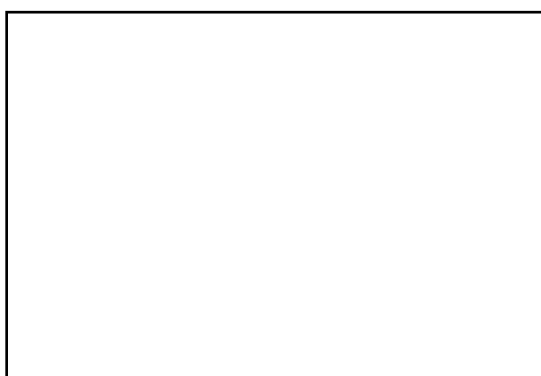
also organised, addressed to the educators of the region and concerned the respect for diversity through art. Several artistic workshops were organised for children and their mothers, who worked on various techniques related with fabric (sewing, patchwork, painting), at first in the Labor Centre of Elefsina and later in the Cultural Centre. The result of this three-year cooperation was, among other things, the establishment of a Centre for Artistic Activity of the Municipality of Elefsina which started to operate in October 2005, with the constitutional aim to protect children's rights. The Centre operates in a new building in the Amusing Park of Alonia and offers children and adults of different national (Greek, Albanian, Polish etc.), cultural (Turkish speaking Greeks) or socio-economic origin, the opportunity to:

- make use of their free time creatively;
- meet peers and build friendships;
- freely express themselves through artistic activities;
- contribute to the cultural development and maintenance of the social network of the city.

The Centre's program includes workshops for various artistic activities (theatre, music, visual, cinema) for children and adults (parents, educators, students, etc.). The activities are always conducted in an atmosphere of freedom of expression and acceptance of personal interests and abilities of each one, supporting at the same time the respect for "others" and promoting cooperation. In many cases, workshops have a common thematic axis with the aim to lead to a team cultural event based on the equal involvement of children, parents, animators and trainees of seminars. Such cultural events highlight the Centre's presence and ideology to the citizens of Elefsina. The Centre's aim is to become a centre for the networking and cooperation of social and cultural agencies of Elefsina as well as of other Municipalities in Greece.

Information:
Municipality of Elefsina
Dimitros & Chatzidaki Street
19200 ELEFSINA
E-mail: elefsina@dotenet.gr

A Cluster of Entrepreneurship for Young Immigrants



In the framework of “OXYGEN” program of the Initiative of Innovative Internal Development in the Fifth Municipal Department of the Municipality of Athens, a series of actions are planned that aim to strengthen entrepreneurship and become a model centre of innovative production by creating new forms of services at local level. For this purpose, a business cluster will be placed in the facilities of the Wool-producing factory.

The specific proposal is to geographically concentrate a variety of businesses and commercial and educational activities so as to promote culture and use new technologies. Amid groups of young entrepreneurs of the area, there are also young migrant entrepreneurs who are active in the area of Culture. Simultaneously, the Municipality of Athens, through its Centre of Vocational Training (C.V.T.), has implemented a project of integrated intervention titled “Service to restaurants” for 20 expatriates during the last 5 years. This project included the combination of two types of activities: first, vocational activities, consisting of integrated services for initial training (Greek language), professional training (service to restaurants), practise in enterprises with a similar activity, promotion for employment; and second, Activities of Accompanying Counselling Services.

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3.7 Solidarity

Dancing with Solidarity



On 28, 29 and 30 September 2007 the Municipality of Amaroussion, in cooperation with the Hellenic Centre for the Promotion of Volunteering, anthropos.gr, organised a multicultural festival in order to raise awareness of the local society of Amaroussion, and also the wider Greek society (active citizens, enterprises, local government, politicians and artists), all of whom were the main beneficiaries of these cultural activities, over issues that concern the culturally characteristics of the socially vulnerable groups (immigrants, refugees and those that seek asylum).

“Get to know the culture of people, exchange experiences, music and rhythms with them, try new tastes and get informed” was written on

the invitation, which mentioned that every evening there would be musical performances, games, photography exhibitions, movies and also taste delights until midnight. “You can travel to other places without having to move from your own town. To make friends without being afraid of the imaginary enemies. To ask the name of the “strange” neighbour. To learn how you say good morning in Lebanese. To try a recipe from Sri-Lanka” is mentioned among other things in the note of Nikos Pitsoulis, the president of the Hellenic Centre for the Promotion of Volunteering.

The activities of the festival included:

- Exhibition of tasty delicacies from the participants’ places of origin.
- A tasting journey through the gastronomical tradition of Romania, Poland, Argentina, Bulgaria, Egypt, Kenya, Turkey, ancient Assyria, Pakistan, Afghanistan and India.
- Information- Workshops- Games
- Amnesty International (www.amnesty.org.gr) informed the public about its actions on the issue of immigrants, refugees and trafficking. It also organised the workshop “Myth and Reality”, a forum for the exchange of views and an opportunity for a wide dialogue which took



place during the last day of the event.

- Praksis (www.praksis.gr) organised the theatrical game “Critical mass” and the intercultural activity “Library” and informed the public about its activities, which aim to raise awareness of and mobilise the endangered peoples, improve their living conditions and promote public health.
- Alliance against Poverty (www.stoppoverty.gr) organised an information activity about the aims and the actions of the world campaign for the elimination of poverty and inequality.
- KETHEA – Mosaic informed the public about its actions, which aim to support immigrants, refugees and expatriates and organised an interactive workshop, during which immigrants spoke about their experiences and shared their views on life, the homeland and love.
- Fair Trade (www.fairtrade.gr) informed the public about its actions about just and welfare commerce, which aims to promote social justice.
- Klimaka (www.klimaka.org.gr) presented its actions in the sectors of psychological health and social exclusion, and also organised an exhibition of tasty delights made by the tenants of its refuge, and an interactive workshop about the issue of trafficking.
- Arsis (www.arsis.gr) provided information about illegal trafficking of underaged children and child employment and organised a workshop with jugglers and graffiti for children.
- The Group of Foreign Refugees informed the public about the situation of refugees in Greece.
- The Union of African Women (africanwomen@yahoo.com) informed the public about its actions related with its campaign “No to racism from the cradle” and about the difficult working conditions that women from Africa have to face in Greece.
- “Desks on the Back Row”, an initiative for education without

discrimination, organised information campaign about their actions and also a theatrical game.

- Also Ash in Art (www.ashinart.gr) organised workshops with collage and graffiti and Batuca organised a workshop for learning to play percussion instruments.

Photographical Exhibitions by:

- ✓ The Hellenic Centre for the Promotion of Volunteering «anthropos.gr»: «Through the eyes of Greek Volunteers». The aim of the exhibition was to raise awareness of the public concerning the work contributed by Greek non-governmental organisations in the area of humanist and development activities.
- ✓ KETHEA- Mosaic: «Many homelands in the same town». The aim of the exhibition was the social integration of the people who came from another homeland and made Greece their current homeland, having brought the richness of their diversity to the neighbourhoods of the town.
- ✓ The Photography group Ash in Art: «Strangers in the same town», a theme inspired by the communities of immigrants.

Videos with:

- ✓ Short Digital stories produced in the framework of the Program “Network for the promotion of multicultural Media”, made by groups of immigrants and young people (<http://www.digi-tales.org>)
- ✓ Pictures from the life of immigrants in Athens by the Romanian- Hellenic Cultural Group “Armonia”.
- ✓ Organisation of Human Rights and a presentation of the cultural characteristics of the people of Argentina by the Cultural and Social Group of Argentinians in Greece (www.argentinos.gr).
- ✓ Migrating communities by the Photographical Group of Ash in Art.

Information:
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15124 MAROUSSI
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3.8 Education

Centre of Intercultural Communication and Logos



In June 2007, the Municipality of Evosmos took an important step for the smooth integration of foreigners and expatriates into the Greek society by establishing the Centre of Intercultural Communication and Logos (CICL). CICL is the first Center for Intercultural Communication and Logos in Greece, with the mission of promoting intercultural communication and cooperation on common action open dialogue between Greeks and immigrants.

CICL presents a challenge for Greek society to move from an egocentric society to a socio-centric society, put emphasis on the importance of European citizenship and identity and common belonging, no matter what the origins are and aspires to move from intercultural dialogue to intercultural cooperation based on equality of people and citizenship.

In particular, one of the aims of the Centre is to form groups of foreigners who can be taught the Greek language (ages 6-18 years old), their mother tongue (ages 7-30 years old), and the Greek way of life. The Centre also intends to offer further education to teachers, expatriates and foreigners on issues that relate with the intercultural communicative approach. CICL is a new service, an action complimentary to existing social procedures realised under the auspices of the Municipality of Evosmos and in cooperation with the Municipal Enterprise for Culture of the Evosmos Odeon.

CICL specifically aims to implement the European year of Intercultural Dialogue 2008 and the establishment of the first agency in the town of Thessaloniki through the following activities:

- Organising groups to get acquainted with the Greek language (as a second or foreign language for foreigners who already reside in Greece).
- Organising groups to get acquainted with their mother tongue (Russian, Albanian, Georgian, Ukrainian).
- Acquaintance of the above migrant population groups with the locals.



- Further education for teachers working at all levels of Education, expatriates and foreigners over issues of multicultural and intercultural communicative approach.
- Producing software about the Greek culture and its intercultural relations.
- Acquaintance of foreign students with Greeks.
- Exchanges for the organisation of intercultural and cultural events by representatives from various countries in Thessaloniki, and from Greece in the various cooperating countries so as to show the common cultural elements and promote intercultural communication.
- Promoting cultural and intercultural theory to facilitate the communication between nations and the research over their cultural centre.
- Promoting cultural research in all forms of art.
- Producing teaching material against racism and xenophobia, in favor of peaceful coexistence and ecological sensitivity.
- Organising conferences and seminars related with the aims of CIGL.
- Making agreements for cooperation between CIGL and similar institutions in Greece and abroad.
- Further education to expatriates, economic refugees and foreigners provided by cultural institutions.
- Extending the network of cooperation with institutions dealing with issues of minorities and multicultural – intercultural communication.
- Participation of CIGL in programs for strengthening intercultural communication amid businesses in the private and public sectors.
- Taking up initiatives for the direct promotion and substantial upgrading of the Greek cultural heritage abroad.

Apart from the lessons in the Greek language, a series of lessons in the mother



tongue is planned for immigrants. The languages taught will be Albanian, Russian, Ukrainian and Georgian. The innovative aspect of the program is that the lessons will be taught by the immigrants themselves, because many of them are qualified literature teachers in their countries. "From the very beginning the Centre is entirely based on volunteerism. The personnel working at the Centre includes sociologists, psychologists, historians, literature

teachers, architects and political scientists. We hope that we will receive the assistance of more scientists as we rely on volunteerism and are open to young people who really care, for ideas and suggestions" said the manager of CIGL, Dr. B. Pissalidis. Besides, the Centre works closely together with two lawyers who offer advise to foreigners free of charge. The training seminars for the administrative personnel of the Municipality of Evosmos on issues of intercultural communication have already begun, so as to provide better services to the citizens and to facilitate the work of the Municipality's employees. Also special seminars are planned for Greek and foreign parents. "Children are at school on a daily basis and get acquainted easier. But the children's parents don't have that chance and should be provided with an opportunity to come into contact with each other and to have a constructive dialogue", Dr. Pissalidis said.

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 Fax: +30231(0) 778488
 E-mail: pissal@jour.auth.gr



Immigrants' School

The authorities of the Municipality of Imittos, with the substantial cooperation of the Committee for Solidarity to Refugees of the Municipality, showing sensitivity to the more vulnerable groups among its citizens, established a school for immigrants. For the first time in the Municipality of Imittos, the immigrants living in its territory and in nearby municipalities have the chance, if

they wish, to learn the Greek language as a second language.

It was a pleasant surprise to see the number of immigrants from different nations who participated in the qualification exams for testing their level of knowledge of the Greek language. The basic aim of this program, which is also a basic target of the Initiative of Solidarity to Refugees, is to make immigrants feel the sincere interest of the municipal authorities for their needs.

Information:
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1, Square Heroon Polytechneiou
17237 IMITTOS
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Unofficial Education for Adults



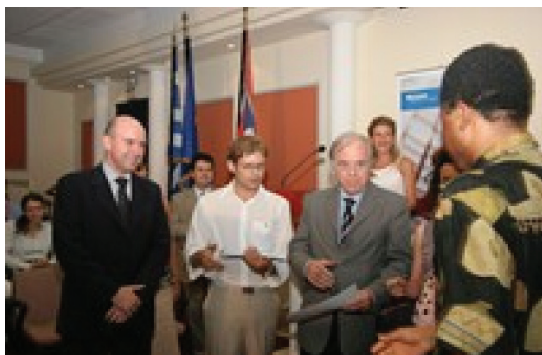
The unofficial education for adults in the framework of the Municipal Organisation of Social Intervention and Health of the Municipality of Nea Ionia of Magnesia started when it was found out that the high level of illiteracy, abandonment of school and the lack of interest in education in the professional life of the gypsies, from 10-11 years and onwards, are important factors which strengthen their exclusion.

The targets set out were four: (a) Redefining the value for knowing how to read and write, (b) directing as many children as possible to a public school and vocational training, (c) awareness raising activities for the professionals of public education concerning the education of gypsies, and (d) providing basic lessons in literacy for adults who are traveling merchants and need a basic reading capability during their marathon trips around Greece (i.e. to be able to read road signs). This educational process is supported and supervised by a group of volunteer teachers.



Information:
Municipal Organisation
Of Social Intervention and Health
Of the Municipality of Nea Ionia of Magnesia
E-mail: info@dokpy.gr

Computer Seminars for Immigrants and Refugees



The “Intercultural Centre” of the Municipality of Athens was set up by the Development Company of the Municipality of Athens (DCMA), in the framework of the Community Initiative EQUAL1. The Centre started its activities in 2004 by hosting programs for Greek language teachings to asylum seekers, refugees and immigrants, with the cooperation of the Foundation of Social Work (F.S.W.) and the co-funding of the

UN Refugee Agency. During 2004-2005, in cooperation with FSW, two Greek language classes formed for 71 beneficiaries, beginners and advanced. The DCMA, by its own funding, started a third program for intense Greek courses from March until May 2005 for 22 beneficiaries. During the period 2005-2006, two Greek language classes started in cooperation with FSW. The Centre also provides computer classes for foreigners. In cooperation with the Centre of Professions and Entrepreneurship of the Municipality of Athens (C.P.E.M.A.) and the Unlimited Potential Program of Microsoft, the Centre also organised certification tests for computer literacy for immigrants, refugees, muslims (certification standard IC3/Infotest). The aims of the education are as follows: (a) raise awareness of the importance of new technologies

and the information society for their continued education, (b) obtain skills which allow a greater competitiveness on the labour market, (c) facilitate a smooth integration in the labour market and the social network. The education in computer operations allows for a valid and fast access to information concerning issues relating with the target groups, such as the labour market, the cultural events organised, etc. The participants benefited from special examination conditions (increase of the permitted test time from 45 to 90 minutes, etc.). Until recently, 150 immigrants have been trained. Lastly, during the last 5 years the Municipality of Athens, through its Centre of Vocational Training (C.V.T.) has implemented 5 sponsored computer operation courses for 64 abused women (immigrants, muslims, refugees, expatriates, gypsies) in the framework of the Community Initiative EQUAL.

Information:
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63, Athinas Street, Kotzia Square , 10552, ATHENS
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First Pakistani School



The first Pakistani school in Greece found a home in the hospitable area Agios Ioannis Rentis. It was created by the Pakistani community of Greece, hosted in a place provided by the Municipality and it has already functioned with about 30 children, aged from 3 to 15 years old. The children learn three languages (Greek, Pakistani, English), mathematics, history, etc. The mission of the school is that children should acquire a basic level of the Greek

language but also not forget their own language, so that when they return to their homeland they will be able to continue their schooling there. The mayors of Rentis and Nikaia are trying to help the school to obtain two buses for the transportation of the children and then their number will increase to 60 or 70. Every Sunday there are Greek language sessions for women, the children's mothers.

Information:
Municipality of Agios Ioannis Rentis
Website: <http://www.rentis.gov.gr>

I am learning Greek



Since 1999, the program “I am learning Greek”, an initiative of the retired teachers of the Municipality of Amaroussion designed for economic immigrants residing in the Prefecture of Attica, has helped them to integrate into society by learning about the history and the culture of Greece. The program is implemented in cooperation with the Municipality of Amaroussion and free books are

given by the Pedagogical Institute, thus there is no financial requirement upon the students. During this year, there are three classes running and the number of students is about 30. Economic immigrants from Italy, Bulgaria, Albania, India, France, Ukraine, Serbia and Georgia returned to the school bench in order to learn Greek. They live mainly in the northern suburbs and have been informed either by the Press, the website of the Municipality or by a friend about the existence of the program.

Information:
Municipality of Amaroussio
9, Vass. Sofias Street & Dim. Moscha
15124, MAROUSSI
E-mail: mayor@maroussi2004.gr

Mummy Learns Greek



The Municipality of Athens, in cooperation with the Institute for Migrating Policy and the Nursery of Athens, promotes the pilot program “Mummy learns Greek”, offered to foreign mothers of children who attend the Municipality’s kindergardens and wish to learn how to read and write, in order to facilitate their integration into

the Greek society and also to assist their children with their school education. Today, according to the data of the Municipality, the immigrants' children in the kindergartens of the Municipality of Athens take up 34,2 % of the total number of children, which means 1.713 children of pre-school age with migrant parents. The program aims to extent its activities to the central kindergartens of the seven municipal departments of Athens from 2009.

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Teaching the Greek Language to young people from Afghanistan



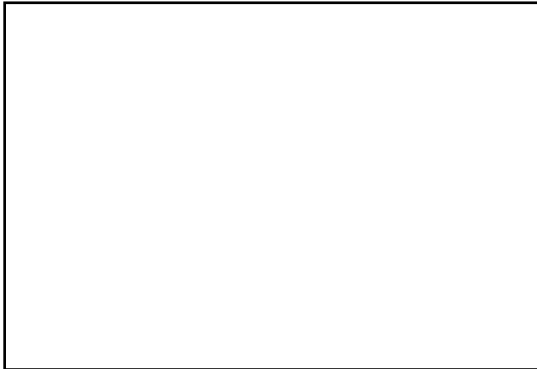
During the last 7 years (since 2000), the National Foundation for Youth (N.F.Y.), in cooperation with the Municipality of Anogia of the Rethymno Prefecture, implements a program for underaged young economic immigrants from Afghanistan. The program includes activities for the teaching of the Greek language, supervision and counselling support by a social worker, training seminars on computers and programs and activities for artistic

expression. In the framework of this activity, a series of exhibitions took place with handcrafts and paintings created by children. The exhibitions were included in the yearly program of cultural events organised by the Municipality.

Information:
Municipality of Anogia
74051 ANOGIA
E-mail: anogia@dimosanogion.gr

3.9 Multilingualism

Conferences concerning the Spanish-Hebrew language



The Jews of Thessaloniki have always spoken Spanish. Those who were born after the Holocaust heard in their houses the “elders” speak the Latino dialect. So, five years ago, the Israeli Community of Thessaloniki set up the Latino Society and three international conferences were organised concerning the Spanish Hebrew language, with the participation of professors from all over the world. The Municipality of

Thessaloniki was one of the organisers of the third international conference on the Spanish-Hebrew language: “The social and cultural life in Thessaloniki through Spanish-Hebrew texts” (2004).

Information:
Municipality of Thessaloniki
45, El. Venizelou Street
54631 THESSALONIKI
E-mail: municipality@thessalonikicity.gr

Meeting of Greek and Israeli Writers



Starting from the strong historical bonds that bind Greece and the Jewish peoples, Greeks and Israelis take up various initiatives for bringing the modern culture of the two countries closer. Since 2004, intellectuals from Greece and Israel attend every year meetings for the promotion of literature and translations under the auspices of local government. During the recent

years 18 works of Greek writers and 18 of Israeli writers have been translated into Hebrew and Greek accordingly. The first thematic meeting of writers was organised with the support of the Municipality of Kalamata titled: "History, collective identity and the concept of "other" in Greek and Israeli literature". After the meeting in Mitzpe Ramon in Israel (2005), the third meeting was held in Athens, in Volos and Thessaloniki. In Volos, under the auspices of the Municipality, the participants approached the subject "the deeper relationship – differences between the two literatures".

Information:
Municipality of Kalamata
28, Aristomenous Street, 24100, KALAMATA
E-mail: dikalom@otenet.gr

Municipality of Volos
Rigas Feraios Square, 38001 VOLOS
E-mail: mayor@volos-city.gr

3.10 Religion

The Jewish celebration "Hanuka"



Among the activities for a better understanding between religions, one can cite the Jewish celebration of Hanuka in Psychiko Square that started in 2005 by the joint endeavours of the Municipality of Psychiko, the Central Israeli Council of Greece and the Israeli Community of Athens. Hanuka, celebration of the light, lasts for eight days every year, functioned as a role model for the institution of Christmas

celebrations by the christian leadership at the time.

In 2006, as a symbolic act, "a peace march" was also held, with the participation of representatives from christian dogmas. It is interesting that these events were also attended by foreigners of the same religion.

Information:
Municipality of Psychiko
13, Stratigou Kallari Street, 15452 PSYCHIKO
E-mail: psychiko@otenet.gr

3.11 Media

Intercultural Dialogue on Radio wavelengths



As already said, the assistance provided by the local authorities for immigrants' proper living, development and smooth integration is essential in cities with multicultural character, like Athens, because they constitute an important factor of social cohesion and a precondition for urban economic prosperity.

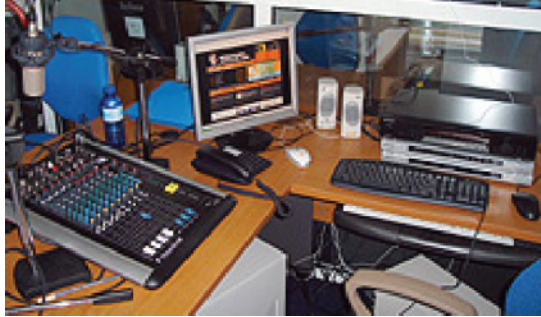
In such a setting, the media can play a double role: they may contribute positively to creating an environment which can lead to the reduction -and hopefully the elimination- of racist and xenophobic phenomena, and also lead to smooth integration of immigrants into society, by recognising their difference through language, which, in these times of globalisation, is a basic feature of the existence and diversity of the nations.

In this sense, Municipality of Athens created in 2004 the first multilingualist municipal radio program in Greece, called Athens International Radio (Air fm) 104,4. It was established during Athens Olympic Games, when the new station was originally called to disseminate information for foreign visitors and residents of Athens regarding Olympic Games. After the end of the Games, Air has developed and is now broadcasting in 13 foreign languages.

Today, the aim of Air 104,4 is to contribute to the integration of immigrants living in Athens and the major area of the capital, mainly of the two larger groups, Albanians and Russians, into the Greek society. In this framework, Air broadcasts three programs for immigrants five days a week. The first program, in cooperation with the European Program EQUAL, broadcasts in Albanian, Russian, Bulgarian, Romanian, Philippino and Chinese.

It is noted that the Chinese program is a result of a special agreement signed recently by the Municipality of Athens in Beijing with the official Public International Chinese Radio (CRI) for the exclusive broadcasting of a Chinese program directly from Beijing to Athens. This was a response to the request of the Chinese community living in Athens to hear the voice of their country. Today Air fm is planning a program in Chinese with useful information for Chinese immigrants about events happening in Greece. The same concept is running through the programs in Albanian, Russian and other languages that offer immigrants all the information they might need to live, work and be creative in Athens, so that they will not feel excluded from the rest of the Greek population. This, after all, is the biggest contribution of Air 104,4.

All these programs are produced by Air 104,4 and handled by those immigrants



who live in Greece permanently and are familiar with the Greek way of life. The participation of immigrants in the programs is very significant, not only because they are realistically proximate to the communities of immigrants living in Athens, but also because they have the potential of becoming models of immigrants integrating into the Greek society, by connecting daily life in the

city with the specific characteristics of culture and language of their own country of origin.

