This action is funded by the European Union

ANNEX I


Action Document for Intercultural dialogue and Culture

<table>
<thead>
<tr>
<th>INFORMATION FOR POTENTIAL GRANT APPLICANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>WORK PROGRAMME FOR GRANTS</td>
</tr>
</tbody>
</table>

This document constitutes the work programme for grants in the sense of Article 128(1) of the Financial Regulation (Regulation (EU, Euratom) No 966/2012) in the following sections concerning calls for proposals: 5.3 where the implementation modality 5.3.1.1 "Grants-call for proposals (direct management) has been used.

| 1. Title/basic act/CRIS number | Intercultural dialogue and Culture  
|---------------------------------|--------------------------------|
|                                 | DCI-HUM/2016/038-864  
|                                 | Financed under the Development Cooperation Instrument |
| 