The biggest part of the daily program is covered by BBC, with which Air 104,4 has signed a contract of cooperation and exclusive broadcasting, and there is a daily broadcast in French, in cooperation with Radio France International (RFI). As for the contents of the program and the selection of the international cooperations, there is a specific emphasis on broadcasting sports events, as these are really a means of inclusion for the communities of refugees in Athens. It is noted that due to the exclusive cooperations secured by Air fm with BBC and the Chinese CRI, during June and August 2008 the football event EURO 2008 and the Olympic Games of Beijing were broadcasted accordingly for many hours. The Municipality of Athens plans a cooperation with the Russian public radio, for a daily program about sports and cultural events and with the Italian RAI2 for music and sports programs. Athens International Radio may well be the only municipal radio station in Europe, broadcasting in 13 foreign languages for immigrants and foreigners who visit and live in Athens.

It is true that radio cannot influence the multidimensional aspects that cause the phenomenon of migration in a drastic way; it can however contribute positively to the smooth integration of immigrants and the reduction of phenomena of racism and xenophobia. Still, a basic condition for the existence of media with a multicultural expression is the characteristics of society itself, which enable its members to be open, listen to new sounds, accept and creatively assimilate the cultural flavours, and also transform the presence of immigrants into a productive power.

Information:
Municipality of Athens
63, Athinas Street, Kotzia Square
10552 ATHENS
E-mail: mayor@cityofathens.gr

Community Radio: Multicultural Media



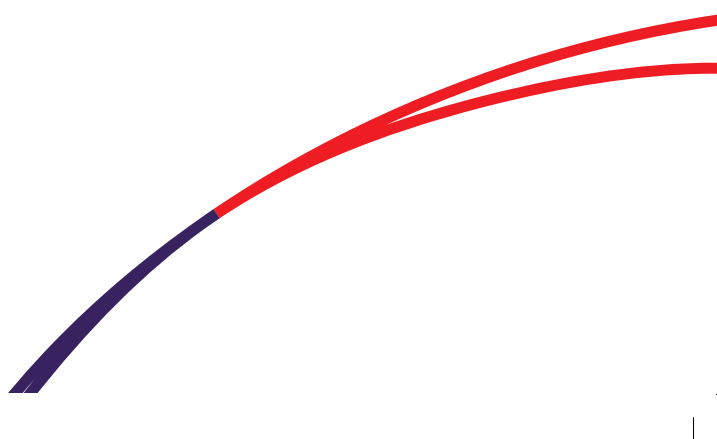
The Multicultural Centre of Thessaloniki, Community Radio, operates with the support of ARSIS, the Municipality of Thessaloniki and the radio station “FM 100” so as to offer alternative information to target groups and to promote multiculturalism by producing and broadcasting entertainment and information programs.



People from culturally diverse groups work at the station and participate in the production and broadcasting of the programs in cooperation with reporters, thus acquiring experience in journalism and technical professions of the Media.

It is possible for volunteers to participate in the functioning of the station and offer a continuous support to the Centre either by producing programs or by participating in other activities of the Centre.

Information:
Municipality of Thessaloniki
45, Eleftheriou Venizelou Street
54631 THESSALONIKI
E-mail: municipality@thessalonikicity.gr



ANNEXES



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**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)**

THE EUROPEAN PARLIAMENT AND THE COUNCIL OF THE EUROPEAN UNION,

potential in a diverse, pluralist, solidarity-based and dynamic society, not only in Europe but also in the world.

Having regard to the Treaty establishing the European Community, and in particular the first indent of Article 151(5) thereof,

Having regard to the proposal from the Commission,

Having regard to the Opinion of the European Economic and Social Committee ⁽¹⁾,

Having regard to the Opinion of the Committee of the Regions ⁽²⁾,

Acting in accordance with the procedure laid down in Article 251 of the Treaty ⁽³⁾,

- (4) 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.

- (5) Intercultural dialogue thus contributes towards achieving a number of the EU's strategic priorities, in particular by:

Whereas:

- (1) The Treaty establishing the European Community gives it the task of creating an ever closer union between the peoples of Europe and of contributing to the flowering of the cultures of Member States, while respecting their national and regional diversity and also highlighting their common cultural heritage.
- (2) The combined effect of the successive enlargements of the European Union (EU), the increased mobility resulting from the single market, old and new migratory flows, more significant exchanges with the rest of the world through trade, education, leisure and globalisation in general, is increasing interactions between European citizens, and all those living in the EU, and the various cultures, languages, ethnic groups and religions in Europe and beyond.
- (3) European citizens, and all those living in the EU temporarily or permanently, should therefore have the opportunity to take part in intercultural dialogue and fulfil their

— respecting and promoting cultural diversity in Europe, improving coexistence and encouraging active European citizenship open to the world and based on the common values in the EU,

— contributing to ensuring equal opportunities and non-discrimination within the EU by including the renewed Lisbon strategy, for which the knowledge-based economy requires people capable of adapting to changes and benefiting from all possible sources of innovation in order to increase prosperity,

— emphasising the cultural and educational dimension of the renewed Lisbon strategy and, in so doing, stimulating the cultural and creative economy in the EU, which generates growth and creates jobs,

— supporting the EU's commitment to solidarity, social justice, the development of a social market economy, cooperation and greater cohesion in the respect of its common values,

⁽¹⁾ OJ C 185, 8.8.2006, p. 42.

⁽²⁾ OJ C 206, 29.8.2006, p. 44.

⁽³⁾ Opinion of the European Parliament of 1 June 2006 (not yet published in the Official Journal), Common Position of the Council of 14 November 2006 (not yet published in the Official Journal) and Position of the European Parliament of 12 December 2006 (not yet published in the Official Journal).

- enabling the EU to make its voice better heard in the world and to forge effective partnerships with countries in its neighbourhood, thus extending a zone of stability, democracy and common prosperity beyond the EU, and thereby increasing the well-being and security of European citizens and all those living in the EU.
- (6) Intercultural dialogue is an important dimension in many Community policies and instruments in the fields of the structural funds, education, lifelong learning, youth, culture, citizenship and sport, gender equality, employment and social affairs, combating discrimination and social exclusion, combating racism and xenophobia, policy on asylum and the integration of immigrants, human rights and sustainable development, audiovisual policy and research.
- (7) It is also an increasing factor in the EU's external relations, particularly with regard to accession and candidate countries, the countries of the western Balkans, the candidate countries for association agreements with the EU and the partner countries of the European neighbourhood policy and other third countries, particularly developing countries.
- (8) Building on the basis of Community experiences and initiatives, a fundamental step is promoting the participation of each citizen, men and women on an equal footing, of each Member State and of European society as a whole in an intercultural dialogue, in particular through the structured cooperation with civil society. It contributes to creating a sense of European identity, by embracing differences and shaping the various aspects of belonging to a community.
- (9) For the purpose of the present Decision, the notion of 'active European citizenship' should not cover only citizens of the EU as defined in Article 17 of the EC Treaty, but any individual living permanently or temporarily in the EU.
- (10) The common values of the EU are those defined in Article 6 of the Treaty on European Union.
- (11) It is essential to ensure complementarity and a horizontal approach in all Community, national, regional and local actions with a strong intercultural dialogue dimension, given that the European Year of Intercultural Dialogue will help to raise their profile and increase their coherence. The planning of these actions, both at Community and national level, shall take on board, where relevant, the experience gained from actions under the European Year of Equal Opportunities for All (2007).
- (12) The European Year of Intercultural Dialogue should also contribute to integrating intercultural dialogue as a horizontal and trans-sectoral priority into Community policies, actions and programmes and to identify and share best practices in its promotion. Visible recognition of best practices and projects in the field of intercultural dialogue will encourage stakeholders and promote the idea among civil society.
- (13) Cooperation with other international institutions such as the Council of Europe and UNESCO could be developed as appropriate, in particular to take into account their experience and expertise in promoting intercultural dialogue.
- (14) It will also be important to ensure complementarity between the European Year of Intercultural Dialogue and all external aspects of promoting intercultural dialogue initiatives developed within appropriate frameworks, including with those EFTA countries which are party to the EEA agreement, the countries of the western Balkans and the partner countries of the European neighbourhood policy. It will also be important to ensure complementarity with any other cooperation initiative with third countries, in particular developing countries, which is relevant to the objectives of the European Year of Intercultural Dialogue.
- (15) Actions of intercultural dialogue to be developed within relevant external relations instruments should inter alia reflect the mutual interest associated with the exchange of experiences and values with third countries and promote mutual knowledge, respect and understanding of their respective cultures.
- (16) This Decision is addressed to the Member States. The candidate countries should nevertheless be closely associated with actions under the European Year of Intercultural Dialogue through initiatives to promote developing intercultural dialogue within the relevant frameworks for cooperation and dialogue, particularly in the context of the civil society dialogue between the EU and these countries ⁽¹⁾.
- (17) This Decision lays down, for the entire duration of the action, a financial envelope constituting the prime reference for the budgetary authority during the annual budgetary procedure, within the meaning of point 37 of the Interinstitutional Agreement of 17 May 2006 between the European Parliament, the Council and the Commission on budgetary discipline and sound financial management ⁽²⁾.
- ⁽¹⁾ See Commission communication of 29 June 2005 to the Council, the European Parliament, the European Economic and Social Committee and the Committee of the Regions on civil society dialogue between the EU and candidate countries.
- ⁽²⁾ OJ C 139, 14.6.2006, p. 1.

- (18) The measures necessary for the implementation of this Decision should be adopted in accordance with Council Decision 1999/468/EC of 28 June 1999 laying down the procedures for the exercise of implementing powers conferred on the Commission ⁽¹⁾. An advisory committee is thus considered appropriate to the type and scale of the action envisaged.
- (19) Since the objectives of this Decision cannot be sufficiently achieved by the Member States and can therefore, by reason of the need, in particular, for multilateral partnerships and transnational exchanges on a Community scale, be better achieved at Community level, the Community may adopt measures, in accordance with the principle of subsidiarity as set out in Article 5 of the Treaty. In accordance with the principle of proportionality as set out in that Article, this Decision does not go beyond what is necessary in order to achieve those objectives,
- highlighting the contribution of different cultures and expressions of cultural diversity to the heritage and ways of life of the Member States.
2. The specific objectives of the European Year of Intercultural Dialogue shall be to:
- seek to raise the awareness of all those living in the EU, in particular young people, of the importance of engaging in intercultural dialogue in their daily life,
 - work to identify, share and give a visible European recognition to best practices in promoting intercultural dialogue throughout the EU, especially among young people and children,
 - foster the role of education as an important medium for teaching about diversity, increase the understanding of other cultures and developing skills and best social practices, and highlight the central role of the media in promoting the principle of equality and mutual understanding,
 - raise the profile, increase the coherence of and promote all Community programmes and actions contributing to intercultural dialogue and ensure their continuity,
 - contribute to exploring new approaches to intercultural dialogue involving cooperation between a wide range of stakeholders from different sectors.

HAVE ADOPTED THIS DECISION:

Article 1

Subject

The year 2008 shall be designated as the 'European Year of Intercultural Dialogue' to contribute to giving expression and a high profile to a sustained process of intercultural dialogue which will continue beyond that year.

Article 2

Objectives

1. The overall objectives of the European Year of Intercultural Dialogue shall be to contribute to:

- promoting intercultural dialogue as a process in which all those living in the EU can improve their ability to deal with a more open, but also more complex, cultural environment, where, in different Member States as well as within each Member State, different cultural identities and beliefs coexist,
- highlighting intercultural dialogue as an opportunity to contribute to and benefit from a diverse and dynamic society, not only in Europe but also in the world,
- raising the awareness of all those living in the EU, in particular young people, of the importance of developing an active European citizenship which is open to the world, respects cultural diversity and is based on common values in the EU as laid down in Article 6 of the EU Treaty and the Charter of Fundamental Rights of the European Union,

⁽¹⁾ OJ L 184, 17.7.1999, p. 23. Decision as amended by Decision 2006/512/EC (OJ L 200, 22.7.2006, p. 11).

Article 3

Content of measures

The measures taken in order to achieve the objectives defined in Article 2 are set out in the Annex.

They shall include the implementation of the following activities or the granting of support thereto:

- (a) events and initiatives on a European scale aimed at promoting intercultural dialogue, through involving directly or otherwise reaching as many people as possible, and highlighting achievements and experiences on the theme of the European Year of Intercultural Dialogue;
- (b) events and initiatives at national level and regional level with a strong European dimension aimed at promoting the objectives of the European Year of Intercultural Dialogue, through directly involving or otherwise reaching as many people as possible, with particular attention being given to actions relating to civic education and learning to appreciate other people and their differences;
- (c) information and promotion campaigns, particularly in cooperation with the media and civil society organisations at Community and national level to disseminate the key messages concerning the objectives of the European Year of Intercultural Dialogue and the recognition of best practices, especially among young people and children;

- (d) surveys and studies on a Community or national scale and consultation with transnational networks and civil society stakeholders to assess and report on the preparation for, and the effectiveness and impact of, the European Year of Intercultural Dialogue in order to lay the basis for its long-term follow-up.

Article 4

Cooperation by the Member States

Each Member State shall appoint a national coordination body, or an equivalent administrative body, responsible for organising that Member State's participation in the European Year of Intercultural Dialogue. It shall inform the Commission of that appointment within one month of the adoption of this Decision.

Each Member State shall ensure that the aforementioned body involve in an appropriate manner the various parties to intercultural dialogue at national, regional and local level.

The aforementioned body shall ensure the coordination, at national level, of actions relating to the European Year of Intercultural Dialogue.

Article 5

Implementation

1. The measures necessary for the implementation of this Decision shall be adopted in accordance with the procedure referred to in Article 6(2).
2. Special attention shall be paid to cooperation with the European institutions, in particular the European Parliament.

Article 6

Committee

1. The Commission shall be assisted by a Committee.
2. Where reference is made to this paragraph, Articles 3 and 7 of Decision 1999/468/EC shall apply, having regard to the provisions of Article 8 thereof.
3. The Committee shall adopt its own rules of procedure.
4. The national representatives to the Committee shall be appointed preferably by the national coordination body referred to in Article 4.

Article 7

Financial provisions

1. Measures which are Community-wide, referred to in part A of the Annex, may be subsidised up to 80 % of their total cost from the general budget of the European Union.
2. The measures referred to in part B of the Annex may be subsidised up to 50 % of their total cost from the general budget of the European Union in accordance with the procedure referred to in Article 8.
3. Measures which are Community-wide, referred to in part C of the Annex, shall give rise to a procurement contract or the award of grants financed from the general budget of the European Union.

Article 8

Application and selection procedure

1. Decisions on the awarding of grants shall be taken by the Commission in accordance with the procedure referred to in Article 6(2). The Commission shall ensure a balanced and fair distribution between the Member States and among the different fields of activity involved, while taking into consideration the quality of the projects proposed.
2. Grant applications presented under Article 7(2) shall be submitted to the Commission by the body referred to in Article 4.

Article 9

International organisations

For the purposes of the European Year of Intercultural Dialogue, the Commission may cooperate with appropriate international organisations, in particular with the Council of Europe and UNESCO, taking great care to ensure the visibility of the EU's participation.

Article 10

Role of the Commission

1. The Commission shall ensure coherence between the measures laid down in this Decision and other Community actions and initiatives.
2. The Commission shall endeavour to involve the candidate countries in the European Year of Intercultural Dialogue, on the basis of their participation in a number of Community programmes including an intercultural dialogue dimension and by developing specific initiatives in appropriate frameworks, particularly in the context of civil society dialogue between the EU and candidate countries.

3. The Commission shall ensure complementarity between the measures taken to achieve the objectives of the European Year of Intercultural Dialogue and initiatives likely to be developed within the relevant cooperation and dialogue frameworks with those EFTA countries which are party to the EEA agreement, the countries of the western Balkans and the partner countries of the European neighbourhood policy.

4. The Commission shall also ensure complementarity with any other initiative of cooperation with third countries, in particular developing countries, relevant for the objectives of intercultural dialogue of the European Year.

Article 11

Budget

1. The financial envelope for the implementation of this Decision for the period from 1 January 2007 to 31 December 2008 is EUR 10 000 000. Preparatory action shall be limited to 30 % of the overall budget.

2. Annual appropriations shall be authorised by the budgetary authority within the limits of the financial framework.

Article 12

Protection of the Community's financial interests

1. The Commission shall ensure that, when actions financed under this Decision are implemented, the financial interests of the Community are protected by the application of preventive measures against fraud, corruption and any other illegal activities, by effective checks and by the recovery of the amounts unduly paid and, if irregularities are detected, by effective, proportional and dissuasive penalties, in accordance with Council Regulation (EC, Euratom) No 2988/95 of 18 December 1995 on the protection of the European Communities' financial interests⁽¹⁾, Council Regulation (Euratom, EC) No 2185/96 of 11 November 1996 concerning on-the-spot checks and inspections carried out by the Commission in order to protect the European Communities' financial interests against fraud and other irregularities⁽²⁾ and Regulation (EC) No 1073/1999 of the European Parliament and of the Council of 25 May 1999 concerning investigations conducted by the European Antifraud Office (OLAF)⁽³⁾.

2. With regard to the Community actions financed under this Decision, the notion of irregularity referred to in Article 1 (2) of Regulation (EC, Euratom) No 2988/95 shall mean any

⁽¹⁾ OJ L 312, 23.12.1995, p. 1.

⁽²⁾ OJ L 292, 15.11.1996, p. 2.

⁽³⁾ OJ L 136, 31.5.1999, p. 1.

infringement of a provision of Community law or any infringement of a contractual obligation resulting from an act or omission by an economic operator which has, or would have, the effect of prejudicing the general budget of the European Union or budgets managed by the Communities, by an unjustified item of expenditure.

3. The Commission shall reduce, suspend or recover the amount of financial assistance granted for an action if it finds irregularities, particularly non-compliance with the provisions of this Decision, the individual decision or the contract granting the financial support in question, or if it transpires that, without Commission approval having been sought, the action has been subjected to significant change which conflicts with its nature or with its implementing conditions.

4. If the time limits have not been observed or if only part of the allocated financial assistance is justified by the progress made with implementing an action, the Commission shall request the beneficiary to submit observations within a specified period. If the beneficiary does not give a satisfactory answer, the Commission may cancel the remaining financial assistance and demand repayment of sums already paid.

5. Any amount unduly paid shall be repaid to the Commission. Interest shall be added to any sums not repaid in due time under the conditions laid down in Council Regulation (EC, Euratom) No 1605/2002 of 25 June 2002 on the Financial Regulation applicable to the general budget of the European Communities⁽⁴⁾.

Article 13

Supervision

1. The beneficiary shall submit technical and financial reports on the progress of work for any action financed under this Decision. A final report shall also be submitted within three months of the completion of the action. The Commission shall determine the form and subject-matter of the reports.

2. For a period of five years following the last payment in respect of any action, the beneficiary of financial assistance shall keep available for the Commission all the supporting documents regarding expenditure on the action.

3. The Commission shall take every other step necessary to verify that the actions financed are carried out properly and in compliance with the provisions of this Decision and Regulation (EC, Euratom) No 1605/2002.

⁽⁴⁾ OJ L 248, 16.9.2002, p. 1.

*Article 14***Monitoring and evaluation**

By 31 December 2009 at the latest, the Commission shall submit to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions a report on the implementation, results and overall assessment of the measures laid down in Article 3 to serve as a basis for future EU policies, measures and actions in this field.

*Article 15***Entry into force**

This Decision shall enter into force on the day following that of its publication in the *Official Journal of the European Union*.

*Article 16***Addressees**

This Decision is addressed to the Member States.

Done at Brussels, 18 December 2006

For the European Parliament

The President

J. BORRELL FONTELLES

For the Council

The President

J.-E. ENESTAM

ANNEX

MEASURES REFERRED TO IN ARTICLE 3**A. CO-FINANCING OF ACTIONS ON A COMMUNITY SCALE**

A limited number of emblematic actions on a European scale aimed at raising awareness, particularly among young people, of the objectives of the European Year of Intercultural Dialogue may receive a Community grant of up to 80 % of the total cost.

These actions may consist of particular events, including a Community event to open and close the European Year of Intercultural Dialogue in cooperation with the Presidencies in office during 2008.

As an indication, approximately 30 % of the total budget allocated will be devoted to these actions.

B. CO-FINANCING OF ACTIONS ON A NATIONAL SCALE

Actions at national level with a strong European dimension may fulfil the conditions for receiving Community aid of up to 50 % of the total cost.

These actions may relate in particular to the cofinancing of one national initiative per Member State.

As an indication, approximately 30 % of the total budget allocated will be devoted to these actions.

C. ACTIONS ON A COMMUNITY SCALE

1. Information and promotion actions including:

- (a) an information campaign coordinated at Community level and articulated in the Member States, building on best practices of intercultural dialogue at all levels;
- (b) cooperation with the private sector, the media, educational institutions and other partners from the civil society to disseminate information on the European Year of Intercultural Dialogue;
- (c) the design of a logo and slogans for use in connection with any activity linked to the European Year of Intercultural Dialogue and the production of promotional tools to be made available throughout the Community;
- (d) appropriate measures for publicising the results and raising the profile of Community programmes, actions and initiatives contributing to the objectives of the European Year of Intercultural Dialogue and to provide a European recognition to best practices, especially among young people and children;
- (e) the dissemination, of teaching materials and tools primarily intended for educational institutions, promoting exchanges on cultural diversity and intercultural dialogue;
- (f) the establishment of a web portal to make actions in the field of intercultural dialogue accessible to the general public and to guide promoters of projects relating to intercultural dialogue through the various relevant Community programmes and actions.

2. Other actions:

Surveys, studies at Community level and consultation with transnational networks and civil society stakeholders to assess, and report on, the preparation for the European Year of Intercultural Dialogue in order to lay the basis for its long-term follow-up.

3. Financing will generally take the form of direct purchase of goods and services by means of open and/or restricted invitations to tender. It may also take the form of grants.

The financial resources dedicated to Heading C shall not exceed 40 % of the total budget allocated.

D. ACTIONS RECEIVING NON-FINANCIAL COMMUNITY SUPPORT

The Community will grant non-financial support, including written authorisation to use the logo, once developed, and other materials associated with the European Year of Intercultural Dialogue, in initiatives from public or private organisations, in so far as the latter may provide assurances to the Commission that the initiatives in question are or will be carried out during 2008 and are likely to make a significant contribution to achieving the objectives of the European Year of Intercultural Dialogue. Initiatives organised in third countries in association or cooperation with the European Year of Intercultural Dialogue, without being supported financially by it, may also receive non-financial support from the Community and use the logo and other materials associated with the European Year of Intercultural Dialogue.

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Ministers' Deputies
CM Documents

CM(2008)30 final 2 May 2008¹

118th Session of the Committee of Ministers
(Strasbourg, 7 May 2008) –

White Paper on Intercultural Dialogue
"Living Together As Equals in Dignity"²



COUNCIL CONSEIL
OF EUROPE DE L'EUROPE
Committee of Ministers
Comité des Ministres

¹ This document has been classified restricted at the date of issue. It will be declassified at the 118th Session of the Committee of Ministers (7 May 2008).

² The online version of the White Paper on **www.coe.int/dialogue** will contain hyperlinks to all documents mentioned in this text.
Internet : <http://www.coe.int/t/cm/>

Dialogue—A Key to Europe's Future

(1) Managing Europe's increasing cultural diversity – rooted in the history of our continent and enhanced by globalisation – in a democratic manner has become a priority in recent years. How shall we respond to diversity? What is our vision of the society of the future? Is it a society of segregated communities, marked at best by the coexistence of majorities and minorities with differentiated rights and responsibilities, loosely bound together by mutual ignorance and stereotypes? Or is it a vibrant and open society without discrimination, benefiting us all, marked by the inclusion of all residents in full respect of their human rights? The Council of Europe believes that respect for, and promotion of, cultural diversity on the basis of the values on which the Organisation is built are essential conditions for the development of societies based on solidarity.

(2) The "White Paper on Intercultural Dialogue" presented here, emphatically argues in the name of the governments of the 47 member states of the Council of Europe that our common future depends on our ability to safeguard and develop human rights, as enshrined in the European Convention on Human Rights, democracy and the rule of law and to promote mutual understanding. It reasons that the intercultural approach offers a forward-looking model for managing cultural diversity. It proposes a conception based on individual human dignity (embracing our common humanity and common destiny). If there is a European identity to be realised, it will be based on shared fundamental values, respect for common heritage and cultural diversity as well as respect for the equal dignity of every individual.

(3) Intercultural dialogue has an important role to play in this regard. It allows us to prevent ethnic, religious, linguistic and cultural divides. It enables us to move forward together, to deal with our different identities constructively and democratically on the basis of shared universal values.

(4) Intercultural dialogue can only thrive if certain preconditions are met. To advance intercultural dialogue, the White Paper argues, the democratic governance of cultural diversity should be adapted in many aspects; democratic citizenship and participation should be strengthened; intercultural competences should be taught and learned; spaces for intercultural dialogue should be created and widened; and intercultural dialogue should be taken to the international level.

(5) The White Paper is built on the solid foundations of the Council of Europe acquis. It takes account of the rich material from consultations with many stakeholders – including partners from regions outside Europe – held in 2007. In that sense, it is in many ways a product of the democratic deliberation which is at the heart of intercultural dialogue itself.

(6) The White Paper responds to an increasing demand to clarify how intercultural dialogue may help appreciate diversity while sustaining social cohesion. It seeks to provide a conceptual framework and a guide for policy-makers and practitioners. However, intercultural dialogue cannot be prescribed by law. It must retain its character as an open invitation to implement the underlying principles set out in this document, to apply flexibly the various recommendations presented here, and to contribute to the ongoing debate about the future organisation of society.

(7) The Council of Europe is deeply convinced that it is our common responsibility to achieve a society where we can live together as equals in dignity.

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1. Introduction

1.1 *The Council of Europe and intercultural dialogue*

(8) Promoting intercultural dialogue contributes to the core objective of the Council of Europe, of preserving and promoting human rights, democracy and the rule of law. The First Summit of Heads of State and Government of member states (1993), which affirmed that cultural diversity characterised Europe's rich heritage and that tolerance was the guarantee of an open society, led to the Framework Convention for the Protection of National Minorities (1995), the establishment of the European Commission against Racism and Intolerance and the launching of the European Youth Campaign against racism, anti-Semitism, xenophobia and intolerance ("All Different – All Equal").

(9) The Third Summit of the Heads of State and Government (2005) identified intercultural dialogue (including its religious dimension) as a means of promoting awareness, understanding, reconciliation and tolerance, as well as preventing conflicts and ensuring integration and the cohesion of society. This was fleshed out in the "Faro Declaration on the Council of Europe's Strategy for Developing Intercultural Dialogue", adopted by the Ministers of culture later that year, which suggested preparing a White Paper on Intercultural Dialogue.

1.2 *The White Paper process*

(10) The Committee of Ministers, meeting in May 2006, specified that the White Paper on Intercultural Dialogue would identify how to promote intensified intercultural dialogue within and between societies in Europe and dialogue between Europe and its neighbours. It should also provide guidance on analytical and methodological tools and standards. The White Paper is addressed to policy-makers and administrators, to educators and the media, and to civil-society organisations, including migrant and religious communities, youth organisations and the social partners.

(11) Following a decision of the Committee of Ministers, a wide-scale consultation on intercultural dialogue ensued between January and June 2007. This embraced, *inter alia*, all relevant steering committees, members of the Parliamentary Assembly and the Congress of Local and Regional Authorities, as well as other bodies of the Council of Europe including the European Commission against Racism and Intolerance (ECRI), the European Committee of Social Rights, the High-level Task Force on Social Cohesion and the Commissioner for Human Rights. Questionnaires were sent to all member states, members of the Parliamentary Assembly and the Congress of Local and Regional Authorities, to representatives of religious communities, migrant communities and cultural and other non-governmental organisations. The Council of Europe Secretariat organised (or co-organised) events with non-governmental organisations of migrants, women, young people, journalists and media organisations as well as international institutions. Initial drafts were submitted to selected stakeholders for scrutiny in "feedback meetings"³ and to an informal Regional Conference of Ministers responsible for cultural affairs.⁴

(12) This process indicated considerable interest, and the Council of Europe is greatly indebted to all those who contributed so generously to the debate. The consultation revealed a confidence that the Council of Europe, because of its normative foundation and its wealth of experience, was well placed to take a timely initiative. And it generated a vast repertoire of suggestions on the content of the White Paper itself.

(13) What follows is built on the solid foundations of the Council of Europe *acquis*, notably the European Convention on Human Rights and other fundamental standards. It takes into account the rich material from the consultation. In that sense, it is in many ways a product of the democratic deliberation which is at the heart of intercultural dialogue itself. For the sake of readability and because many points were made by several organisations, the document does not attribute particular ideas to particular consultees.

(14) The huge volume of documents associated with the White Paper process is available on the Council of Europe website and in accompanying publications. This includes analyses of the responses by the member states, by non-governmental organisations and religious communities to the questionnaire on intercultural dialogue as well as monographs on intercultural dialogue under different aspects (education, media) and *vis-à-vis* specific stakeholders (youth, migrants). Additional documents – including a set of "Frequently Asked Questions" and press material – are available in print and on the website.

³ Strasbourg, Stockholm and Moscow (September-October 2007).

⁴ Belgrade, 8-9 November 2007.

1.3 The major concerns

(15) One of the recurrent themes of the consultation was that **old approaches to the management of cultural diversity were no longer adequate** to societies in which the degree of that diversity (rather than its existence) was unprecedented and ever-growing. The responses to the questionnaires sent to member states, in particular, revealed a belief that what had until recently been a preferred policy approach, conveyed in shorthand as “multiculturalism”, had been found inadequate. On the other hand, there did not seem to be a desire to return to an older emphasis on assimilation. Achieving inclusive societies needed a new approach, and intercultural dialogue was the route to follow.

(16) There was, however, a notable lack of clarity as to what that phrase might mean. The consultation document invited respondents to give a definition, and there was a marked reluctance to do so. In part, this is because intercultural dialogue is not a new tablet of stone, amenable to a simple definition which can be applied without mediation in all concrete situations. In part, however, this indicated **a genuine uncertainty as to what intercultural dialogue meant in practice**.

(17) Respondents to the questionnaires and participants in consultation events nevertheless were united in stating that **universal principles**, as upheld by the Council of Europe, **offered a moral compass**. They provided the framework for a culture of tolerance, and made clear its limits – notably *vis-à-vis* any form of discrimination or acts of *intolerance*. Cultural traditions, whether they be “majority” or “minority” traditions, could not trump principles and standards of the European Convention on Human Rights and of other Council of Europe instruments concerning civil and political, social, economic and cultural rights.

(18) Specifically, it was stressed that gender equality was a non-negotiable premise of intercultural dialogue, which must draw on the experience of both women and men. Indeed, equality was a recurrent theme: **the challenge of living together in a diverse society could only be met if we can live together as equals in dignity**. This concern was strongly articulated by governments, non-governmental organisations (NGOs) in general and migrant associations alike.

(19) It emerged that **no sphere should be exempt** from engaging in intercultural dialogue – be it the neighbourhood, the workplace, the education system and associated institutions, civil society and particularly the youth sector, the media, the arts world or the political arena. Every actor – whether NGOs, religious communities, the social partners or political parties – is implicated, as indeed are individuals. And every level of governance – from local to regional to national to international – is drawn into the democratic management of cultural diversity.

(20) Finally, and most concretely, the consultation highlighted the **vast amount of accumulated good practice**. What is needed is for this to be distilled and then disseminated, so that reticence can be overcome and positive experiences replicated. For, if there is one overall lesson of the consultation, it is that the need for intercultural dialogue is going to be relevant for many years to come.

1.4 Key terms

(21) The White Paper on Intercultural Dialogue, which generally follows the terminology developed by the Council of Europe and other international institutions, presents some concepts that need to be defined. In this White Paper,

- (22) *Intercultural dialogue* is understood as an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect (*cf. section 3*). It operates at all levels – within societies, between the societies of Europe and between Europe and the wider world.
- (23) *Multiculturalism* (like assimilationism) is understood as a specific policy approach (*cf. section 3*), whereas the terms *cultural diversity* and *multiculturality* denote the empirical fact that different cultures exist and may interact within a given space and social organisation.
- (24) *Social cohesion*, as understood by the Council of Europe, denotes the capacity of a society to ensure the welfare of all its members, minimising disparities and avoiding polarisation. A cohesive society is a mutually supportive community of free individuals pursuing these common goals by democratic means.

- (25) *Stakeholders* are all those groups and individuals of minority or majority background who play a role and have interests (a "stake") in intercultural dialogue – most prominently policy makers in governments and parliaments at all levels, local and regional authorities, civil-society organisations, migrant and religious communities, cultural and media organisations, journalists and social partners.
- (26) *Public authorities* include the national government and political and administrative bodies at the central, regional and local levels. The term also covers town councils or other local authority bodies, as well as natural or legal persons under private law who perform public functions or exercise administrative authority.
- (27) *Integration* (social integration, inclusion) is understood as a two-sided process and as the capacity of people to live together with full respect for the dignity of each individual, the common good, pluralism and diversity, non-violence and solidarity, as well as their ability to participate in social, cultural, economic and political life. It encompasses all aspects of social development and all policies. It requires the protection of the weak, as well as the right to differ, to create and to innovate.⁵ Effective integration policies are needed to allow immigrants to participate fully in the life of the host country. Immigrants should, as everybody else, abide by the laws and respect the basic values of European societies and their cultural heritage. Strategies for integration must necessarily cover all areas of society, and include social, political and cultural aspects. They should respect immigrants' dignity and distinct identity and to take them into account when elaborating policies.
- (28) *Positive action measures* compensating for disadvantages arising from a person's racial or ethnic origin, gender or other protected characteristics seek to promote full and effective equality as well as the equal enjoyment or exercise of human rights.

(29) There is no internationally agreed legal definition of the notion of *minority*. In the context of this White Paper this term is understood as designating persons, including migrants, belonging to groups smaller in numbers than the rest of the population and characterised by their identity, in particular their ethnicity, culture, religion or their language.

2. *Embracing cultural diversity*

2.1 *Pluralism, tolerance and intercultural dialogue*

(30) Cultural diversity is not a new phenomenon. The European canvas is marked by the sediments of intra-continental migrations, the redrawing of borders and the impact of colonialism and multinational empires. Over recent centuries, societies based on the principles of political pluralism and tolerance have enabled us to live with diversity without creating unacceptable risks for social cohesion.

(31) In recent decades, cultural diversification has gained momentum. Europe has attracted migrants in search of a better life and asylum-seekers from across the world. Globalisation has compressed space and time on a scale that is unprecedented. The revolutions in telecommunications and the media – particularly through the emergence of new communications services like the Internet – have rendered national cultural systems increasingly porous. The development of transport and tourism has brought more people than ever into face-to-face contact, engendering more and more opportunities for intercultural dialogue.

(32) In this situation, pluralism, tolerance and broadmindedness are more important than ever.⁶ The European Court of Human Rights has recognised that pluralism is built on "the genuine recognition of, and respect for, diversity and the dynamics of cultural traditions, ethnic and cultural identities, religious beliefs, artistic, literary and socio-economic ideas and concepts", and that "the harmonious interaction of persons and groups with varied identities is essential for achieving social cohesion".⁷

(33) However, pluralism, tolerance and broadmindedness may not be sufficient: a pro-active, a structured and widely shared effort in managing cultural diversity is needed. Intercultural dialogue is a major tool to achieve this aim, without which it will be difficult to safeguard the freedom and well-being of everyone living on our continent.

⁵ Programme of Action adopted by the World Summit for Social Development in 1995.

⁶ On the importance of pluralism, tolerance and broadmindedness in democratic societies, see for instance *Handyside v. the United Kingdom*, judgment of 7 December 1976, Series A no. 24, § 49.

⁷ *Gorzelik and Others v. Poland* [GC], no. 44158/98, 17 February 2004.

2.2 Equality of human dignity

(34) Diversity does not only contribute to cultural vitality but can also enhance social and economic performance. Indeed diversity, creativity and innovation provide a virtuous circle, whereas inequalities may also be mutually reinforcing, creating conflicts dangerous to human dignity and social welfare. What is the “glue”, then, that can bind together the people who share the continent?

(35) The democratic values underpinning the Council of Europe are universal; they are not distinctively European. Yet Europe’s 20th-century experience of inhumanity has driven a particular belief in the foundational value of individual human dignity. Since the Second World War, the European nation-states have set up ever more complete and transnational human-rights protections, available to everyone, not just national citizens. This corpus of human rights recognises the dignity of every human being, over and above the entitlements enjoyed by individuals as citizens of a particular state.

(36) This corpus of human rights acknowledges our common humanity and the unique individuality of all. Assimilation to a unity without diversity would mean an enforced homogenisation and loss of vitality, while diversity without any overarching common humanity and solidarity would make mutual recognition and social inclusion impossible. If there is a common identity, then, to be realised, it is an ethos of respect for the equal dignity of every individual and hospitality towards the wider world. Intrinsic to such an ethos is dialogue and interaction with others.

2.3 Standards and tools: the achievements of the Council of Europe over five decades⁸

(37) The robust European consensus on values is demonstrated by the various instruments of the Council of Europe: the conventions and agreements engaging all or some of the member states, as well as recommendations, declarations and opinions.

(38) The *European Convention on Human Rights* (1950) embodied the post-war commitment to human dignity, and created the European Court of Human Rights, which in its case-law interprets the Convention in the light of present-day conditions. *Protocol No. 12 to the Convention for the Protection of Human Rights and Fundamental Freedoms* (2000) contained a general prohibition of discrimination. The *European Social Charter* (adopted in 1961 and revised in 1996) made clear that the social rights which it set out applied to all without discrimination. The *Declaration on Equality of Women and Men* (1988) of the Committee of Ministers stated that sex-related discrimination in any field constitutes an impediment to the recognition, enjoyment and exercise of human rights and fundamental freedoms. The *European Convention on the Legal Status of Migrant Workers* (1997) stipulated that migrant workers be treated no less favourably than nationals of member states.

(39) The *European Cultural Convention* (1954) affirmed the continent’s “common cultural heritage” and the associated need for intercultural learning, while the *European Convention on Transfrontier Television* (1989) highlighted the importance of broadcasting for the development of culture and the free formation of opinions. The *Framework Convention on the Value of Cultural Heritage for Society* (2005) identified how knowledge of this heritage could encourage trust and understanding.

(40) Promoting and protecting diversity in a spirit of tolerance was the theme of the *European Charter for Regional or Minority Languages* (1992) and of the *Framework Convention for the Protection of National Minorities* (1995). The *European Outline Convention on Transfrontier Co-operation between Territorial Communities or Authorities* (1980), the *Convention on the Participation of Foreigners in Public Life at Local Level* (1992) and the *European Charter on the Participation of Young People in Local and Regional Life* (2003, revised) addressed issues of participation in public life at the local level, as has the work of the Congress of Local and Regional Authorities, notably its *Stuttgart Declaration* on the integration of “foreigners” (2003). The Council of Europe/UNESCO *Convention on the Recognition of Qualifications concerning Higher Education in the European Region* (1997) prohibited taking into account external factors such as the convictions, beliefs and status of the applicant when recognising qualifications.

⁸ See Appendix - Table on state of ratification of key conventional instruments.

(41) Prior to the *Faro Declaration on the Council of Europe's Strategy for Developing Intercultural Dialogue* (2005), intercultural dialogue itself became a theme for Ministers responsible for culture in the *Opatija Declaration* (2003), while their educational counterparts tackled intercultural education in the *Athens Declaration* (2003). The European Ministers responsible for Youth accorded priority to human-rights education, global solidarity, conflict transformation and interreligious co-operation in Budapest in 2005. Meanwhile, since the 1980s, the Parliamentary Assembly of the Council of Europe has contributed an array of recommendations, resolutions, hearings and debates on aspects of intercultural and interreligious dialogue.⁹ The Action Plan adopted at the Third Summit of Heads of States and Governments launched the development of strategies to manage and promote cultural diversity while ensuring the cohesion of societies and encouraged intercultural dialogue including its religious dimension.

(42) The Council of Europe also acts as an intergovernmental organisation and has an influence in the wider world through monitoring mechanisms, action programmes, policy advocacy and co-operation with its international partners. An important vehicle is the *European Commission against Racism and Intolerance* (ECRI), which monitors racism and all forms of related intolerance and discrimination in member states, elaborates General Policy Recommendations and works with civil society to raise awareness. ECRI is in regular contact with the Secretariat of the UN Committee on the Elimination of Racial Discrimination (CERD) the Office for Democratic Institutions and Human Rights (ODIHR) of the OSCE and the Fundamental Rights Agency (FRA) of the European Union. More generally, the *Commissioner for Human Rights of the Council of Europe* plays a valuable role in promoting education in, awareness of and respect for human rights. The *European Commission for Democracy through Law* ("*Venice Commission*"), the Council of Europe's advisory body on constitutional matters, has played a leading role in the adoption of constitutions that conform to the standards of Europe's constitutional heritage and has expressed itself frequently on the rights of minorities. The "*North-South Centre*" has developed into an important place of dialogue between cultures and a bridge between Europe and its neighbouring regions.

2.4 The risks of non-dialogue

(43) The risks of non-dialogue need to be fully appreciated. Not to engage in dialogue makes it easy to develop a stereotypical perception of the other, build up a climate of mutual suspicion, tension and anxiety, use minorities as scapegoats, and generally foster intolerance and discrimination. The breakdown of dialogue within and between societies can provide, in certain cases, a climate conducive to the emergence, and the exploitation by some, of extremism and indeed terrorism. Intercultural dialogue, including on the international plane, is indispensable between neighbours.

(44) Shutting the door on a diverse environment can offer only an illusory security. A retreat into the apparently reassuring comforts of an exclusive community may lead to a stifling conformism. The absence of dialogue deprives everyone of the benefit of new cultural openings, necessary for personal and social development in a globalised world. Segregated and mutually exclusive communities provide a climate that is often hostile to individual autonomy and the unimpeded exercise of human rights and fundamental freedoms.

(45) An absence of dialogue does not take account of the lessons of Europe's cultural and political heritage. European history has been peaceful and productive whenever a real determination prevailed to speak to our neighbour and to co-operate across dividing lines. It has all too often led to human catastrophe whenever there was a lack of openness towards the other. Only dialogue allows to live in unity in diversity.

⁹ References to selected recommendations of the Parliamentary Assembly can be found in the Appendix.

3. Conceptual framework

3.1 The notion of intercultural dialogue

(46) For the purpose of this White Paper, intercultural dialogue is understood as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect. It requires the freedom and ability to express oneself, as well as the willingness and capacity to listen to the views of others. Intercultural dialogue contributes to political, social, cultural and economic integration and the cohesion of culturally diverse societies. It fosters equality, human dignity and a sense of common purpose. It aims to develop a deeper understanding of diverse worldviews and practices, to increase co-operation and participation (or the freedom to make choices), to allow personal growth and transformation, and to promote tolerance and respect for the other.

(47) Intercultural dialogue may serve several purposes, within the overriding objective to promote full respect for human rights, democracy and the rule of law. It is an essential feature of inclusive societies, which leave no one marginalised or defined as outsiders. It is a powerful instrument of mediation and reconciliation: through critical and constructive engagement across cultural fault-lines, it addresses real concerns about social fragmentation and insecurity while fostering integration and social cohesion. Freedom of choice, freedom of expression, equality, tolerance and mutual respect for human dignity are among the guiding principles in this context. Successful intercultural dialogue requires many of the attitudes fostered by a democratic culture – including open-mindedness, willingness to engage in dialogue and allow others to express their point, a capacity to resolve conflicts by peaceful means and a recognition of the well founded arguments of others. It contributes to strengthening democratic stability and to the fight against prejudice and stereotypes in public life and political discourse and to facilitating coalition-building across diverse cultural and religious communities, and can thereby help to prevent or de-escalate conflicts – including in situations of post conflict and “frozen conflicts”.

(48) There is no question of easy solutions. Intercultural dialogue is not a cure for all evils and an answer to all questions, and one has to recognise that its scope can be limited. It is often pointed out, rightly, that dialogue with those who refuse dialogue is impossible, although this does not relieve open and democratic societies of their obligation to constantly offer opportunities for dialogue. On the other hand, dialogue with those who are ready to take part in dialogue but do not – or do not fully – share “our” values may be the starting point of a longer process of interaction, at the end of which an agreement on the significance and practical implementation of the values of human rights, democracy and the rule of law may very well be reached.

3.2 Identity-building in a multicultural environment

(49) Individual human dignity is at the foundation of society. The individual, however, is not as such a homogeneous social actor. Our identity, by definition, is not what makes us the same as others but what makes us unique. Identity is a complex and contextually sensitive combination of elements.

(50) Freedom to choose one’s own culture is fundamental; it is a central aspect of human rights. Simultaneously or at various stages in their lives, everyone may adopt different cultural affiliations. Whilst every individual, to a certain extent, is a product of his or her heritage and social background, in contemporary modern democracies everyone can enrich his or her own identity by integrating different cultural affiliations. No one should be confined against their will within a particular group, community, thought-system or world view, but should be free to renounce past choices and make new ones – as long as they are consistent with the universal values of human rights, democracy and the rule of law. Mutual openness and sharing are twin aspects of multiple cultural affiliation. Both are rules of coexistence applying to individuals and groups, who are free to practise their cultures, subject only to respect for others.

(51) Intercultural dialogue is therefore important in managing multiple cultural affiliations in a multicultural environment. It is a mechanism to constantly achieve a new identity balance, responding to new openings and experiences and adding new layers to identity without relinquishing one’s roots. Intercultural dialogue helps us to avoid the pitfalls of identity policies and to remain open to the challenges of modern societies.

3.3 Prior approaches to cultural diversity

(52) At the height of the Europe of the nation-state, from around 1870 to 1945, it was widely assumed that all those who lived within a state boundary should assimilate to its predominant ethos, into which successive generations were socialised – via, *inter alia*, national, sometimes nationalistic, rituals. However, over the last centuries Europe has also seen other more positive experiences, for instance during certain periods of the history of Central and Eastern Europe, which helps us to understand how different cultures and religions could peacefully coexist in mutual tolerance and respect.

(53) In what became the western part of a divided post-war Europe, the experience of immigration was associated with a new concept of social order known as multiculturalism. This advocated political recognition of what was perceived as the distinct ethos of minority communities on a par with the “host” majority. While this was ostensibly a radical departure from assimilationism, in fact multiculturalism frequently shared the same, schematic conception of society set in opposition of majority and minority, differing only in endorsing separation of the minority from the majority rather than assimilation to it.

(54) The *Opatija Declaration* (2003) rejected this paradigm. Defining cultural diversity, it argued that “this principle cannot be applied exclusively in terms of “majority” or “minority”, for this pattern singles out cultures and communities, and categorises and stigmatises them in a static position, to the point at which social behaviour and cultural stereotypes are assumed on the basis of groups’ respective status”. Identities that partly overlap are no contradiction: they are a source of strength and point to the possibility of common ground.

(55) Whilst driven by benign intentions, multiculturalism is now seen by many as having fostered communal segregation and mutual incomprehension, as well as having contributed to the undermining of the rights of individuals – and, in particular, women – within minority communities, perceived as if these were single collective actors. The cultural diversity of contemporary societies has to be acknowledged as an empirical fact. However, a recurrent theme of the consultation was that multiculturalism was a policy with which respondents no longer felt at ease.

(56) Neither of these models, assimilation or multiculturalism, is applied singularly and wholly in any state. Elements of them combine with aspects of the emerging interculturalist paradigm, which incorporates the best of both. It takes from assimilation the focus on the individual; it takes from multiculturalism the recognition of cultural diversity. And it adds the new element, critical to integration and social cohesion, of dialogue on the basis of equal dignity and shared values.

3.4 The conditions of intercultural dialogue

3.4.1 Human rights, democracy and the rule of law

(57) The universal values upheld by the Council of Europe are a condition for intercultural dialogue. No dialogue can take place in the absence of respect for the equal dignity of all human beings, human rights, the rule of law and democratic principles. These values, and in particular respect for freedom of expression and other fundamental freedoms, guarantee non-domination and are thus essential to ensure that dialogue is governed by the force of argument rather than the argument of force.

(58) Since competing human rights may be advanced, a fair balance must be struck when faced with intercultural issues. The case-law of the European Court of Human Rights and the practice of monitoring bodies such as ECRI or the Advisory Committee of the Framework Convention for the Protection of National Minorities indicate how such balance can be achieved in practice.

(59) Ethnic, cultural, religious or linguistic affiliations or traditions cannot be invoked to prevent individuals from exercising their human rights or from responsible participating in society. This principle applies especially to the right not to suffer from gender-based or other forms of discrimination, the rights and interests of children and young people, and the freedom to practise or not to practise a particular religion or belief. Human rights abuses, such as forced marriages, “honour crimes” or genital mutilations¹⁰ can never be justified whatever the cultural context. Equally, the rules of a – real or imagined – “dominant culture” cannot be used to justify discrimination, hate speech or any form of discrimination on grounds of religion, race, ethnic origin or other identity.

¹⁰ On female genital mutilation, see *Collins and Akaziebie v. Sweden*, n°23944/05 decision of 8 March 2007.

(60) Democracy is the foundation of our political system, and citizens are valued also as political actors and not only as social beings, contributors to or beneficiaries of the well-being of the nation. Democracy thrives because it helps individuals identify with the society of which they are members and because it provides for legitimate decision-making and exercise of power. The growth of the Council of Europe over the past two decades is a potent witness to the force of democracy. Critical and constructive dialogue, itself a profoundly democratic standard, has to recognize other democratic principles such as pluralism, inclusiveness and equality. It is important that dialogue acknowledges the spirit of democratic culture and its essential elements: mutual respect among participants and the readiness of everyone to seek and accept a common ground.

(61) The fundamental standards of the rule of law in democratic societies are necessary elements of the framework within which intercultural dialogue can flourish. They ensure a clear separation of powers, legal certainty and equality of all before the law. They stop public authorities taking arbitrary and discriminatory decisions, and ensure that individuals whose rights are violated can seek redress from the courts.

3.4.2 Equal dignity and mutual respect

(62) Intercultural dialogue entails a reflexive disposition, in which one can see oneself from the perspective of others. On the foundation of the values of the Council of Europe, this requires a democratic architecture characterised by the respect of the individual as a human being, reciprocal recognition (in which this status of equal worth is recognised by all), and impartial treatment (where all claims arising are subject to rules that all can share).

(63) This demarcates the intercultural approach more clearly from preceding models. Unlike assimilation, it recognises that public authorities must be impartial, rather than accepting a majority ethos only, if communalist tensions are to be avoided. Unlike multiculturalism, however, it vindicates a common core which leaves no room for moral relativism. Unlike both, it recognises a key role for the associational sphere of civic society where, premised on reciprocal recognition, intercultural dialogue can resolve the problems of daily life in a way that governments alone cannot.

(64) Equality and mutual respect are important building blocks of intercultural dialogue and essential to remove the barriers to its realisation. Where progress towards equality is lacking, social tensions may manifest themselves in the cultural arena, even if the root causes lie elsewhere, and cultural identities themselves may be used to stigmatise.

3.4.3 Gender equality

(65) Equality between women and men is a core issue in changing societies, as the 5th European Ministerial Conference on Equality between Women and Men (2003) emphasised. It is a crucial element of democracy. Gender equality is an integral part of human rights and sex-based discrimination is an impediment to the enjoyment of human rights and freedoms. Respect for women's human rights is a non-negotiable foundation of any discussion of cultural diversity.

(66) The fight against gender inequality should not give rise to insidious stereotyping, however. It is important to stress the illegitimacy of coded equations between "minority communities" and "gender inequality", as if all in the "host" community was perfect and as if everything related to minorities and adherents to particular religions was problematic. Common gender experiences can overlap communal divides precisely because no community has a monopoly of gender equality or inequality.

(67) Gender equality injects a positive dimension into intercultural dialogue. The complexity of individual identity allows solidarities inconceivable within a stereotyped, communalist perspective. The very fact that gender inequality is a cross-cutting issue means that intercultural projects engaging women from "minority" and "host" backgrounds may be able to build upon shared experiences.

(68) The Council of Europe's Revised Strategy on Social Cohesion makes clear that equality between women and men is a fundamental and highly relevant commitment. It urges a "gender mainstreaming perspective" in the arena of social cohesion, and in intercultural dialogue this should equally be present throughout.

3.4.4 Combating the barriers that prevent intercultural dialogue

(69) There are many barriers to intercultural dialogue. Some of these are the result of the difficulty in communicating in several languages. But others concern power and politics: discrimination, poverty and exploitation – experiences which often bear particularly heavily on persons belonging to disadvantaged and marginalised groups – are structural barriers to dialogue. In many European societies one also finds groups and political organisations preaching hatred of “the other”, “the foreigner” or certain religious identities. Racism, xenophobia, intolerance and all other forms of discrimination refuse the very idea of dialogue and represent a standing affront to it.

3.5 The religious dimension

(70) Part of Europe’s rich cultural heritage is a range of religious, as well as secular, conceptions of the purpose of life. Christianity, Judaism and Islam, with their inner range of interpretations, have deeply influenced our continent. Yet conflicts where faith has provided a communal marker have been a feature of Europe’s old and recent past.

(71) Freedom of thought, conscience and religion is one of the foundations of democratic society and protected by Article 9 of the European Convention on Human Rights. This freedom is one of the most vital elements referring to the identity of believers and their conception of life, as it is also for atheists, agnostics, sceptics and the unconcerned. While guaranteeing this freedom, Article 9 does allow that the manifestations of expression of this freedom can be restricted under defined conditions. The issue of religious symbols in the public sphere, particularly in education, has been addressed by the European Court of Human Rights.¹¹ Because of the relative lack of consensus on matters of religion across the member states, the Court has tended to give to states a large – though not unlimited – “margin of appreciation” (i.e. discretion) in this arena.

(72) There are considerable overlaps between the Council of Europe’s agenda and the concerns of religious communities: human rights, democratic citizenship, the promotion of values, peace, dialogue, education and solidarity. And there was consensus during the consultation that it was the responsibility of the religious communities themselves, through interreligious dialogue, to contribute to an increased understanding between different cultures.

(73) The important role of religious communities with regard to dialogue means that efforts should be undertaken in this field between the religious communities and public authorities. The Council of Europe is already engaged to this end through various initiatives of the Parliamentary Assembly and the seminars of the Commissioner for Human Rights, who since 2000 has brought together representatives of religious communities with the aim of associating them with the human rights agenda of the Council of Europe. Religious practice is part of contemporary human life, and it therefore cannot and should not be outside the sphere of interest of public authorities, although the state must preserve its role as the neutral and impartial organiser of the exercise of various religions, faiths and beliefs.¹² The “Volga Forum Declaration” (2006)¹³ called for the Council of Europe to enter “an open, transparent and regular dialogue” with religious organisations, while recognising that this must be underpinned by universal values and principles. This could replicate the round-table approach which individual member states have taken to dialogue with religious communities. The *San Marino Declaration (2007)*¹⁴ on the religious dimension of intercultural dialogue affirmed that religions could elevate and enhance dialogue. It identified the context as a shared ambition to protect individual human dignity by the promotion of human rights, including equality between women and men, to strengthen social cohesion and to foster mutual understanding and respect. In the *San Marino Declaration*, the religious and civil-society representatives present welcomed the interest of the Council of Europe in this field; they recognised that the Council of Europe would remain neutral towards the various religions whilst defending the freedom of thought, conscience and religion, the rights and duties of *all* citizens, and the respective autonomy of state and religions. They considered that there is a need for appropriate fora to consider the impact of religious practice on other areas of public policies, such as health and education, without discrimination and with due respect for the rights of non-believers. Those holding non-religious worldviews have an equal right to contribute, alongside religious representatives, to debates on the moral foundations of society and to be engaged in forums for intercultural dialogue.

¹¹ See for instance *Kurtulmuş v. Turkey*, No. 65500/01, decision of 24 January 2006; *Leyla Şahin v. Turkey*, judgment of 10 November 2005 (Grand Chamber); *Dahlab v. Switzerland*, decision of 15 February 2001.

¹² See for instance *Leyla Şahin v. Turkey [GC]*, No. 44774/98, judgment of 10 November 2005, § 107.

¹³ Final document of the International Conference ‘Dialogue of Cultures and Inter-Faith Cooperation’ (Volga Forum), Nizhny Novgorod/Russian Federation, 7-9 September 2006 (available at www.coe.int/dialogue).

¹⁴ Final Declaration of the European Conference on ‘The religious dimension of intercultural dialogue’, San Marino, 23 and 24 April 2007 (available at www.coe.int/dialogue).

(74) On 8 April 2008, the Council of Europe organised, on an experimental basis, an exchange on the religious dimension of intercultural dialogue on the theme "Teaching religious and convictional facts. A tool for acquiring knowledge about religions and beliefs in education; a contribution to education for democratic citizenship, human rights and intercultural dialogue." Member and observer states of the Council of Europe as well as the Organisation's institutional partners, the European Commission, representatives of the religions traditionally present in Europe and of other beliefs, representatives of INGOs/NGOs, experts and representatives of the media participated in the "Exchange". An innovative and experimental event, its main aim was to promote and strengthen the Council of Europe's fundamental values – respect for human rights, promotion of democracy and the rule of law – thus contributing to fostering within European society mutual respect and awareness, tolerance and understanding. The exercise associated representatives of religions and other actors of civil society, including representatives of other beliefs, with this objective, by involving them in open, transparent dialogue on a theme rooted with those values. The purpose was not to engage in theological debate, nor to become the framework of an interconfessional dialogue.

(75) Apart from the dialogue between public authorities and religious communities, which should be encouraged, there is also the need for a dialogue between religious communities themselves (interreligious dialogue). The Council of Europe has frequently recognised interreligious dialogue, which is not directly within its remit, as a part of intercultural dialogue and encouraged religious communities to engage actively in promoting human rights, democracy and the rule of law in a multicultural Europe. Interreligious dialogue can also contribute to a stronger consensus within society regarding the solutions to social problems. Furthermore, the Council of Europe sees the need for a dialogue within religious communities and philosophical convictions (intrareligious and intra-convictional dialogue), not least in order to allow public authorities to communicate with authorised representatives of religions and beliefs seeking recognition under national law.

4. Five policy approaches to the promotion of intercultural dialogue

(76) There are five distinct yet interrelated dimensions to the promotion of intercultural dialogue, which involve the full range of stakeholders. It depends on the democratic governance of cultural diversity. It requires participation and democratic citizenship. It demands the acquisition of intercultural competences. It needs open spaces for dialogue. Finally, it must be taken on to the international scale. Initiatives in these five dimensions have been tried and tested.¹⁵

4.1 Democratic governance of cultural diversity

4.1.1 A political culture valuing diversity

(77) The cornerstones of a political culture valuing diversity are the common values of democracy, human rights and fundamental freedoms, the rule of law, pluralism, tolerance, non-discrimination and mutual respect.

(78) A culture of diversity can only develop if democracy reconciles majority rule and the rights of persons belonging to minorities. Imposing the will of the majority on the minority without ensuring an effective protection of rights for all is incompatible with the principles of the common European constitutional heritage. A European society committed to combining unity and diversity cannot be a "winner takes all" society, but must suffuse the political arena with values of equality and mutual respect. Democracy does not simply mean that the views of a majority must always prevail: a balance must be achieved which ensures the fair and proper treatment of persons belonging to minorities and avoids any abuse of a dominant position.¹⁶

¹⁵ The collection of examples of good practice proposed during the consultations will be published on the internet at www.coe.int/dialogue.

¹⁶ Cf. *Leyla Şahin v. Turkey* [GC], No. 44774/98, judgment of 10 November 2005, § 108. See also Article 6 of the Framework Convention for the Protection of National Minorities, which obliges the contracting parties to 'encourage a spirit of tolerance and intercultural dialogue and take effective measures to promote mutual respect and understanding and co-operation among all persons living on their territory, irrespective of those persons' ethnic, cultural, linguistic or religious identity, in particular in the fields of education, culture and the media.'

(79) Developing a political culture supportive of cultural pluralism is a demanding task. It entails an education system which generates capacities for critical thinking and innovation, and spaces in which people are allowed to participate and to express themselves. Law enforcement officials, politicians, teachers and other professional groups, as well as civil-society leaders should be trained to operate in culturally diverse communities. Culture must be dynamic and characterised by experiment. The media are called upon to circulate objective information and fresh thinking, and challenge stereotypes. There must be a multiplicity of initiatives and committed stakeholders, particularly involving a robust civil society.

4.1.2 Human rights and fundamental freedoms

(80) Human rights provide an essential framework for the practice of intercultural dialogue. Among the most relevant provisions of the European Convention on Human Rights are the rights to freedom of thought and expression, to freedom of religion, to free assembly and association, to privacy and family life. The rights in the Convention must be enjoyed without discrimination in any form. In addition, Protocol No. 12 to the Convention provides for a general prohibition of discrimination. The rights portfolio also includes, besides civil and political rights, the socio-economic rights arising from the European Social Charter, which addresses many of the issues which can bear particularly heavily on persons belonging to disadvantaged groups (access to employment, education, social protection, health and housing),¹⁷ and the cultural rights identified in various charters and conventions, such as the International Covenant on Economic, Social and Cultural Rights (1966).

(81) Freedom of expression, guaranteed by Article 10 paragraph 1 of the European Convention on Human Rights, is a *sine qua non* of participation in intercultural dialogue. The exercise of this freedom, which comes with duties and responsibilities, may be limited in certain specific conditions defined in Article 10 paragraph 2 of the European Convention on Human Rights. "Hate speech" has been an increasing concern of the European Court of Human Rights in recent years, and in its jurisprudence the Court has drawn the boundary, case by case, beyond which the right to freedom of expression is forfeited.

(82) Some expressions are so gratuitously offensive, defamatory or insulting as to threaten a culture of tolerance itself – indeed, they may inflict not only unconscionable indignity on members of minority communities but also expose them to intimidation and threat. Inciting hatred based on intolerance is not compatible with respect for fundamental rights and freedoms guaranteed by the Convention and the Court's jurisprudence.

(83) The European Court of Human Rights has however set a high bar against restrictions on free expression, indicating that even expression that "offend, shock or disturb" should be protected.¹⁸ This means, for example, a certain licence to criticise another's religion (as a system of ideas which they can choose to embrace). The Court takes into account the impact and context of the expressions made, in particular whether they contribute to a pluralistic public debate on matters of general interest.

(84) As for the media, the basic principle is the defence of freedom of expression even if there is however a recognition of the special duties and responsibilities of journalists who must be free to express their opinions – including value judgments – on matters of public concern, but who are also responsible for the collection and dissemination of objective information. There is a need to foster the awareness of media professionals of the necessity for intercultural dialogue and co-operation across ethnic, cultural, religious and linguistic boundaries with a view to promoting a culture of tolerance and mutual understanding, bearing in mind their role in informing the public.

¹⁷ The European Committee of Social Rights, whose task it is to examine the national reports and to decide whether or not the situations in the countries concerned are in conformity with the European Social Charter, has repeatedly asked for a specific attention to the situation of foreign workers, immigrants and national minorities. Cf. European Social Charter. European Committee of Social Rights: Conclusions XVIII-1, Volume 1. Strasbourg 2006, pp. 59, 102, 212, 261, 293.

¹⁸ *Handyside v. United Kingdom*, judgment of 7 December 1976, Series A no. 24, § 49.

4.1.3 From equality of opportunity to equal enjoyment of rights

(85) The “European social model”, referred to in the Revised Strategy for Social Cohesion, seeks to secure a profound equality of life chances. Those who most need their rights to be protected are often least well equipped to claim them. Legal protection of rights has to be accompanied by determined social policy measures to ensure that everyone in practice has access to their rights. Thus, the European Social Charter and the European Convention on the Legal Status of Migrant Workers stress, for example, that states parties undertake that migrant workers and their families residing legally on their territory should be entitled to treatment no less favourable than that accorded to their nationals in a range of social and economic contexts.

(86) Over and above the principle of non-discrimination, states are also encouraged to take positive-action measures to redress the inequalities, stemming from discrimination, experienced by members of disadvantaged groups. In the public sphere, state authorities must strictly respect the prohibition of discrimination, an expression of neutrality in cultural and religious matters. Yet, formal equality is not always sufficient and promoting effective equality could, in some cases, necessitate adoption of specific measures that are coherent with the principle of non-discrimination. In certain circumstances, the absence of differential treatment to correct an inequality may, without reasonable and objective justification, amount to discrimination.¹⁹

(87) It may be necessary to take, within certain limits, practical measures to accommodate for diversity.²⁰ Such accommodation measures should not infringe the rights of others or result in disproportionate organisational difficulties or excessive costs.

4.2 Democratic citizenship and participation

(88) Citizenship, in the widest sense, is a right and indeed a responsibility to participate in the cultural, social and economic life and in public affairs²¹ of the community together with others. This is key to intercultural dialogue, because it invites us to think of others not in a stereotypical way – as “the other” – but as fellow citizens and equals. Facilitating access to citizenship is an educational as much as a regulatory and legal task. Citizenship enhances civic participation and so contributes to the added value newcomers bring, which in turn cements social cohesion.

(89) Active participation by all residents in the life of the local community contributes to its prosperity, and enhances integration. A right for foreigners legally resident in the municipality or region to participate in local and regional elections is a vehicle to promote participation.

(90) The European Convention on Nationality (1997) commits signatory states to provide for the naturalisation of persons lawfully and habitually resident on their territory, with a maximum ten-year threshold before a nationality application can be made. This need not require the abrogation of the nationality of the country of origin. The right of foreign children to acquire the nationality of the country where they were born and reside may further encourage integration.

(91) The Committee of Ministers has expressed its concern at growing levels of political and civic disengagement and lack of confidence in democratic institutions, and an increasing threat of racism and xenophobia. Yet there have been mixed trends in Europe. Strong levels of social trust and engagement in civil-society organisations, observed in some member states, have been linked to a system of democratic governance, with impartial public authority buttressed by the rule of law, which promotes participation. By contributing to social trust and enhancing the participation of otherwise marginalised members of minority communities, intercultural dialogue can make democracy more meaningful to the citizen.

¹⁹ *D.H. and others v. The Czech Republic*, judgment of 13 November 2007 (Grand Chamber): ‘The Court has also accepted that a general policy or measure that has disproportionately prejudicial effects on a particular group may be considered discriminatory notwithstanding that it is not specifically aimed at that group... and that discrimination potentially contrary to the Convention may result from a de facto situation’ (§ 175).

²⁰ Cf. Framework Convention on the Protection of National Minorities (1995), Article 4 §§ 2 and 3, as well as the accompanying paragraphs in the explanatory report. *D.H. and others v. The Czech Republic*, judgment of 13 November 2007 (Grand Chamber). The European Committee of Social Rights has argued that ‘human difference in a democratic society should not only be viewed positively but should be responded to with discernment in order to ensure real and effective equality’ (*Autism France v. France*, Complaint No. 13/2002, decision on the merits 4 November 2003, § 52).

²¹ Cf. Framework Convention on the Protection of National Minorities (1995), Article 15.

(92) A crucially important role is played in this regard by local and regional authorities. The Council of Europe Convention on the Participation of Foreigners in Public Life at Local Level urges that such participation be enhanced. Care is needed to avoid the temptation to look only to first-generation, male minority leaders as convenient interlocutors. It is important to recognise the diversity and social relationships within minority communities and particularly to involve young people.

4.3 Learning and teaching intercultural competences

(93) The competences necessary for intercultural dialogue are not automatically acquired: they need to be learned, practised and maintained throughout life. Public authorities, education professionals, civil-society organisations, religious communities, the media and all other providers of education – working in all institutional contexts and at all levels – can play a crucial role here in the pursuit of the aims and core values upheld by the Council of Europe and in furthering intercultural dialogue. Inter-institutional cooperation is crucial, in particular with the EU, UNESCO, ALECSO and other partners working in this field.

4.3.1 Key competence areas: democratic citizenship, language, history

(94) Education for democratic citizenship is fundamental to a free, tolerant, just, open and inclusive society, to social cohesion, mutual understanding, intercultural and interreligious dialogue and solidarity, as well as equality between women and men. It embraces any formal, non-formal or informal educational activity, including vocational training, the family and communities of reference, enabling an individual to act as an active and responsible citizen respectful of others. Education for democratic citizenship involves, *inter alia*, civic, history, political and human-rights education, education on the global context of societies and on cultural heritage. It encourages multidisciplinary approaches and combines the acquisition of knowledge, skills and attitudes – particularly the capacity for reflection and the self-critical disposition necessary for life in culturally diverse societies.

(95) Language is often a barrier to conducting intercultural conversations. The interculturalist approach recognises the value of the languages used by members of minority communities, but sees it as essential that minority members acquire the language which predominates in the state, so that they can act as full citizens. This chimes with the European Charter for Regional or Minority Languages, which argues that lesser-spoken languages should be protected from eventual extinction as they contribute to the cultural wealth of Europe, and that use of such languages is an inalienable right. At the same time, it stresses the value of multilingualism and insists that the protection of languages which enjoy minority usage in a particular state should not be to the detriment of official languages and the need to learn them. Language learning helps learners to avoid stereotyping individuals, to develop curiosity and openness to otherness and to discover other cultures. Language learning helps them to see that interaction with individuals having different social identities and cultures is an enriching experience.

(96) The Committee of Ministers' recommendation on history teaching in 21st-century Europe (2001)²² stressed the need to develop in pupils the intellectual ability to analyse and interpret information critically and responsibly, through dialogue, through the search for historical evidence and open debate based on multiperspectivity, especially on controversial and sensitive issues. History teaching is instrumental in preventing recurrence or denial of the Holocaust, genocides and other crimes against humanity, ethnic cleansing and the massive violations of human rights, in overcoming the wounds of the past and in promoting the fundamental values to which the Council of Europe is particularly committed; it is a decisive factor in reconciliation, recognition, understanding and mutual trust between peoples. History teaching in a democratic Europe should occupy a vital place in the training of responsible and active citizens and in the developing of respect for all kinds of differences, based on an understanding of national identity and on principles of tolerance. History teaching must not be an instrument of ideological manipulation, of propaganda or used for the promotion of intolerant and ultra-nationalistic, xenophobic, racist or anti-Semitic ideas. Historical research and history as it is taught in schools cannot in any way, with any intention, be compatible with the fundamental values and statutes of the Council of Europe if it allows or promotes misuses of history. History teaching must encompass the elimination of prejudice and stereotypes, through the highlighting in history syllabuses of positive mutual influences between different countries, religions and schools of thought over the period of Europe's historical development as well as critical study of misuses of history, whether these stem from denials of historical facts, falsification, omission, ignorance or re-appropriation to ideological ends.

²² Recommendation Rec(2001)15

4.3.2 Primary and secondary education

(97) In a multicultural Europe, education is not only preparing for the labour market, supporting personal development and providing a broad knowledge base; schools are also important fora for the preparation of young people for life as active citizens. They are responsible for guiding and supporting young people in acquiring the tools and developing attitudes necessary for life in society in all its aspects or with strategies for acquiring them, and enable them to understand and acquire the values that underpin democratic life, introducing respect for human rights as the foundations for managing diversity and stimulating openness to other cultures.

(98) Within the formal curriculum, the intercultural dimension straddles all subjects. History, language education and the teaching of religious and convictional facts are perhaps among the most relevant.²³ Education as to religious and convictional facts in an intercultural context makes available knowledge about *all* the world religions and beliefs and their history, and enables the individual to understand religions and beliefs and avoid prejudice. This approach has been taken by the Parliamentary Assembly of the Council of Europe, the European Court of Human Rights and ECRI.²⁴ In 2007, the European Ministers of Education underlined the importance of measures to improve understanding between cultural and/or religious communities through school education, on the basis of shared principles of ethics and democratic citizenship; regardless of the religious education system that prevails, tuition should take account of religious and convictional diversity.²⁵

4.3.3 Higher education and research

(99) Higher-education institutions play an important role in fostering intercultural dialogue, through their education programmes, as actors in broader society and as sites where intercultural dialogue is put into practice. As the Steering Committee on Higher Education and Research suggests, the university is ideally defined precisely by its universality – its commitment to open-mindedness and openness to the world, founded on enlightenment values. The university thus has great potential to engender “intercultural intellectuals” who can play an active role in the public sphere.

(100) This needs to be assisted by scholarly research on intercultural learning, to address the aspects of “learning to live together” and cultural diversity in all teaching activities.

4.3.4 Non-formal and informal learning

(101) Non-formal learning outside schools and universities, particularly in youth work and all forms of voluntary and civic services, plays an equally prominent role. The Council of Europe has encouraged member states to promote non-formal education and to encourage young people’s commitment and contribution to the values underpinning intercultural dialogue.

(102) Youth and sport organisations, together with religious communities, are particularly well placed to advance intercultural dialogue in a non-formal education context. Youth groups and community centres, alongside the family, school and workplace, can be pillars of social cohesion. Through the wide variety of their programmes, the open and voluntary nature of their activities and the commitment of their members, these organisations are often more successful than others in actively involving persons with a minority background and offering opportunities for dialogue. Active civil-society and non-governmental organisations are an indispensable element of pluralist democracy, promoting active participation in public affairs and responsible democratic citizenship based on human rights and equality between women and men. Therefore migrant organisations could be enabled and funded for developing voluntary services for persons from a minority background, in particular young people, to improve their chances on the job market as well as in the society.

²³ The Advisory Committee on the Framework Convention for the Protection of National Minorities underlined in a recent ‘Commentary on Education under the Framework Convention for the Protection of National Minorities’ (adopted in March 2006) that the provisions on education were to be kept in mind “in all planning and action in the area of intercultural education, which has the ambition to facilitate mutual understanding, contacts and interaction among different groups living within a society.”

²⁴ Parliamentary Assembly Recommendation 1720 on education and religion (2005); *Kjeldsen, Busk Madsen and Pedersen v. Denmark*, 5095/71; 5920/72; 5926/72, 7 December 1976, § 53; *Folgerø and Others v. Norway* [GC], no. 15472/02, 29 June 2007, § 84; ECRI General Policy Recommendation N°10 on combating racism and racial discrimination in and through school education, 2006, § II.2.b.

²⁵ Final Declaration of the 22nd session of the Standing Conference of European Ministers of Education, Istanbul, Turkey, 4-5 May 2007 (“Building a more humane and inclusive Europe: role of education policies”).

(103) Informal learning is also promoted through the media and new communication services, which offer ample opportunities for contact with other cultural practices.

4.3.5 The role of educators

(104) Educators at all levels play an essential role in fostering intercultural dialogue and in preparing future generations for dialogue. Through their commitment and by practising with their pupils and students what they teach, educators serve as important role models.

(105) Teacher-training curricula need to teach educational strategies and working methods to prepare teachers to manage the new situations arising from diversity, discrimination, racism, xenophobia, sexism and marginalisation and to resolve conflicts peacefully, as well as to foster a global approach to institutional life on the basis of democracy and human rights and create a community of students, taking account of individual unspoken assumptions, school atmosphere and informal aspects of education.

(106) Teacher training institutions also need to develop quality-assurance instruments inspired by education for democratic citizenship, taking account of the intercultural dimension, and develop indicators and tools for self-evaluation and self-focused development for educational establishments. They need to strengthen intercultural education and management of diversity within in-service training.

(107) The aim of the European Resource Centre on education for democratic citizenship and intercultural education in Oslo is to promote understanding and increase mutual knowledge in order to build trust and prevent conflicts through teacher training, in cooperation with the Council of Europe.

4.3.6 The family environment

(108) Parents and the wider family environment play important roles in preparing young people for living in a culturally diverse society. As role models for their children, they need to be involved fully in changing mentalities and perceptions. Adult and family education programmes addressing the issue of cultural diversity can assist the family in fulfilling this role.

4.4 Spaces for intercultural dialogue

(109) It is essential to engender spaces for dialogue that are open to all. Successful intercultural governance, at any level, is largely a matter of cultivating such spaces: physical spaces like streets, markets and shops, houses, kindergartens, schools and universities, cultural and social centres, youth clubs, churches, synagogues and mosques, company meeting rooms and workplaces, museums, libraries and other leisure facilities, or virtual spaces like the media.

(110) Town planning is an obvious example: urban space can be organised in "single-minded" fashion or more "open-minded" ways. The former include the conventional suburb, housing estate, industrial zone, car park or ring road. The latter embrace the busy square, the park, the lively street, the pavement café or the market. If single-minded areas favour an atomised existence, open-minded places can bring diverse sections of society together and breed a sense of tolerance. It is critically important that migrant populations do not find themselves, as so often, concentrated on soulless and stigmatised housing estates, excluded and alienated from city life.

(111) Cultural activities can provide knowledge of diverse cultural expressions and so contribute to tolerance, mutual understanding and respect. Cultural creativity offers important potential for enhancing the respect of otherness. The arts are also a playground of contradiction and symbolic confrontation, allowing for individual expression, critical self-reflection and mediation. They thus naturally cross borders and connect and speak directly to people's emotions. Creative citizens, engaged in cultural activity, produce new spaces and potentials for dialogue.

(112) Museums and heritage sites have the potential to challenge, in the name of a common humanity, selective narratives reflecting the historical dominance of members of one or other ethnic or national community, and to offer scope for mutual recognition by individuals from diverse backgrounds. Exploring Europe's cultural heritage can provide the backdrop to the plural European citizenship required in contemporary times. Europe's historical transborder and continental routes, today rediscovered with the help of the Council of Europe as the network of "cultural routes", influenced the history of cultural relations and for centuries supported intercultural exchange; they provide access to Europe's multicultural heritage and illustrate the ability to live together peacefully in diversity.

(113) Kindergartens, schools, youth clubs and youth activities in general are key sites for intercultural learning and dialogue. For this to be true, children and young people should be given the opportunity to meet and engage with their peers from diverse backgrounds, with a view to communicate and to develop joint activities. The more integrated these sites are, the more effective they are in terms of intercultural learning.

(114) The media present critical spaces for indirect dialogue. They express society's cultural diversity, they put cultures into context and can provide platforms for diverse perspectives with which their readers, viewers or listeners may not come into contact day to day. To do so, they should ensure that their own workforces are diverse and trained to engage with diversity. The new communication services allow members of otherwise passive media audiences to participate in mediated intercultural dialogue, particularly via social-networking sites, web-based forums and "wiki" collaborations.

(115) A bewildering array of identity role models are offered by the global media. Faced with such complexity, applying to "the other" a simplifying stereotype – on to which all the ills of the world can be projected – can be insidiously seductive. Managing diversity democratically is a delicate work: it should not heavy-handedly put dialogue in a straitjacket and should prevent it from being used to incite hate or intolerance.

(116) Sport is an important potential arena for intercultural dialogue, which connects it directly to everyday life. Football in particular, as a global game, has been the subject of many anti-racist initiatives in recent years, supported in a European context by UEFA, which has identified a 10-point plan and issued associated guidance to clubs. Playing together under impartial and universal rules and a governing notion of fair play can frame an intercultural experience.

(117) The workplace should not be ignored as a site for intercultural dialogue. Diversity is a factor for innovation, as evidenced by the hubs of the knowledge economy. Diverse workforces can spark fresh approaches via teamwork and employee participation. Tolerance has been found to be a significant factor in attracting the talent to develop the technology that is key to competitive success. Many members of minority groups, however, are concentrated in low-paid and insecure jobs. Trade unions can play a critical role here, not only in improving conditions but also in offering sites for intercultural solidarity which can counter the damaging effects of labour-market segmentation, which racist organisations may exploit.

(118) The daily life of public services, non-governmental organisations and religious communities offers many occasions for intercultural dialogue, as against mere encounters. Health, youth and education services engage members of minority communities on a daily basis. Their staff must be competent, in terms of access to interpretation where required, and trained so that such encounters become productive engagements. In health, for instance, maternity and mental health may be particularly sensitive. The recruitment of members of minority groups from different ethnic, religious, cultural and linguistic backgrounds in public services can add to the range of intercultural competences which may assist dealing with diverse service users, on a basis of mutuality and dignity. Town twinning schemes are excellent opportunities for promoting expertise in this area.

4.5 Intercultural dialogue in international relations

(119) Europe's commitment to multilateralism based on international law and the promotion of human rights, democracy and the rule of law should inspire intercultural dialogue on an international scale. Applying these principles to intercultural dialogue in the international sphere is an important task in facilitating mutual understanding. The European consensus on this task has been strengthened by the conclusions reached by the Third Summit of the Council of Europe (Warsaw 2005) and elaborated in later documents.

(120) The current geopolitical situation is sometimes described as one of mutually exclusive civilisations, vying for relative economic and political advantages at each other's cost. The concept of intercultural dialogue can help overcome the sterile juxtapositions and stereotypes that may flow from such a worldview because it emphasises that in a global environment, marked by migration, growing interdependence and easy access to international media and new communication services like the internet, cultural identities are increasingly complex, they overlap and contain elements from many different sources. Imbuing international relations with the spirit of intercultural dialogue responds productively to this new condition. Intercultural dialogue can thus contribute to conflict prevention and conflict solution, and support reconciliation and the rebuilding of social trust.

(121) The Council of Europe remains open to co-operation with Europe's neighbouring regions and the rest of the world. The Organisation, which is strongly committed to ensure co-ordination and complementarity of its action with that of other international institutions, notably at European level, has the task of contributing to intercultural dialogue at an international level. In international action, in particular on the European scene, is an important contributor to intercultural dialogue. Its "added value", which it puts at the disposal of other international institutions, member states, civil society and all the other stakeholders, consists primarily of its rich expertise in terms of standards and monitoring mechanisms in human rights, democracy and the rule of law. The Council of Europe can also contribute its expertise on the challenges posed by cultural diversity in the social, educational, health and cultural spheres. The Organisation reaches out, continuously and in a structured way, to key stakeholder groups like the members of national parliaments, local and regional authorities and civil-society organisations in the 47 member states. Finally, it can contribute via institutions like the European Centre for Global Interdependence and Solidarity (the North-South Centre, Lisbon), the European Centre for Modern Languages (Graz), the two European Youth Centres (Strasbourg and Budapest), well as through cooperation with the European Resource Centre on Education for Democratic Citizenship and Intercultural Education (Oslo) and the European Cultural Centre of Delphi.

(122) The Council of Europe acknowledges the importance of initiatives taken by other international actors and values its partnerships with institutions, such as the European Union, the Organisation for Security and Co-operation in Europe (OSCE) and UNESCO, as well as the Arab League Educational, Cultural and Scientific Organisation (ALECSO) and the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures. The Council of Europe contributes to the "Alliance of Civilizations" launched by the United Nations Secretary General and sponsored by Spain and Turkey, and is considering concluding a Memorandum of Understanding with the "Alliance" in order to strengthen their relations of co-operation.²⁶ It is also exploring ways to promote intercultural dialogue in the framework of the Council of Europe's acquis in the fields of human rights, democracy and the rule of law in exchanges with other actors such as the Islamic Educational, Scientific and Cultural Organisation (ISESCO) and the Research Centre for Islamic History, Art and Culture (IRCICA).

(123) An organisation such as the Council of Europe can also use the affinities and co-operation schemes that some of its member states have with particular parts of the globe. Transfrontier links, traditionally supported by the Council of Europe, have an important intercultural dimension.

(124) Internationally organised non-state actors like non-governmental organisations, foundations or religious communities play a key role in transnational intercultural dialogue – indeed, they may be innovators in the field. Such organisations have been working for a long time with the challenges of cultural diversity within their own ranks. They create network connections between communities that intergovernmental arrangements may not so easily secure.

²⁶ On 15 January 2008, the Secretary General of the Council of Europe and the High Representative of the United Nations for the Alliance of Civilizations signed a Letter of Intent pertaining to future co-operation and the development of a Memorandum of Understanding.

(125) A role emerges here for individuals too. Those who are used to living and working in an intercultural context, particularly those from migrant backgrounds, can make multiple connections across state boundaries. They can act as vectors of development, stimulating innovation and the cross-fertilisation of ideas. They graphically embody the complexity and contextual character of identity and can be pioneers of intercultural dialogue.

5. Recommendations and policy orientations for future action: the shared responsibility of the core actors

(126) Strengthening intercultural dialogue in order to promote our common values of respect of human rights, democracy and the rule of law, and thus fostering greater European unity, is the shared responsibility of all stakeholders. The active involvement of all in the five policy areas identified in the preceding chapter will allow everyone to benefit from our rich cultural heritage and present-day environment. Based on its conception of cultural diversity and intercultural dialogue, based also on its longstanding experience, the Council of Europe can formulate the following general recommendations and guidelines, and develop policy orientations for its future action.

5.1 Democratic governance of cultural diversity

(127) For cultural diversity to thrive, its democratic governance has to be developed at each level. A number of general orientations, addressed primarily to national policy-makers and other public authorities, can be proposed in this context.

(128) **Intercultural dialogue needs a neutral institutional and legal framework at national and local level, guaranteeing the human rights standards of the Council of Europe and based on the principles of democracy and the rule of law.** There should in particular be clear legislation and policies against discrimination based on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or any other status, such as, *inter alia*, sexual orientation in accordance with the Court's case-law²⁷, or age or physical or mental disability in accordance with the explanatory report of Protocol No. 12 of the European Convention on Human Rights.²⁸ ECRI has provided guidance in respect of national legislation to combat racism and racial discrimination.²⁹ Relations between religion and the state should be organised in a way to ensure that everyone has equal rights and responsibilities regardless of his or her thought, conscience or religion so that, in practice, freedom of conscience and religion is fully respected.

(129) **An inner coherence between the different policies that promote, or risk obstructing, intercultural dialogue should be ensured.** One way to achieve this is by adopting a "joined-up" approach crossing conventional departmental boundaries in the form of an interdepartmental committee, a special ministry of integration or a unit in the office of the Prime Minister. Drawing up and implementing a "National Action Plan", based on international human rights standards including those of the Council of Europe and reflecting the recommendations of this White Paper, can effectively contribute to the vision of an integrated society safeguarding the diversity of its members and set down objectives which can be translated into programmes and which are open to public monitoring. The Council of Europe is ready to assist the development of such National Action Plans and the evaluation of their implementation. Political leadership at the highest level is essential for success. Civil society, including minority and migrant associations, can play an important role. In order to promote integration, consultative bodies could be formed that involve representatives of the various partners concerned. National Action Plans should be inclusive of both recent migrants and long standing minority groups.

(130) The Council of Europe could commission a follow up initiative which could involve both research and conferences, to explore the wider concept of an intercultural approach to managing cultural diversity of which intercultural dialogue is a significant component. In particular this work could explore the linkages/synergy between an intercultural approach to managing diversity and integration policy. This could be followed up with a series of actions across the Council of Europe area to promote the concept of an Intercultural approach to managing cultural diversity including integration.

²⁷ See in particular the judgments *Smith and Grady v/United Kingdom* – 29/09/1999 §90 ; *S.L. v/Austria* – 09/01/2003 §37 ; *Karner v/Austria* – 24/07/2003 §37.

²⁸ See Explanatory report to Protocol No. 12 of the European Convention on Human Rights, §20.

²⁹ ECRI General Policy Recommendation N°7 on national legislation to combat racism and racial discrimination, 2002.

(131) Public authorities should be sensitive to the expectations of a culturally diverse population and ensure that the provision of public services respect the legitimate claims, and be able to reply to the wishes, of all groups in society. This requirement, flowing from the principles of non-discrimination and equality, is particularly important in policing, health, youth, education, culture and heritage, housing, social support, access to justice and the labour market. Involvement of representatives of persons belonging to minority and disadvantaged groups during the formulation of service-delivery policies and the preparation of decisions on the allocation of resources, as well as recruitment of individuals from these groups to the service workforce, are important steps.

(132) Public debate has to be marked by respect for cultural diversity. Public displays of racism, xenophobia or any other form of intolerance³⁰ must be rejected and condemned, in accordance with the relevant provisions of the European Convention on Human Rights, irrespective of whether they originate with bearers of public office or in civil society. Every form of stigmatisation of persons belonging to minority and disadvantaged groups in public discourse needs to be ruled out. The media can make a positive contribution to the fight against intolerance, especially where they foster a culture of understanding between members of different ethnic, cultural, linguistic and religious communities. Media professionals should reflect on the problem of intolerance in the increasingly multicultural and multi-ethnic environment of the member states and on the measures which they might take to promote tolerance, mutual understanding and respect.

(133) States should have robust legislation to outlaw "hate speech" and racist, xenophobic, homophobic, antisemitic, islamophobic and antigypsy or other expressions, where this incites hatred or violence. Members of the criminal justice system should be well trained to implement and uphold such legislation. Independent national anti-discrimination bodies or similar structures should also be in place, to scrutinise the effectiveness of such legislation, conduct the relevant training and support victims of racist expression.

(134) A particular responsibility falls on the shoulders of political leaders. Their stances influence public views on intercultural issues, potentially tempering or exacerbating tensions. ECRI has addressed these dangers and their translation into practice, and formulated a number of practical measures that can be taken to counter the use of racist, anti-Semitic and xenophobic political discourse.³¹ Municipal leaders can do much by the exercise of civic leadership to ensure intercommunal peace. ECRI also recommends that public financing be denied political parties that promote racism, particularly through "hate speech".

(135) Public authorities are encouraged to take, where necessary, adequate positive action in support of the access of persons belonging to disadvantaged or underrepresented groups to positions of responsibility within professional life, associations, politics and local and regional authorities, paying due regard to required professional competences. The principle that, in certain circumstances, adequate measures to promote full and effective equality between persons belonging to national minorities and those belonging to the majority could be necessary, should be recognised by all member states, with the explicit proviso that such measures should not be considered as discrimination. The specific conditions of persons belonging to national minorities should be duly taken into account when such measures are taken.³²

³⁰ The Third Summit of the Council of Europe in 2005 strongly condemned 'all forms of intolerance and discrimination, in particular those based on sex, race and religion, including anti-Semitism and Islamophobia'. The Committee of Ministers has also frequently recognised that Roma/Gypsies and Travellers have been experiencing widespread discrimination in all areas of life. Furthermore, ECRI recommended that the law should penalise "the public denial, trivialisation, justification or condoning, with a racist aim, of crimes of genocide, crimes against humanity or war crimes" when committed intentionally (General Policy Recommendation No. 7 on national legislation to combat racism and racial discrimination, 2002). ECRI further underlined the need to combat prejudice suffered by Muslim communities and recommended to impose appropriate sanctions in cases of discrimination on grounds of religion (General policy recommendation n° 5 on combating intolerance and discrimination against Muslims).

³¹ 'Declaration on the use of racist, anti-Semitic and xenophobic elements in political discourse (March 2005)'.

³² Article 4 §§ 2 and 3 of the Framework Convention for the Protection of National Minorities.

(136) The Council of Europe will act to disseminate its legal standards and guidelines in new, attractive forms to target groups such as public authorities and decision-makers, leaders of civil-society organisations and the media, and the young generation. This will include wide-circulation material on the respect of human rights in a culturally diverse society, as well as manuals on "hate speech" and on the wearing of religious symbols in public areas, providing guidance in the light of the European Convention on Human Rights.

Facilitate access to the case-law of the European Court of Human Rights on intercultural dialogue

The Council of Europe will publish an in-depth review of judgments and decisions of the European Court of Human rights pertaining to the Convention's articles dealing with issues relating to intercultural dialogue.

(137) The Steering Committee for Human Rights will pursue a range of issues concerning respect for human rights in a culturally diverse society; which may lead to the adoption of a Council of Europe policy text. It will also follow developments in the field of cultural rights.

(138) More generally, there needs to be more dialogue about intercultural dialogue, if the roles of the Council of Europe outlined in this document are to be properly fulfilled. The Council of Europe's programme of activities offers numerous possibilities for a sustained and intensified dialogue. Examples have been set by ministerial conferences, parliamentary debates, training seminars with youth organisations and expert colloquies such as the previous "Intercultural Fora" organised by the Council of Europe³³, which have provided important insights – many feeding into this White Paper. Ways will be sought to organise further intercultural fora in the future.

The Council of Europe as a regular forum for intercultural dialogue

Through its programme of activities, the Council of Europe continues to contribute its expertise in the areas of human rights, democracy and the rule of law to the debate between member states, civil society and other stakeholders on intercultural dialogue, thus preparing action at international, national and local level.

(139) Another example is the planned conference with government experts and stakeholders from civil society, such as journalists and members of religious communities. Its aim is to tease out some of the difficult human-rights issues raised in culturally diverse societies, in particular regarding freedom of speech and of religion.

(140) A new Anti-

A Europe-wide campaign against discrimination

The Council of Europe, together with media professionals and journalism training institutions, is launching in 2008 a campaign against discrimination, bringing into focus the role of the media in a multicultural Europe.

Discrimination Campaign, building upon the "All Different – All Equal" youth campaigns but targeting the wider public, addresses all forms of discrimination and racism particularly anti-Semitism, Islamophobia and anti-Gypsyism.

(141) In the field of cultural policies, the Council of Europe will develop its systems for sharing information on cultural policies and standards and the documentation of examples of good practice, to encourage cultural policies facilitating access and encouraging participation by all. The "Compendium on cultural policies" will continue to be updated and developed.³⁴ The Council of Europe will co-operate with other European and international institutions in gathering and analysing data, and making available information on intercultural dialogue in member states.

5.2 Democratic citizenship and participation

(142) **Public authorities and all social forces are encouraged to develop the necessary framework of dialogue through educational initiatives and practical arrangements involving majorities and minorities.** Democracy depends on the active involvement of the individual in public affairs. Exclusion of anyone from the life of the community cannot be justified and would indeed constitute a serious obstacle to intercultural dialogue.

³³ Sarajevo in 2003, Troina in 2004 and Bucharest in 2006.

³⁴ The "Compendium" has specific entries under cultural diversity policy and intercultural dialogue, and more broadly provides a Europe-wide resource for benchmarking and innovation on the part of governmental and non-governmental actors alike. www.culturalpolicies.net.

(143) Sustainable forms of dialogue – e.g. the consultative bodies to represent foreign residents *vis-à-vis* public authorities and “local integration committees” as advocated by the Congress of Local and Regional Authorities³⁵ – can make significant contributions.

(144) **No undue restriction must be placed on the exercise of human rights, including by non-citizens.** Given the universal character of human rights, of which minority rights – *inter alia* cultural, linguistic and participatory rights – are an integral part, it is of utmost importance to ensure the full enjoyment of human rights by everyone. This consideration has been particularly emphasised by the Venice Commission.³⁶

(145) **Public authorities should encourage active participation in public life at local level by all those legally resident in their jurisdiction, including possibly the right to vote in local and regional elections on the basis of principles provided for by the Convention on the Participation of Foreigners in Public Life at Local Level.** Insofar as democratic citizenship is limited by the status of a national citizen, public authorities should establish arrangements for the acquisition of legal citizenship which are in line with the principles enshrined in the European Convention on Nationality.

(146) **Public authorities should support effectively the work of civil-society organisations promoting participation and democratic citizenship, particularly those representing or working with youth and with persons belonging to minorities including migrants.** Democratic citizenship and participation is frequently exercised through civil-society organisations. These should be enabled to play their particularly important role in culturally diverse societies, be it as service providers attending to the needs of persons belonging to a specific group, as advocates of diversity and the rights of persons belonging to minorities, or as vehicles of social integration and cohesion. In the arena of intercultural dialogue, representatives of specific minority groups and intercultural associations are critical interlocutors.

(147) The development of a national integration plan, the design and delivery of projects and programmes, and their subsequent evaluation are tasks in which such associations should be actively involved. Participation of individuals from minority backgrounds in the activities of civil-society organisations should be systematically encouraged.

(148) **Local government particularly is strongly encouraged to develop initiatives to strengthen civic involvement and a culture of democratic participation.** Good practice here is a municipal integration or “foreigners” council, offering a mechanism for persons belonging to minorities and for migrants to engage with the local political leadership. The Congress of Local and Regional Authorities has provided detailed guidance on this.

(149) The Council of Europe is committed to strengthening democratic citizenship and participation through many of its programmes, among them “Intercultural Cities”, a capacity-building and policy-development field programme. Participating cities will work towards intercultural strategies for the management of diversity as a resource. The programme will be developed in co-operation with a range of intergovernmental and non-governmental partners.

Promoting “intercultural cities”
The Council of Europe will launch in 2008 a programme to assist cities to excel as spaces of intercultural dialogue, through peer review and the exchange of good practice on governance, media, mediation and cultural policy.

(150) Cultural diversity in urban areas will be a further priority theme. Successful cities of the future will be intercultural. They will be capable of managing and exploring the potential of their cultural diversity, to stimulate creativity and innovation and thus to generate economic prosperity, community cohesion and a better quality of life.

³⁵ Congress of Local and Regional Authorities, Local Consultative Bodies for Foreign Residents: Handbook (Strasbourg: CLRAE, 2003)

³⁶ European Commission for Democracy through Law (Venice Commission), Report on non-citizens and minority rights, CDL-AD(2007)001, ad §144.

5.3 Learning and teaching intercultural competences

(151) **The learning and teaching of intercultural competence is essential for democratic culture and social cohesion.** Providing a quality education for all, aimed at inclusion, promotes active involvement and civic commitment and prevents educational disadvantage. This policy approach can be translated into a number of basic recommendations and guidelines, addressed to public authorities and institutions of formal education, but also to civil society – including minority and youth organisations – as well as the media, social and cultural partners and religious communities engaged in non-formal or informal education.

(152) Public authorities, civil-society organisations and other education providers should make the development of intercultural dialogue and inclusive education an important element at all levels. **Intercultural competences should be a part of citizenship and human-rights education. Competent public authorities and education institutions should make full use of descriptors of key competences for intercultural communication in designing and implementing curricula and study programmes at all levels of education, including teacher training and adult education programmes.** Complementary tools should be developed to encourage students to exercise independent critical faculties including to reflect critically on their own responses and attitudes to experiences of other cultures. All students should be given the opportunity to develop their plurilingual competence. Intercultural learning and practice need to be introduced in the initial and in-service training of teachers. School and family-based exchanges should be made a regular feature of the secondary curriculum.

(153) Human rights education, learning for active citizenship and intercultural dialogue can greatly benefit from a wealth of existing support material, including "Compass" and "Compassito", two manuals on human rights education with young people and for children provided by the Council of Europe.

(154) **Educational establishments and all other stakeholders engaged in educational activities are invited to ensure that the learning and teaching of history follow the recommendations of the Committee of Ministers on history teaching and focus not only on the history of one's own country, but include learning the history of other countries and cultures, as well as how others have looked at our own society (multiperspectivity), at the same time being attentive to the respect of the fundamental values of the Council of Europe and include the dimension of human rights education.**³⁷

(155) Knowledge of the past is essential to understand society as it is today and to prevent a repeat of history's tragic events. In this respect, competent public authorities and education institutions are strongly encouraged to prepare and observe an annual "Day of Remembrance of the Holocaust and for the Prevention of Crimes against Humanity", on a date chosen in the light of each country's history. Such an event can draw on the Council of Europe's project on "Teaching remembrance – Education for prevention of crimes against humanity", which was designed to help school pupils to find out about and understand the events that darkened European and world history and to recognise the uniqueness of the Shoah as the first deliberate attempt to exterminate a people on a global scale; to raise awareness of all of the genocides and crimes against humanity that marked the 20th century; to educate pupils about how to prevent crimes against humanity; and to foster understanding, tolerance and friendship between nations, ethnic groups and religious communities, while remaining faithful to the Council of Europe's fundamental principles.

(156) **An appreciation of our diverse cultural background should include knowledge and understanding of the major world religions and non-religious convictions and their role in society.** Another important aim is to instil in young people an appreciation of the social and cultural diversity of Europe, encompassing its recent immigrant communities as well as those whose European roots extend through centuries.

³⁷ The Recommendation (2001)15 of the Committee of Ministers to member states on history teaching in twenty-first century Europe underlines, *inter alia*, that 'History teaching must not be an instrument of ideological manipulation, of propaganda or used for the promotion of intolerant and ultra-nationalistic, xenophobic, racist or anti-Semitic ideas. Historical research and history as it is taught in schools cannot in any way, with any intention, be compatible with the fundamental values and statutes of the Council of Europe if it allows or promotes misuses of history, namely through:
 – falsification or creation of false evidence, doctored statistics, faked images, etc.;
 – fixation on one event to justify or conceal another;
 – distortion of the past for the purposes of propaganda;
 – an excessively nationalistic version of the past which may create the "us" and "them" dichotomy;
 – abuse of the historical record;
 – denial of historical fact;
 – omission of historical fact.' (Appendix, Section 2 on the 'misuse of history').

(157) Appreciation of different expressions of creativity, including artefacts, symbols, texts, objects, dress and food should be incorporated into learning about one another. Music, art and dance can be powerful tools for intercultural education.

(158) Competent public authorities are also invited to take into account the effects of regulations and policies – such as visa requirements or work and residence permits for academic staff, students, artists and performers – on educational and cultural exchanges. Appropriately designed regulations and policies can greatly support intercultural dialogue.

(159) The Council of Europe itself is strongly committed to the transmission of intercultural competences through education. As regards formal education, the Council of Europe will develop a framework of reference describing competences for intercultural communication and intercultural literacy and will compile a "Guide to Good Practice" at all levels. The Organisation will work to make the promotion of democratic culture and intercultural dialogue a component of the European Higher Education Area after 2010. The European Resource Centre on education for democratic citizenship and intercultural education, which is being set up in Oslo, will strongly focus on transmitting intercultural competences to educators.

The Council of Europe aims to remain the reference institution on the teaching and learning of intercultural competences and will continue to give importance to these themes

In co-operation with competent public authorities, education providers and experts, the Council of Europe will continue its innovative work on the definition, development, dissemination and transmission of intercultural competences, and undertake related initiatives in the field of language policies.

(160) The Council of Europe will continue to develop instruments to strengthen intercultural dialogue through approaches to history teaching based on objectivity, critical analysis and multiperspectivity, mutual respect and tolerance and the core values of the Council of Europe. It will support every effort in the educational sphere to prevent recurrence or denial of the Holocaust, genocides and other crimes against humanity, ethnic cleansing and massive violations of human rights and of the fundamental values to which the Council of Europe is particularly committed. The Council of Europe will also continue and consider extending the project "Teaching remembrance – Education for prevention of crimes against humanity".

(161) As regards language policies for intercultural dialogue, the Council of Europe will provide assistance and recommendations to competent authorities in reviewing their education policies for all languages in the education system. It will also produce consultative guidelines and tools for describing common European standards of language competence.

The current project "The image of the Other in history teaching" will be continued and developed

The Council of Europe will continue the project and consider broadening its scope particularly through co-operation with UNESCO, ALECSO and the Research Centre for Islamic History, Art and Culture (IRCICA).

(162) Other initiatives will be taken in the areas of art teaching and the teaching of religious and convictional facts, as part of a programme to promote intercultural education and dialogue through developing common references for the management of culturally diverse classrooms as well as support for the integration of intercultural education in educational programmes.

(163) In terms of non-formal and informal education, the Council of Europe will pursue its efforts to support the

activities of civil-society organisations – particularly youth organisations – aimed at responding to cultural diversity in a positive and creative way. The training courses for multipliers on European citizenship and human-rights education activities, conducted in the framework of the "Youth Partnership" with the European Commission, will be expanded. New opportunities for training in intercultural competences will be offered particularly to civil-society organisations, religious communities and journalists. The Council of Europe will continue its work on media literacy.

(164) These activities will be complemented by initiatives in the areas of cultural and heritage policies, aiming at broadening intercultural understanding and providing wider access to the cultural heritage which has an important role to play in intercultural dialogue. In this respect, accent will be put on knowledge and respect of cultural heritage of the other, through appropriate programmes, as a source of diversity and cultural enrichment.

5.4 Spaces for intercultural dialogue

(165) Creating spaces for intercultural dialogue is a collective task. Without appropriate, accessible and attractive spaces, intercultural dialogue will just not happen, let alone prosper. In this regard, the Council of Europe can again make a number of recommendations.

(166) **Public authorities and all social actors are invited to develop intercultural dialogue in the spaces of everyday life and in the framework of the respect of fundamental freedoms.** There are an unlimited number of possibilities for creating such spaces.

(167) Public authorities are responsible for organising civic life and urban space in such a way that opportunities for dialogue based on freedom of expression and the principles of democracy proliferate. Physical places and the built environment are a strategic element of social life. Particular attention needs to be given to the design and management of public spaces, like parks, civic squares, airports and train stations. Urban planners are encouraged to create "open towns" with sufficient public space for encounters. Such spaces, ideally constructed with an open mind – planned for a variety of uses, that is – can help generate a shared civic sense of place and an intercultural commitment.

(168) **Civil-society organisations in particular, including religious communities, are invited to provide the organisational framework for intercultural and interreligious encounters.** The private sector and the social partners should ensure that the cultural diversity of the workforce does not generate conflicts, but leads to creative synergies and complementarity.

(169) **Journalism, promoted in a responsible manner through codes of ethics as advanced by the media industry itself and a culture-sensitive training of journalists, can help provide fora for intercultural dialogue.** In order to reflect society's diverse composition in their internal structure, media organisations are invited to adopt a voluntary policy, underpinned by appropriate training schemes, of promoting members of disadvantaged groups and under-represented minorities at all levels of production and management, paying due regard to required professional competences.

(170) The Council of Europe sees this as an important realisation of freedom of expression and as the responsibility not only of public broadcasters. All media should examine how they can promote minority voices, intercultural dialogue and mutual respect.

(171) **Public authorities and non-state actors are encouraged to promote culture, the arts and heritage, which provide particularly important spaces for dialogue.** The cultural heritage, "classical" cultural activities, "cultural routes", contemporary art forms, popular and street culture, the culture transmitted by the media and the internet naturally cross borders and connect cultures. Art and culture create a space of expression beyond institutions, at the level of the person, and can act as mediators. Wide participation in cultural and artistic activities should be encouraged by all stakeholders. Cultural activities can play a key role in transforming a territory into a shared public space.

(172) Through the "2008 Exchange on the religious dimension of intercultural dialogue" organised on 8 April 2008 on an experimental basis, the Council of Europe has given representatives of religious communities and of other actors of civil society, as well as the experts present, an opportunity for an in-depth discussion of the principles governing education policy in teaching religious and convictional facts, as well as the practical details of organising such teaching. The Exchange also helped identifying, on these issues, approaches and ideas which the participants can apply in their own fields of activity, as well as a number of recommendations for the Council of Europe's targeted activities. Any further possible follow-up action to the "2008 Exchange" will be discussed in the framework of the assessment of the exercise to be undertaken in the course of 2008.

Council of Europe Media Award for Intercultural Dialogue

The Council of Europe intends to recognise by an annual award media which have made an outstanding contribution to conflict prevention or resolution, understanding and dialogue. It also intends to set up a web-based information network on the contribution of the media to intercultural dialogue.

(173) The Council of Europe will pursue flagship initiatives *vis-à-vis* the media. Apart from a media award for contributions to intercultural dialogue, the Organisation – following consultations with other international institutions and in co-operation with appropriate partners – intends to build up an informal, mainly web-based network of relevant professionals and organisations, dealing with the rights, responsibilities and working conditions of journalists in times of crisis.

5.5 Intercultural dialogue in international relations

(174) **Local and regional authorities should consider engaging in co-operation with partner institutions in other parts of Europe.** Action at this level is an essential component of good neighbourliness between states and therefore an excellent frame for the development of intercultural relations. Local and regional authorities can organise regular and institutionalised consultations with the territorial communities or authorities of neighbouring states on matters of common interest, jointly determine solutions, identify legal and practical obstacles to transfrontier and interterritorial co-operation and take appropriate remedial action. They can develop training, including language training, for those involved locally in such co-operation.

(175) **Civil-society organisations and education providers can contribute to intercultural dialogue in Europe and internationally, for example through participation in European non-governmental structures, cross-border partnerships and exchange schemes, particularly for young people.** It is the responsibility of international institutions like the Council of Europe to support civil society and education providers in this task.

(176) **The media are encouraged to develop arrangements for sharing and co-producing – at the regional, national or European level – programme material which has proven its value in mobilising public opinion against intolerance and improving community relations.**

(177) The Council of Europe will promote and expand co-operation with other organisations active in intercultural dialogue, including UNESCO and the “Alliance of Civilizations” initiative, the OSCE, the EU and the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures, as well as other regional organisations, such as the League of Arab States and its educational, cultural and scientific organisation, ALECSO, representing a region with many ties to Europe and a distinct cultural tradition. The Council of Europe will also promote intercultural dialogue on the basis of its standards and values when cooperating in the context of specific projects with institutions such as the Islamic Educational, Scientific and Cultural Organization (ISESCO) and the Research Center for Islamic History, Art and Culture (IRCICA). The regional focus of this co-operation will be the interaction between Europe and its neighbouring regions, specifically the southern shores of the Mediterranean, the Middle East and Central Asia.

(178) In forthcoming months, the Council of Europe will take new initiatives to bring about a closer co-operation among these and new partners. One of the instruments is the “Faro Open Platform”, which the Council of Europe established with UNESCO in 2005 to promote inter-institutional co-operation in intercultural dialogue.

Enlarging and invigorating the “Faro Open Platform”

The Council of Europe will, in consultation with UNESCO, develop the potential of the “Faro Open Platform” for the international co-ordination of action on intercultural dialogue.

(179) Other priority activities in this context include the following:

- (180) The EU has designated 2008 as the European Year of Intercultural Dialogue. The "White Paper on Intercultural Dialogue" and the experimental "2008 Exchange on the religious dimension of intercultural dialogue" constitute two important Council of Europe contributions to the European Year of Intercultural Dialogue.³⁸ The Council of Europe is making specific contributions to the programme of activities and to a dynamic debate about long-term policy perspectives, also through other activities, such as, for example through the 2008 Anti-Discrimination Campaign, the "Intercultural Cities", the publication of case-law of the European Court of Human Rights on intercultural dialogue issues and the European Resource Centre on education for democratic citizenship and intercultural education (Oslo).
- (181) The Council of Europe recognises the contribution of the "North-South Centre" and its essential role. It brings together not only governments but also parliamentarians, local and regional authorities and civil society. Its programme priorities are global education, youth, human rights, democratic governance and intercultural dialogue. The Centre adds an important dimension to the international efforts aimed at the promotion of intercultural learning, understanding and political dialogue within and between the different continents
- (182) "Artists for Dialogue" is the title of a new cultural and heritage programme that will be launched in 2008 to enhance intercultural dialogue among artists and cultural actors, taking in the Mediterranean region.
- (183) The Venice Commission will continue its co-operation with constitutional courts and equivalent bodies in Africa, Asia and the Americas as well as with Arab countries. It provides a good example of intercultural dialogue based on practical action and the principles of the constitutional heritage.
- (184) The Congress of Local and Regional Authorities is set to continue its work with partners in the Mediterranean region, particularly in the framework of Israel-Palestine collaboration and co-operation with Arab cities on issues such as good governance at local level and questions related to migration.

6. *The way ahead*

(185) This White Paper seeks to set a clear course for intercultural dialogue, but it cannot provide a detailed roadmap. It is one step on a longer road. Its conclusions and recommendations need to be monitored, and adapted if necessary, in dialogue with the other stakeholders. The guidelines and practical orientations defined here should be appropriately followed up and evaluated.

(186) The Council of Europe invites all other stakeholders to continue what has sometimes been described as the "White Paper process", which has brought the Council of Europe into contact with countless partners, ranging from international institutions to grass-roots activists. All our partners are encouraged to continue advising the organisation on the course to steer, to suggest programmes and projects, and to alert us to developments that may place intercultural dialogue at risk.

(187) Intercultural dialogue is critical to the construction of a new social and cultural model for a fast-changing Europe, allowing everyone living within our culturally diverse societies to enjoy human rights and fundamental freedoms. This emerging model is a work in progress and a work of many hands. It involves wide responsibilities for public authorities at all levels, for civil-society associations and all other stakeholders.

(188) The Council of Europe presents this White Paper as a contribution to an international discussion steadily gaining momentum. The task of living together amid growing cultural diversity while respecting human rights and fundamental freedoms has become one of the major demands of our times and is set to remain relevant for many years to come.

Strasbourg, May 2008

³⁸ These initiatives also come as two concrete examples for the implementation of the Memorandum of Understanding concluded between the European Union and the Council of Europe, in the field of intercultural dialogue and cultural diversity.

Appendix 1**Selected conventions, declarations, recommendations and other reference texts of the Council of Europe relevant to intercultural dialogue³⁹*****Selected European conventions***

Convention (Date of opening of the treaty; status of ratifications, accessions and signatures as of April 2008)	Ratifications/ accessions	Signatures not followed by ratifications
Convention for the Protection of Human Rights and Fundamental Freedoms (1950)	47	0
European Cultural Convention (1954)	49	0
European Convention on the Legal Status of Migrant Workers (1977)	11	4
European Outline Convention on Transfrontier Co-operation between Territorial Communities or Authorities (1980)	36	2
European Charter of Local Self-Government (1985)	43	1
European Convention on Transfrontier Television (1989)	32	7
European Code of Social Security (Revised) (1990)	0	14
Convention on the Participation of Foreigners in Public Life at Local Level (1992)	8	5
European Charter for Regional or Minority Languages (1992)	23	10
Framework Convention for the Protection of National Minorities (1995)	39	4
European Social Charter (1961) and European Social Charter revised (1996)	39	8
Convention on the Recognition of Qualifications concerning Higher Education in the European Region (1997)	47	4
European Convention on Nationality (1997)	16	11
European Convention on the Promotion of a Transnational Long-Term Voluntary Service for Young People (2000)	1	8
Convention on Cybercrime (2001)	22	22
Council of Europe Convention on the Prevention of Terrorism (2005)	11	31
Council of Europe Framework Convention on the Value of Cultural Heritage for Society (2005)	3	10

³⁹ Note. Declarations, Recommendations and Resolutions adopted after 1980 are listed in chronological order. All texts are accessible on the web site of the Council of Europe at www.coe.int.

Declarations of Summits, Ministerial Conferences and the Committee of Ministers

- "Declaration regarding intolerance – A threat to democracy", adopted by the Committee of Ministers on 14 May 1981
- "Declaration on Equality of Women and Men", adopted by the Committee of Ministers on 16 November 1988
- "Declaration on the multicultural society and European cultural identity", adopted by the European Ministers responsible for cultural affairs at their 6th conference, Palermo/Italy April 1990
- "Vienna Declaration", adopted at the [First] Summit of Heads of State and Government of the Council of Europe, Vienna, October 1993
- "Final Declaration" and "Action Plan" of the Second Summit of Heads of State and Government of the Council of Europe, Strasbourg, November 1997
- Resolution No.1 on the European Language Portfolio adopted at the 19th Session of the Standing Conference of Ministers of Education, Kristiansand/Norway, 22-24 June 1997
- "Budapest Declaration" ("For a Greater Europe without Dividing Lines"), adopted by the Committee of Ministers on 7 May 1999
- Resolution No.2 on the European Language Portfolio adopted at the 20th Session of the Standing Conference of European Ministers of Education, Cracow/Poland, 15-17 October 2000
- "Declaration on cultural diversity", adopted by the Committee of Ministers on 7 December 2000
- "Helsinki Declaration", adopted by the 7th Conference of Ministers responsible for migration affairs, Helsinki, September 2002
- "Declaration on intercultural dialogue and conflict prevention", adopted by the Conference of European Ministers responsible for cultural affairs, Opatija/Croatia, October 2003
- Resolution Res(2003)7 on the youth policy of the Council of Europe, adopted by the Committee of Ministers on 29 October 2003
- "Declaration on intercultural education in the new European context", adopted by the Conference of European ministers of education, Athens, November 2003
- Resolution on "The roles of women and men in conflict prevention, peace building and post-conflict democratic processes – a gender perspective" adopted by the 5th Ministerial Conference on Equality between Women and Men, Skopje, 22-23 January 2003
- Revised Strategy for Social Cohesion, adopted by the Committee of Ministers on 31 March 2004
- "Wroclaw Declaration", adopted by the European Ministers responsible for culture, education, youth and sport, Wroclaw/Poland, December 2004
- "Warsaw Declaration" and "Action Plan", adopted by the Third Summit of Heads of State and Government, Warsaw, May 2005
- Final Declaration adopted by the European Ministers responsible for youth on "Human dignity and social cohesion: youth policy responses to violence", Budapest, September 2005
- "Faro Declaration on the Council of Europe's strategy for developing intercultural dialogue", adopted by the Conference of European Ministers responsible for cultural affairs, Faro/Portugal, October 2005
- Declaration of the Committee of Ministers on the occasion of the 1000th meeting of the Ministers' Deputies, "One Europe – Our Europe", Belgrade, June 2007
- Final Declaration of the Standing Conference of European Ministers of Education on "Building a more humane and inclusive Europe: role of education policies", Istanbul, 4-5 May 2007
- "Valencia Declaration", adopted by the Conference of Ministers responsible for local and regional government, Valencia/Spain, October 2007
- Informal Regional Conference of Ministers Responsible for Cultural Affairs on "The Promotion of Intercultural Dialogue and the White Paper of the Council of Europe", Belgrade, November 2007
- "Strategy for innovation and good governance at local level", adopted by the Committee of Ministers in March 2008

Recommendations of the Committee of Ministers

- R (81)18 concerning participation at municipal level
- R (82)9 on European Schools Day
- R (82)18 concerning Modern Languages
- R (83)1 on stateless nomads and nomads of undetermined nationality
- R (84)7 on the maintenance of migrants' cultural links with their countries of origin and leisure facilities
- R (84)9 on second-generation migrants
- R (84)13 concerning the situation of foreign students
- R (84)17 on equality between women and men in the media
- R (84)18 on the training of teachers in education for intercultural understanding, notably in a context of migration
- R (84)21 on the acquisition by refugees of the nationality of the host country
- R (85)2 on legal protection against sex discrimination
- R (85)7 on teaching and learning about human rights in schools
- R (85) 21 on mobility of academic staff
- R (86)8 on the exercise in the state of residence by nationals of other member States of the right to vote in the elections of the state of origin
- R (86)17 on concerted cultural action abroad
- R (88)6 on social reactions to juvenile delinquency among young people coming from migrant families
- R (88)14 on migrants' housing
- R (90)4 on the elimination of sexism from language
- R (90)22 on the protection of mental health of certain vulnerable groups in society
- R (92)12 on community relations
- R (92)10 on the implementation of rights of persons belonging to national minorities
- R (92)11 on social and vocational integration of young people
- R (92)19 on video games with a racist content
- R (95) 7 on the brain drain in the sectors of higher education and research
- R (95) 8 on academic mobility
- R (97) 3 on youth participation and the future of civil society
- R (97) 7 on local public services and the rights of their users
- R (97) 20 on "hate speech"
- R (97) 21 on the media and the promotion of a culture of tolerance
- R (98) 3 on access to higher education
- R (98) 6 concerning modern languages
- R (99) 1 on measures to promote media pluralism
- R (99) 2 on secondary education
- R (99) 9 on the role of sport in furthering social cohesion
- R (2000) 1 on fostering transfrontier co-operation between territorial communities or authorities in the cultural field
- R (2000) 4 on the education of Roma/Gypsy children in Europe
- R (2000) 5 on the development of structures for citizen and patient participation in the decision-making process affecting health care
- Rec(2001)6 on the prevention of racism, xenophobia and racial intolerance in sport
- Rec(2001)10 on the European Code of Police Ethics
- Rec(2001)15 on history teaching in twenty-first-century Europe
- Rec(2001)17 on improving the economic and employment situation of Roma/Gypsies and Travellers in Europe
- Rec(2001)19 on the participation of citizens in local public life
- Rec(2002)4 on the legal status of persons admitted for family reunification
- Rec(2002)5 on the protection of women against violence
- Rec (2002)12 on education for democratic citizenship
- European Charter on the Participation of Young People in Local and Regional Life (2003, revised)
- Rec(2003)2 on neighbourhood services in disadvantaged urban areas
- Rec(2003)3 on balanced participation of women and men in political and public decision making
- Rec(2003)6 on improving physical education and sport for children and young people in all European countries
- Rec(2003)8 on the promotion and recognition of non-formal education/learning of young people
- Rec(2003)9 on measures to promote the democratic and social contribution of digital broadcasting
- Rec(2004)2 on the access of non-nationals to employment in the public sector
- Rec(2004)4 on the European Convention on Human Rights in university education and professional training
- Rec(2004)13 on the participation of young people in local and regional life

- Rec(2004)14 on the movement and encampment of Travellers in Europe
- Rec(2005)2 on good practices in and reducing obstacles to transfrontier and interterritorial cooperation between territorial communities or authorities
- Rec(2005)3 on teaching neighbouring languages in border regions
- Rec(2005)4 on improving the housing conditions of Roma and Travellers in Europe
- Rec(2005)8 on the principles of good governance in sport
- Rec(2006)1 on the role of national youth councils in youth policy development
- Rec(2006)2 on the European Prison Rules
- Rec(2006)3 on the UNESCO Convention on the protection and promotion of the diversity of cultural expressions
- Rec(2006)5 on the Council of Europe Action Plan to promote the rights and full participation of people with disabilities in society: improving the quality of life of people with disabilities in Europe 2006-2015
- Rec(2001)6 on the prevention of racism, xenophobia and racial intolerance in sport Rec(2006)9 on the admission, rights and obligations of migrant students and co-operation with countries of origin
- Rec(2006)10 on better access to health care for Roma and Travellers in Europe
- Rec(2006)12 on empowering children in the new information and communications environment
- Rec(2006)14 on citizenship and participation of young people in public life
- Rec(2006)17 on hospitals in transition: a new balance between institutional and community care
- Rec(2006)18 on health services in a multicultural society
- CM/Rec(2007)2 on media pluralism and diversity of media content
- CM/Rec(2007)3 on the remit of public service media in the information society
- CM/Rec(2007)4 on local and regional public services
- CM/Rec(2007)6 on the public responsibility for higher education and research
- CM/Rec(2007)7 on good administration
- CM/Rec(2007)9 on life projects for unaccompanied migrant minors
- CM/Rec(2007)10 on co-development and migrants working for development in their countries of origin
- CM/Rec(2007)11 on promoting freedom of expression and information in the new information and communications environment
- CM/Rec(2007)13 on gender mainstreaming in education
- CM/Rec(2007)17 on gender equality standards and mechanisms
- CM/Rec(2008)4 on strengthening the integration of children of migrants and of immigrant background
- CM/Rec(2008)5 on policies for Roma and/or Travellers in Europe
- CM/Rec(2008)6 on measures to promote the respect for freedom of expression and information with regard to Internet filters

Recommendations and resolutions of the Parliamentary Assembly of the Council of Europe

- Resolution 807 (1983) on European co-operation in education
- Resolution 885 (1987) on the Jewish contribution to European culture
- Recommendation 1093 (1989) on education of migrants' children
- Recommendation 1111 (1989) on the European dimension in education
- Recommendation 1162 (1991) on the contribution of the Islamic civilisation to European culture
- Recommendation 1202 (1992) on religious tolerance in a democratic society
- Recommendation 1178 (1992) on sects and new religious movements
- Recommendation 1281 (1995) on gender equality in education
- Recommendation 1283 (1996) on history and the learning of history in Europe
- Recommendation 1291 (1996) on Yiddish culture
- Recommendation 1353 (1998) on access of minorities to higher education
- Recommendation 1383 (1998) on linguistic diversification
- Recommendation 1396 (1999) on religion and democracy
- Recommendation 1412 (1999) on illegal activities of sects
- Recommendation 1539 (2001) on the European Year of Languages
- Resolution 1278 (2002) on Russia's law on religion
- Resolution 1309 (2002) on freedom of religion and religious minorities in France
- Recommendation 1556 (2002) on religion and change in Central and Eastern Europe
- Recommendation 1598 (2003) on the protection of sign languages in the member states of the Council of Europe

- Recommendation 1620 (2003) on Council of Europe contribution to the European Higher Education Area
- Recommendation 1652 (2004) on education of refugees and internally displaced persons
- Recommendation 1688 (2004) on diaspora cultures
- Resolution 1437 on migration and integration: a challenge and an opportunity for Europe (2005)
- Recommendation 1687 (2005) on combating terrorism through culture
- Recommendation 1693 (2005) on the Parliamentary Assembly of the Council of Europe contribution to the 3rd Summit of Heads of State and Government
- Recommendation 1720 (2005) on education and religion
- Resolution 1464 (2005) on women and religion in Europe
- Resolution 1510 (2006) on freedom of expression and respect for religious beliefs
- Recommendation 1753 (2006) on external relations of the Council of Europe
- Recommendation 1762 (2006) on academic freedom and university autonomy
- Recommendation 1804 (2007) on state, religion, secularity and human rights
- Resolution 1563 (2007) on combating antisemitism in Europe
- Recommendation 1805 (2007) on blasphemy, religious insults and hate speech against persons on grounds of their religion
- Recommendation 1605 (2008) and Resolution 1831 (2008) on European Muslim communities confronted with extremism

Recommendations, resolutions and declarations of the Congress of Local and Regional Authorities

- Resolution 236 on a new municipal policy for multicultural integration in Europe and the "Frankfurt Declaration" (1992)
- Recommendation 128 on the Revised European Charter on the participation of young people in local and regional life (2003)
- Declaration "Foreigners' integration and participation in European cities", Stuttgart/Germany, 15-16 September 2003
- Recommendation 165 on the fight against trafficking in human beings and their sexual exploitation: the role of cities and regions (2005)
- Recommendation 170 on Intercultural and inter-faith dialogue: initiatives and responsibilities of local authorities (2005)
- Recommendation 173 on regional media and transfrontier co-operation (2005)
- Recommendation 177 on cultural identity in peripheral urban areas: the role of local and regional authorities (2005)
- Recommendation 194 (2006) on effective access to social rights for immigrants: the role of local and regional authorities (2006)
- Recommendation 197 on urban security in Europe (2006)
- Recommendation 207 on the development of social cohesion indicators – the concerted local and regional approach (2007)
- Recommendation 209 on intergenerational co-operation and participatory democracy (2007)
- Recommendation 211 on Freedom of Assembly and expressions for lesbians, gays, bisexuals and transgender persons (2007)
- Recommendation 221 on the institutional framework of inter-municipal co-operation (2007)
- Recommendation 222 on language education in regional or minority languages (2007)
- Resolution 250 on integration through sport (2008)

Recommendations and declarations of the European Commission against Racism and Intolerance (ECRI)

- N° 1: Combating racism, xenophobia, antisemitism and intolerance (1996)
- N° 2: Specialised bodies to combat racism, xenophobia, antisemitism and intolerance at national level (1997)
- N° 3: Combating racism and intolerance against Roma/Gypsies (1998)
- N° 4: National surveys on the experience and perception of discrimination and racism from the point of view of potential victims (1998)
- N° 5: Combating intolerance and discrimination against Muslims (2000)
- N° 6: Combating the dissemination of racist, xenophobic and antisemitic material via the Internet (2000)
- N° 7: National legislation to combat racism and racial discrimination (2002)
- N° 8: Combating racism while fighting terrorism (2004)
- N° 9: The fight against antisemitism (2004)
- Declaration on the use of racist, antisemitic and xenophobic elements in political discourse (2005)
- N°10: Combating racism and racial discrimination in and through school education (2007)
- N°11: Combating racism and racial discrimination in policing (2007)

Appendix 2**List of abbreviations**

ALECSO	Arab League Educational, Cultural and Scientific Organization
CERD	Committee on the Elimination of Racial Discrimination
ECRI	European Commission against Racism and Intolerance
FRA	Fundamental Rights Agency
UNESCO	United Nations Educational, Scientific and Cultural Organization
(I)NGO	(International) Non-governmental organisation
IRCICA	Research Centre for Islamic History, Art and Culture
ISESCO	Islamic Educational, Scientific and Cultural Organization
ODIHR	Office for Democratic Institutions and Human Rights
OSCE	Organization for Security and Co-operation in Europe
UEFA	Union of European Football Associations
"Venice Commission"	European Commission for Democracy through Law

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■ ANNEX 3

NATIONAL STRATEGY OF GREECE FOR THE EUROPEAN YEAR OF INTERCULTURAL DIALOGUE 2008

This National Strategy consists of six parts:

Part 1

Background / National Frame

- Principles and notions;
- Particularities / challenges on a national level.

The basic notions and directions of the intercultural dialogue are mentioned briefly. The particular parameters of the Greek case are pointed out, on the one hand for what concerns the relations of Greece with its partners in the European Union, its immediate neighboring countries and third (outside European Union) countries and on the other hand, the existence of groups with particular ethnic, religious or / and cultural features in the Greek territory.

Part 2

Strategic partners - Bodies interested - Cooperation - Consultation

The bodies are given that will be invited for consultation and cooperation on the planning and materialization of the intercultural dialogue on a national, regional and local level.

Part 3

National Priorities

- Expressions of intercultural dialogue - Action frames;
- Bodies and action grounds;
- Forms of action.

The various expressions of intercultural dialogue are described, the main pivots, the bodies and the action grounds, as well as the forms of actions that could be materialized or recommended to the parties interested.

Part 4

Intercultural dialogue and education

The potentials are outlined of interlinking education, both formal and informal, with the intercultural dialogue.

Part 5

Actions of intercultural dialogue that have been materialized or are being materialized (best practices)

Examples of various actions are given of intercultural dialogue that have been materialized in our country by agencies and bodies of the Ministry of Culture.

Part 6

Promotion - dissemination - communication

The communication strategy is described that will be applied for the broadest projection possible and the promotion of ideas, messages and actions of the European Year and the intercultural dialogue more generally.

NATIONAL STRATEGY OF GREECE FOR THE EUROPEAN YEAR OF INTERCULTURAL DIALOGUE 2008

This National Strategy concerns the manner in which the Greek Ministry of Culture is planning to prepare, materialize and develop the European Year of Intercultural Dialogue 2008.

We warmly greet the Decision no. 1983 / 2006 / EC of the Council regarding the European Year of Intercultural Dialogue 2008. We believe that the adoption of such Decision constitutes a confirmation of the significance of the intercultural dialogue and its ranking as a major priority both at a Community as well as at a national level. Our intention is to take advantage of this occasion as one more incentive and means for the planning of a long term, systematic, coherent and dynamic policy on the consolidation of the intercultural dialogue as an idea, a value and a practice in the daily, collective and private life of Greek society.

The objective of the Greek National Strategy is to outline a realistic context of aims and actions that will be designed, operationalized and launched in the two year period 2007-2008. However, since we look to not just an occasional materialization of separate actions but to a long term frame of systematic action that is consistent, coherent and sustainable on a national, regional and local level, what is included in this Strategy -and this must be pointed out – inevitably exceeds by far the scope of 2008. Our objective is first of all for this Strategy to form a starting point and a stimulus for action at various levels and contexts (state, cultural, political, private cultural initiatives, education, Mass Media, etc.) and secondly that it be implemented to the letter.

In the text that follows we outline:

- the background / national frame (true facts, principles and aims) of the Greek National Strategy;
- the consultation to be performed and the strategic partnerships, whose formation will be pursued as a condition for the materialization thereof;
- the expressions of intercultural dialogue to be cultivated, the main pivots, the forms of action that could be materialized or recommended to the parties interested / “conversed”, the bodies and the action grounds;
- the potentials of action in the field of education;
- examples of best practices;
- the modes of communication, publicity and promotion of ideas and the practices of the Greek National Strategy.

Part 1

BACKGROUND / NATIONAL CONTEXT

Principles and notions

The basic aim of the National Strategy is to consolidate the idea and the practice of the intercultural dialogue in the Greek value system, in other words the complete and final strengthening of the tolerance and respect of the “Other” and whatever is different, the desire to meet, discuss and interact with the same. Values such as equal participation of all in cultural life and respect of the right of minorities to expression have a central place in Greek culture and, by extension, the European.

Diachronically, intercultural dialogue characterizes the history of all peoples’ culture: the mutual influence of cultures and ideas is inevitable when people get in contact, even in cases of violence and enforcement. At the present historical juncture such an intense discussion is made on intercultural dialogue, not because it has ceased to exist in an “impulsive”, “subliminal” manner but because it has been understood that its systematic cultivation may significantly assist in confronting major political and social problems on an international, regional, national and local level.

Culture may be used as a bridge and a podium for dialogue:

(a) between the Greek society and the societies of other countries:

The development of cooperation and exchange relations through the establishment of fixed communication channels and frames and the presentation of various cultural events by Greek bodies and individuals in other countries and, vice-versa, by bodies and individuals of other countries in Greece, may contribute to the lifting of biases and suspicion, in the disproof of fixed and mechanically reproduced stereotypes, in the construction of mutual trust and appreciation and therefore, in the prevention of confrontations and tensions. In this manner, a fertile ground is cultivated for cooperation on all levels (political, social, economic, scientific, technological, environmental etc.), which cooperation is particularly necessary at this time, in which the major problems have no borders or nationalities but are common and require collective approaches;

(b) among the different groups whose coexistence is under formation in modern Greek society:

Ensuring the access of all to the arts and to culture, both at a level of “production” as well as at a level of “consumption” of cultural products may contribute substantially to the development of self-esteem, improvement of communication, ensuring peaceful co-existence, the mutual and fruitful absorption of different cultural features and upgrading of the quality of life in general, both of the individual and the mass. Culture may become a vehicle for the gradual and harmonic incorporation of all in Greek society, in an interactive manner.

Particularities / challenges in a national context

The following parameters were especially taken in consideration when preparing this Greek National Strategy:

A. Relations of Greece with other countries

- 1. Relations of Greece with its partners in the European Union.** Greek civilization has always served as a foundation stone, a creative background and source of inspiration for the European one. Throughout the centuries, all the peoples of Europe have made a substantial contribution to the formation of such a complex and multifaceted culture as what we currently identify as European. The mutual acquaintance with, understanding, appreciation and respect of the different cultural features of the inhabitants of the Member States of the European Union forms a constantly increasing and more actual demand for the entire European venture. The intercultural dialogue that is necessary for the harmonic coexistence and substantial cooperation of the peoples of Europe and, by extension, for the successful materialization of Community policies, should be set as a fixed priority of the European Union on all its levels of action. By now, there are various institutional frames and many opportunities for cultural cooperation. On the basis of the relevant experience to date, the best promotion and development of those existing and the encouragement to create additional structures and networks constitutes one of the basic goals of the National Strategy.
- 2. Relations of Greece with its direct, neighboring countries.** As a result of the various historical circumstances, the Greek cultural heritage and identity presents many common particulars and many differences with its neighbors. With some of them, continuing tensions or remnants of past tensions frequently cause feelings of suspicion, rivalry, or even enmity. The intercultural dialogue may contribute to the bridging of gaps, the stabilization of discussion channels, the increase of awareness of common problems and

needs and the maintenance of good neighbor relations and therefore to help confront common problems both in the cultural as well as in other fields. Moreover, there are many cases, in which the physical remnants of the cultural heritage and history of a people are currently situated on the territory of another and, therefore, the common effort for the maintenance thereof is compulsory. In fact, in certain cases, the Greek cultural heritage becomes a subject of distortion, destruction or even unhistorical misappropriation in order to serve expedience that is dangerous for peace and stability in the region. Furthermore, the cultivation of cooperation relations with specific countries (of which Bulgaria is by now a member state of the European Union and most of the others have commenced procedures of accession or connection with the EU) and the promotion of European values in the same definitely do benefit the total Community policy. There are already frames and experience of cooperation that may be continued and reinforced.

3. **Relations of Greece with third countries.** The Greek culture has always had a particularly developed character of traveler: in many ways it has found itself throughout the ages discussing, influencing and being influenced on geographical latitudes and longitudes much far from its narrow territorial borders. In addition, Greeks abroad currently maintain significant communities in EU countries (Germany, Belgium), in America, in Australia and elsewhere, where they form reliable and stable communication channels with local societies and contribute creatively to the same. Such communities, the operation of Greek departments at Universities abroad, the activities of Greek businessmen in other countries, the bilateral educational agreements with various countries, the international organizations and institutions are all handled by this Strategy as precious means of the intercultural dialogue.

B. Existence of groups with particular ethnic, religious or / and cultural features within the Greek territory.

1. **A large number of immigrants** poured into the country in the last decades, mainly from Albania but also, to a lesser degree, from countries of the former USSR (Russia, Georgia, Ukraine, etc.), Member States of the European Union (Romania, Poland, Bulgaria etc.), African countries (Sudan, Somalia, Nigeria etc.), Asian countries (Pakistan, India, Philippines etc.). This phenomenon was unfamiliar to Greek society, which, though greatly accustomed to the "outflow" of migrants throughout the entire 20th century, it was unprepared to a satisfactory degree to host and accept the opposite movement. Naturally, as the years passed and further to the initial shock, the procedure of integrating immigrants was significantly stabilized and the acceptance thereof as part of

the Greek productive, social and cultural life has gained significant ground. However, incidents of clashes and friction and the phenomenon of intolerance continue to exist. There is a large margin for action and a rich ground for intercultural dialogue. This National Strategy comes here to supplement and reinforce the Integrated Action Plan for the smooth incorporation of third country nationals into Greek society that has already been launched by the Ministry of Internal Affairs, Public Administration and Decentralization with the participation of all ministries involved.

2. **Existence of Muslims in Thrace and, in smaller numbers, in other regions in Greece.** The Muslims in Thrace, though with a common religious identity, have many different cultural features, since they are distinguished in groups that share a different self – determination regarding the origin, the cultural identity and the language (Turks, Pomak, Gypsies). In an era where religious identity is presented on a global level as the cause or the pretension for bloody conflicts, it undermines peace and discredits achievements, moral and material, of our culture, it is absolutely necessary to ensure a steady platform for dialogue and common action with the Muslims, who live in the context of Greek society.
3. **Existence of a community of Greek Gypsies,** which is scattered over various areas of the Greek State. The Greek Gypsies form, through their diversification, a part of Greek culture. The diversification thereof consists mainly of the incomplete or zero contact with institutions, a necessity that is called to be covered in the context of an enlarged action plan. The intercultural dialogue can naturally make a significant contribution to the better understanding of Gypsies by the rest of the Greek society and in their better adaptation thereto.
4. **Jewish communities of Greece.** The coexistence for many centuries of the Jewish and the Christian population of the country has been depicted in an impressive range of its cultural heritage. Morals, customs and traditions, schools and other educational institutions, sports associations and cultural organizations that were in operation prior to WWII and the Holocaust but are continued up to a certain point to date by the country's remaining subsisting Israeli communities constitute a first class material of intercultural dialogue. The election of our country as a standing member of the International Task Force on the maintenance of the Holocaust Memory in Education and Culture facilitates and reinforces the promotion of intercultural dialogue towards the specific direction.

Part 2

STRATEGIC PARTNERS - BODIES INTERESTED - COOPERATION - CONSULTATION

The Greek National Strategy for the European Year of Intercultural Dialogue 2008 implies **the establishment of an action network, led and coordinated by the Ministry of Culture.**

The aim of establishing such a network is on the one hand to involve as many sectors of society as possible in the cultural dialogue sought and, on the other hand, to ensure the consultation, the inclusion of the views and needs and the collaboration of as many parties interested as possible. **The establishment of such network shall commence from a narrow core, on a level of central planning, consisting mainly of the Ministries jointly competent and gradually it will be expanded** with the participation of representatives of the bodies mentioned further.

On a national level, the Ministry of Culture could cooperate with:

- The Ministry of National Education & Religious Affairs, which is directly involved due to its competence in the field of education and religious affairs as well;
- The Ministry of Internal Affairs, Public Administration & Decentralization, which is directly involved in matters concerning immigrants in particular;
- The Ministry of Foreign Affairs, especially for the utilization of our Embassies abroad and the associations of Greeks abroad, in collaboration with the Secretariat General for Greeks Abroad, as well as for the issues concerning the Muslims in Thrace;
- The Ministry of Economy & Financial Affairs, especially for what concerns the contribution of cultural enterprises in the GNP and in general the participation of cultural products and services in the maximization of state revenue (statistic model, participation in European commercial clusters etc.);
- The Secretariat General for Communication / Secretariat General for Information, regarding the sector of communication and promotion, especially since they supervise the public media, television and radio;
- The Secretariat General for Young Generation, in order to achieve the largest approach and participation of young people possible;

- The Hellenic Foundation for Culture, the mission of which is to get “others” acquainted with the Greek culture and which, through its branches abroad as well, can, therefore, assist in concluding intercultural dialogue relations, also by using its role on the one hand as head of the national network of bodies that participates in the “Anna Lind” Euro-Mediterranean Foundation for the Dialogue of Cultures and on the other hand as member of the European Union National Institutes for Culture (EUNIC);
- The embassies, the consulates and the branches of cultural bodies (Alliance Française, Goethe Institut, British Council etc.) of foreign countries in Greece for communication and cooperation with the respective countries, for communication with immigrant organizations in our country and the implementation of actions;
- NGOs, civil society organizations, immigrants’ organizations etc., so that the direct activation and utilization of collective or organized representations on the one hand of the needs and the particularities of different groups and on the other hand of the issues and the ideas of civil society;
- Cultural bodies / organizations active in the field of intercultural dialogue, such as the European Cultural Center of Delphi, on their experience in the area and their promotion as models of action.

On a regional and local level, the further activation and involvement of the authorities of regional and local administration, cultural bodies and bodies of civil society active on a regional and local level. In such context, the Ministry of Culture could cooperate with:

- The Ministry of Internal Affairs, Public Administration & Decentralization under which all the authorities of regional and local administration fall;
- The Association of Prefectures of Greece, the Central Association of Municipalities and Communities of Greece (K.E.D.K.E.) and the Local Associations of Municipalities and Communities of Greece (T.E.D.K.E.) as networks for the diffusion of information and the encouragement of action;
- The Regions, the Prefectures, the Municipalities and the Communities, as bodies of direct knowledge of the circumstances and needs prevailing at places, as communication channels and as bodies of action in the fields of their competence;

- The Prefectural and Municipal Development Companies, mainly for the promotion of the Year's messages and the implementation of the actions, since many of them form particularly dynamic structures at a local and regional level, with experience in cultural actions in general and in actions on intercultural dialogue in particular, in the finding of resources, the utilization of Community programs and the cooperation with bodies of local administration in other countries through twinning programs or / and networking of cities, trans-border cooperation etc.

Furthermore, **the establishment and / or activation shall be sought, of partial networks and collaborations**, ex. the Greek embassies abroad with the local associations of Greeks and the branches of the Hellenic Foundation for Culture, and the search for synergies shall be encouraged in the various areas, among the local cultural bodies (museums, theatrical organizations, art halls etc.) and the bodies of civil society there, the organizations of immigrants etc.

Consultation

In order for the establishment and activation of the said network to take place and in general, in order to allow for the planning of the National Strategy and the separate actions of intercultural dialogue, the documentation and inclusion of the views, the ideas, the issues, the needs and the interests of all the parties interested shall be sought.

It is necessary that a "bottom up" approach is adopted.

For such purpose, **debate meetings** are being scheduled, in which the representatives of the said bodies shall be given the opportunity to express their views and to discuss on the various aspects of the subject.

In addition, **in the recently updated web site of the Ministry of Culture, a special place of projection** shall be formed of the aims and the actions of the European Year, with **a special unit - forum** for the exchange / collection of views and experience.

Part 3

NATIONAL PRIORITIES

Expressions of intercultural dialogue - Action frames

Every kind of dialogue, including the intercultural, in order for it to be sincere and fruitful, should ensure the balanced expression of all the parties involved. For this reason, the National Strategy aims at the creation of such a frame that will allow and encourage the free and creative expression of the various cultural groups within the Greek territory, additionally contributing to creativity and innovation. The aim is to perform actions that will operate on three levels:

- (a) acquaintance of the “others” with Greek culture;
- (b) acquaintance of the Greeks with the culture of “others”;
- (c) cooperation of both in the performance of common “dialogue” actions on their particular cultural features and joint creativity.

Thus, the formation and the long term operation of **action / dialogue frames** are pursued, each of which will concern different “conversing” parties on the basis of their particularities and the aims described above (Part 1):

- Dialogue with other Member States of the European Union;
- Dialogue with neighboring countries;
- Dialogue with groups with particular cultural characteristics in Greece (immigrants, Muslims, Gypsies).

Bodies and action grounds

The Ministry of Culture has a large number of cultural grounds in its competence and supervision that could be developed as the grounds hosting the said actions.

For what concerns the **public bodies** (public museums, state theatres, state music stages, state festivals etc.), their involvement in the performance of the National Strategy actions shall occur as part of a centrally planned and materialized cultural policy.

For what concerns the **private bodies** (cultural institutes and centers, theatres, cinemas, music halls etc.) the possibility is being examined to provide incentives

and support through, inter alia, the Division of Grants of the Ministry of Culture.

In any case, the Ministry of Culture shall inform in time all the bodies, public and private, on the principles and the aims of the European Year and **encourage them to not only plan and perform actions hereon but also, by extension, to point out and to project the element of intercultural dialogue in all the actions that have already been scheduled or shall be scheduled in the near future, and also to supplement such actions with a practice that will contribute dynamically to the intercultural dialogue.**

In collaboration with the local administration, the **use of public / outdoor spaces** (ex. squares, parks) shall be pursued, for the performance of intercultural actions. In such manner, many aims will be served: (a) free and open access to all the actions performed is secured, (b) immediate projection and dissemination of the relevant ideas and messages, (c) enhancing the feeling of ownership of public spaces for all categories of local society, a vital dimension of social life, collectivity and cohabitation, which, however, has been lost to a significant degree in our times.

Modern information and communication technology and, in particular, the Web, offer enormous opportunities for communication and collaboration, by dramatically abolishing the impediments of physical distance and time. Thus, they provide **a special, virtual space for intercultural action**. Their utilization in the dissemination of know-how, scientific and technical cooperation, the projection and utilization of the best practices, the procurement of cultural products with respect to intellectual property, secured access to museums and exhibitions, the digitalization of archive material, artistic creation, etc. form a significant tool of intercultural dialogue and, therefore, the main aim of our National Strategy.

Forms of action

Actions are being scheduled that will contribute to the following:

A. Strengthening the contact and the interaction between the Greek culture and the cultures of other countries

In this sector **there are already specific and active action frames on bilateral and multilateral level** (bilateral cultural agreements, European, regional and international organizations, networks and institutions etc.) in which various events are performed, either by public or private bodies, in or outside Greece. In addition, **the operation of branches of bodies that project in many ways the culture of their country of origin** in Greece and at the same time cooperate with Greek bodies in research and the projection of the Greek cultural heritage (such

as the French Institute, the British Council, the Goethe Institute, the foreign Archeological Schools, and others) forms one more level of intercultural dialogue. On the other hand, **the operation of branches of the Hellenic Foundation for Culture in foreign cities, the existence of departments for Greek studies in foreign Universities, the organization of Greek archaeological expeditions abroad and the planned establishment of Greek Archeological Schools in foreign cities** (starting from Rome) contribute, in their turn, to a continuous and fruitful intercultural dialogue. The **European Union National Institutes for Culture (EUNIC)** can be utilized on this level. In addition, **the many year establishment and wide effect of the institutional character of events in Greece** (such as the Hellenic Festival of Athens and Epidaurus, the International Film Festival of Thessaloniki, the International Book Fair of Thessaloniki, the International Dance Festival of Kalamata etc.) the nature of which implies the participation of cultural bodies and artists from other countries, reinforce the mobility of artists, cultural events and projects, which is a basic condition for intercultural dialogue.

The National Strategy shall encourage and further cultivate the practices that already exist, with particular emphasis on **cooperation among museum bodies** in the exchange or joint organization of exhibitions, the **booking / missions** of musical, theatrical and dance performances, **scientific, research and technical cooperation**, in the **dissemination and exchange of information, best practices and know-how**, in the **utilization of existing institutions and support programs**.

On an emblematic level the annual existing institutions could be used, such as the great international Festivals mentioned above, the numerous festivals organized in various regions in the country especially during the summer months, the Carnival of Patras etc.

Further to inside consultation among the agencies and the bodies of the Ministry of Culture, the following actions are recommended **indicatively**, most of which are mature for materialization, as they are based on the results of actions and collaborations that have already been materialized:

- **Organization of a forum, in 2008, entitled “Intercultural meetings in sea, river and lake routes of south – eastern Europe”** in the context of the program “Cultural Routes of SE Europe”, in which the countries of South – eastern Europe participate. The objective of the forum will be the projection of the role of the aquatic element in the development and dissemination of the culture in SE Europe. The preparation of the subject shall give the opportunity for the systematic mapping of aquatic routes, in cooperation with the countries involved and the recording of the relevant material and immaterial cultural heritage. The material that will gather

shall be presented through an internet cultural portal, publications and exhibitions.

- **Projection of the intercultural dialogue as the major issue of the Greek Festival 2008**, by encouraging pluriform musical, theatrical and dance ensembles from Greece and abroad to participate in the presentation of shows where artists from various national / cultural / linguistic origin shall cooperate.
- **Projection of the intercultural dialogue as the major issue of the International Book Fair of Thessaloniki in 2008**, by performing lectures, debates and presentations of books and authors with a special contribution in the sector.
- **Tribute to the intercultural dialogue in the context of the International Film Festival of Thessaloniki 2008**. Though the participation of films and artists from all over the world in the specific Festival is given and it contributes in any case to the intercultural dialogue, its intercultural element could nevertheless inspire the motto and the poster of the 2008 Festival and there could also be a special tribute to films and artists with a particular contribution to the subject.
- **Edition of a catalog and organization of an exhibition in 2008 on the Ottoman monuments in the Greek territory**, aiming at publishing the rich material gathered in the context of a research and documentation program elaborated.
- **Bilingual edition of a catalog (corpus) of the Hebrew inscriptions** found in the Greek territory for the publication of the rich material that has gathered in the recent years in the context of the relevant research program, aiming at recording and projecting the culture and the role of the Hebrew community in Greece.
- **Organization of a congress and an exhibition, with simultaneous exchange of scientific personnel, having as subject the recording of common aims and experience for what concerns the methodology of restoring ancient monuments** in collaboration with Italy, France and Spain.
- **Distribution of know-how on restoration**, through the exchange of scientific personnel for conducting autopsies on projects materialized and the organization of meetings / workshops, in collaboration with the Balkan countries, Italy and Cyprus.

- **Establishment of a network for the restoration of Byzantine monuments** with simultaneous elaboration of studies and regular exchange of information, as well as programs on the “adoption” of monuments through academic institutions, in collaboration with the Balkan countries, Italy and Cyprus.
- **Development of cooperation actions with other EU countries and not only, on issues concerning research and innovative technologies** that support studies and projects on the maintenance, erection, support and restoration of monuments, as well as actions for monitoring the course (organic or not) and preventive maintenance.
- **Diffusion of the know-how developed in the context of community supported research programs through** (a) the creation of a laboratory network of public and private research bodies, (b) the performance of technical research for the maintenance, support and restoration of cultural heritage also in contact with academic institutions, (c) the creation of data bases, allowing for access to all those interested on issues concerning the support and restoration of monuments, (d) the preparation of European level guidelines and technical specifications, in dynamic relation with the progress of the research, in order to allow for the subsisting knowledge to pass on to the stage of implementation.
- **Preparation of a normative frame on the counter earthquake behavior of monuments**, on a European level.
- **International Meeting in Thessaloniki in 2008 with subject “Intercultural approach to the maintenance and restoration of works of art and works of cultural heritage in general in monuments and sites”** with the participation of scientists from many countries.
- **Collaboration with bodies of regions adjacent to our country for the submittal of joint proposals in the context of INTERREG** in relation to the maintenance, the restoration and the projection of old historic centers of cities with a mutual interest (through congresses, meetings, publications, exhibitions, cultural exchanges etc.).

B. Strengthening the contact and interaction among Greek culture and the groups with particular cultural features that live in Greek society (immigrants, Muslims, Gypsies): (a) facilitating the access of such groups to Greek culture activities, and (b) securing grounds and structures for the promotion and projection of the cultural features of such groups.

Indicatively the following potential forms of action are mentioned:

- **Guided tours** to museums, temporary exhibitions and archaeological sites for organized groups in their language and with gratis entrance. The possibility is examined to establish a certain day each month (ex. first Sunday).
- **Edition of summary guides** for the most significant museums and archeological sites in the languages of the largest linguistic groups; gratis distribution thereof or at a very low price.
- **Subtitling of modern Greek films** in the languages of the largest linguistic groups. Projection thereof, with gratis entrance, on specific dates and cinemas.
- **Granting of gratis tickets for theatrical performances.** The state theatres could mostly be developed (National Theatre, State Theatre of Northern Greece), the subsidized private and the local Municipal District Theatres.
- **Hosting thematic temporary exhibitions in museums and cultural spaces throughout Greece** in relation to expressions of the particular cultural heritage of groups with particular cultural features.
- **Hosting exhibitions in museums, cultural spaces and art galleries throughout Greece with the works of art** of individuals from groups with particular cultural features.
- **Organization of a week for projecting films from the countries of origin of immigrants**, subtitled in Greek, with gratis entrance.
- **Hosting / support of theatrical, dance, musical etc. performances organized by groups with particular cultural features**, at state and private cultural bodies.
- **Utilization of the new internet radio station of the Ministry of Culture (www.radio.gr):** The station's program already includes broadcasts dedicated to the music of the world. The formation of a special zone shall be pursued, where representatives of groups with particular cultural features (immigrants, Muslims, Gypsies), other times separately and other times in combination, will be given the opportunity to select the music to be played.

Part 4**INTERCULTURAL DIALOGUE AND EDUCATION**

In the context of the National Strategy, the materialization of intercultural dialogue actions is sought, in a sector of vital importance, that of education, both informal and formal, at all levels.

The Ministry of Culture and various cultural bodies, public and private, have already been implementing a series of **educational actions with cultural content** for many years now. Many of these are quasi intercultural in nature (see also below, Part 5). The National Strategy for the European Year of Intercultural Dialogue aims at using the relevant experience that has accumulated to date and reinforcing the subsisting actions, for what concerns the planning and the systematic presentation of educational programs in museums, archeological sites etc., the operation of workshops for creative engagement, the production and distribution of educational material etc. The aim of all the relevant actions will be to introduce into education, on the one hand, the meaning of different cultures and, on the other hand, specific practices for encouraging the contact and the interaction of groups with particular cultural features.

In collaboration with the Ministry of National Education & Religious Affairs, the implementation of actions shall be sought **in schools of Primary and Secondary Education through synergies with museums and cultural spaces**. The **Government program Education – Culture** is by now at a final stage of planning. Specifically, the cross-cultural, the minority and the foreign language schools could be used, which operate in various regions of the Greek territory. In particular, the **formation of smaller or larger communication and cooperation networks** will be encouraged, between general schools – including those with a large number of students from groups with particular cultural features –, minority / cross-cultural education / foreign schools and cultural bodies (museums, theatrical ensembles, art galleries, cultural centers etc.). For example, an archaeological museum or a gallery could establish a small cooperation network with a general, a cross-cultural education and a minority school, either from the same or from remote regions and encourage the intercultural dialogue between them. In the same direction and with the assistance of the European Commission (through programs such as e-twinning) the **“twinning” practice among schools of different Member States** could be further developed.

It is pointed out that **the Ministry of National Education & Religious Affairs has a special sector, the Comprehensive Administrative Sector of Education for Greeks Abroad and Intercultural Education**, which for many years now has been

organizing and implementing special strategies and actions for the preparation and better incorporation of Gypsies' children, the children of Greeks abroad returning to their homeland and the children of immigrants in the educational system of our country. In such a context, cross-cultural education, minority and foreign (foreign language) schools operate in various areas of Greece, teachers are trained on relevant issues and programs are performed for teaching the Greek language to adult aliens. The institutional frame and the long term and multifaceted experience of the specific Sector of the Ministry of Education & Religious Affairs shall be used to the maximum degree possible for the materialization of actions recommended by this National Strategy.

Universities and, in general, the **grounds of Higher Education and the student community** will be prompted to participate in the materialization of intercultural dialogue actions, both inside the same (i.e. among the students) as well as with respective bodies abroad. In particular, the **schools of Higher Education (Universities) and the Technical Educational Institutes (T.E.I.) that are situated in areas near the borders with other countries or in areas hosting large groups of immigrants or groups with particular cultural features** (ex. Thesaloniki, Xanthi, Komotini, Ioannina, Samos, Lesvos etc.) can be used in the intercultural dialogue with young people from the neighboring countries or from such particular groups. In addition, **existing programs** on the exchange of students, the hosting or sending of students with scholarships, practical training etc. should be pointed out, reinforced and the projection of their intercultural dimension sought.

Finally, current programs and structures of **life long education** and **adult education / training (among others through seminars on cultural education), voluntarism** and the **promotion of multilinguism**, form an appropriate field for the development of intercultural dialogue actions. In collaboration with the bodies of their organization the maximum use thereof shall be sought for the materialization of the aims of the European Year 2008 and our National Strategy.

Part 5**EXAMPLES OF INTERCULTURAL DIALOGUE ACTIONS THAT HAVE BEEN MATERIALIZED OR ARE BEING MATERIALIZED (BEST PRACTICES)**

Various actions of intercultural dialogue have been materialized throughout the country, on a national level and a local level as well by public and private bodies. These are actions that fall under all the kinds of intercultural dialogue described above. They frequently fall under specific institutional frames, such as bilateral educational agreements, which Greece has concluded with many countries all over the world, participation and collaboration in the context of European, regional and international organizations (European Union, Council of Europe, Euro-Mediterranean Partnership, Black Sea Economic Cooperation Organization, UNESCO, ICOM, ICOMOS, informal networks of Ministers of Culture etc.) participation in international organizations (festivals, exhibitions etc.) in various countries of the world and so forth.

It is pointed out that the Ministry of Culture, in the context of the broader policy on the fight against social exclusion and racism, has coordinated and implemented special programs with intercultural nature since the early 90s. Such interventions aim at incorporating into the modern cultural and social reality and projecting creatively the particular cultural expression of social groups such as the Gypsies and various communities of immigrants in Greece. For this reason, a special non independent Office of Intercultural Issues was organized with the Directorate of Modern Cultural Heritage, which evolved into the Division of Intercultural Issues in 2003.

Below, some of the actions that have been materialized by various agencies of the Ministry of Culture and bodies supervised by the same are mentioned indicatively.

Great events - institutions in Greece with international dimension

Hellenic Festival: Annual summer event in Athens and Epidaurus, hosting a variety of art events from various countries in the world, at major archaeological sites and modern art grounds with a great impact on the Greek public and foreign visitors.

International Film Festival of Thessaloniki: An annual event in Thessaloniki, with the participation of films and artists from all over the world that has a particular impact on the Greek public.

International Book Fair of Thessaloniki: In the recent years it is organized annually, in cooperation with HELEXPO, with the purpose of forming a crossroad

for the meeting, the communication and the development of cultural and commercial relations among the developed markets of Europe and the USA on the one hand, the Mediterranean, the Black Sea, the Balkans and Central Europe on the other hand.

International Dance Festival of Kalamata: An annual event that is organized in a regional town, Kalamata, with the participation of significant ensembles from all over the world and international recognition.

European Theatre award: It has been organized in Thessaloniki since 2007. For 2008 it has been scheduled to take place in April.

Photo Biennale: To be organized in 2008 in Thessaloniki.

Mobility of cultural events, objects and artists

The cooperation of our country's cultural bodies (museums, galleries, theatres etc.) with respective bodies abroad is continuous. Such cooperation concerns hosting, sending and jointly organizing events (exhibitions, theatric, dance and musical performances etc.) and the movement and collaboration of artists. Such exchange and collaboration, the list of which is inevitably very long, contribute substantially to the acquaintance and interaction of the Greek culture with the cultures of other countries.

Indicatively, we mention the recent exhibitions of the National Gallery on the influence of the French art on the Greek ("Paris – Athens 1863 – 1940") and the Byzantine and Christian Museum on the Chinese culture in the era of the Tang Dynasty ["The Tang China; a Golden Age (7th – 10th century A.D.)"] and the concert of Goran Bregovic at the Athens Concert Hall, where he presented the opus "*Forgive me, is this the way to the future?*", commissioned by the European Concert Hall Organization.

- ✓ Participation of agencies and bodies of the Ministry of Culture in research and cultural actions materialized in cooperation with bodies from various countries and supported by EU programs, the Council of Europe, UNESCO etc.
- ✓ Participation in the program "Mediterranean Gothic", in cooperation with Valencia, Italy, Portugal, Slovenia and France.
- ✓ Participation in the Program "Etheria: Mediterranean Medieval Pilgrimages" in cooperation with Italy, Cyprus, Egypt, Israel, Syria, Lebanon and Turkey.
- ✓ Participation in the program "Cultural Routes of SE Europe", in cooperation with the countries of Southeastern Europe.
- ✓ Participation in the program "Architecture as an Image", in cooperation with the USA.

- ✓ Scientific, research and technical cooperation with bodies of other countries on the protection and the maintenance of monuments in Greece and in other countries.
- ✓ Maintenance of Byzantine culture monuments (churches, icons) in other countries (ex. Albania) at the expense and supervision of Greek bodies and the employment of local scientific and work force.
- ✓ The Program "Byzantine Museums and World Heritage" in collaboration with bodies from various countries, Balkan in particular, aims at recording, documenting, protecting and projecting the monuments of Byzantine culture that are scattered in various countries. In the context of the program the following have taken or shall take place: development of a multilingual data base, international conferences, research programs, works on the restoration and protection of monuments, exhibitions, publications etc.
- ✓ Holy Monastery of Daphne: Research program on the development of non destructive methods of documenting interventions in collaboration with French bodies.
- ✓ Early Christian - mid Byzantine Basilica of Agia Paraskevi in Chalkida: Research program for examining the behavior of the central roof and first phase of organic observation, in cooperation with Italian bodies.
- ✓ Documentation, maintenance and projection of the mosaics in Syria ("Syrian mosaic documentation project"): Research, offer of know-how and materialization of pilot actions program, cooperation Greece -Syria.
- ✓ Events organized for getting to know the cultural heritage and the identity of immigrants in Greece
- ✓ Organization of musical events for immigrants presented by musical ensembles from Afghanistan, India, Pakistan, in the context of the Hellenic Festival 2006.
- ✓ Educational actions for children and young Gypsies
- ✓ Operation of an Intercultural Center for the children of Greek Gypsies in Ilion, Attica (since 1999) aiming at getting young Gypsies acquainted with and allowing them to approach cultural structures and institutions and to participate actively in social life, while at the same time projecting the cultural expression of gypsies. Workshops operate on music, theatrical games and creative engagement, dance and plastic arts. Participation of students in cultural events and exhibitions, attendance of theatrical performances, visits to historic bookstores in Athens.
- ✓ Implementation of educational programs for Gypsies children at museums situated in Athens and other regions (2003-2005).
- ✓ Programs on training young Gypsies women in photography (1999-2003) aiming at giving the opportunity to young gypsy women to depict the world through their own vision.

Part 6

PROMOTION - DISSEMINATION - COMMUNICATION

The stabilization of the intercultural dialogue as a basic element of all expressions of daily and social life, presupposes first of all, the broad dissemination and in depth consolidation of the IDEA of intercultural dialogue in all the groups of Greek society.

Everyone must become aware of the fact that intercultural dialogue is the constant communication with the "other", the continuous acknowledgment and acceptance that "different" exists, the ongoing and universally present possibility to meet the "other" and to be influenced by something or someone "different" than you. Even more, it should become clear that intercultural dialogue is something very simple such as the exchange of a "good-morning" greeting and a brief discussion on the exchange of experience or the encounter and conversation of different musical idioms on stage.

Such awareness is not simple. Fear, suspicion and distrust even, towards the "other" and what is "different" are feelings that are usually spontaneous, intense and difficult to reverse. The combination of these with social problems such as criminality and unemployment is catalytic. Therefore, everyone must be helped, individuals and groups, in order to understand that on the one hand "different" is not by definition unacceptable, it does not threaten one's "identity" and on the other hand, the presence of the "other" does not constitute an invasion and violation of one's own grounds.

Therefore, particular attention will be given to the communicative side of the project. The utilization of the mass media, the information and communication technologies for the broadest projection of the European Year of Intercultural Dialogue 2008 and the particular actions thereof and, even more, for the dissemination and in depth penetration of the ideas and values of the intercultural dialogue, mutual tolerance and harmonic cohabitation constitute a fundamental keystone of the Greek National Strategy. The entire communication campaign of such Strategy could be built around two main mottos that implode and depict the basic keystones of the Strategy, as described above (tolerance, acquaintance, interaction):

** Listen to the other, s/he has something to say to you.*

** Speak with the other, something will come out.*

In particular, the communication campaign recommended could consist of the following:

- **Design / operation of a special website in the context of the web portal of the Ministry of Culture.** There, all the news concerning the European Year will be presented and also the actions related thereto in all EU Member States, links related to the intercultural dialogue, news on events that promote the intercultural dialogue regardless of the European Year. An effort will be made to offer the information in as many languages possible. In addition, there will be a **Forum**, where, thematically, the opportunity will be given to develop a discussion and speculation.
- **Organization of an information / projection meeting** on the objectives and the contents of the European Year of Intercultural Dialogue. Representatives of the main state authorities involved (Ministry of Culture, Ministry of Internal Affairs, Public Administration & Decentralization, Ministry of Foreign Affairs, Ministry of National Education & Religious Affairs), the European Commission, civil society organizations, NGOs, cultural entities active in the field of intercultural dialogue etc., shall be called to exchange ideas, speculations, experience and good practices, which at the same time shall “advertise” the European Year.
- **Publication / distribution of a leaflet and an information / projection poster.** A small manual in the form of, for example, a triptych, announcing and projecting the European Year and its objectives shall be edited and distributed massively on the eve of and during the Year. A small poster with respective contents and message will be distributed to cultural spaces, bookstores, cafés, schools, etc.
- **Publication / sending of a monthly electronic newsletter.** The Directorate of the European Union will provide for the monthly preparation and sending to a list of interested addressees of a newsletter during the Year (in total twelve “issues”) where news and information will be given on the implementation of the Year to all Member States.
- **Promotion in the Press, TV, radio, electronic Mass Media.** In cooperation with an advertising company the entire publicity campaign will be designed. Provided that a communication sponsor is secured, ads will be placed in the Press and the electronic Mass Media and advertising spots will be produced and projected / broadcasted on TV and the radio.
- **Utilization of the grounds and the means of mass transportation** (airports, harbors, railway stations, long distances bus stations, bus stops,

metro stations, buses, metro cars etc.) **in collaboration with the Ministry of Transportation and the companies that operate the means.** The Athens International Airport “Eleftherios Venizelos” has as its basic motto “Connecting cultures”. On a daily basis, thousands of people from all over the world pass through such places, thus making them ideal for the projection of messages of the Year (with posters, flyers etc.). In addition, the large airports and metro stations have exhibition sites, which could be used for a series of temporary exhibitions organized in cooperation with the basic countries of origin and the organizations of immigrants in Greece, dedicated to their cultural heritage. In addition, the posting of ads at bus stations, metro platforms and wagons, on the bodies of buses, trolley cars, trams etc. shall also be pursued.

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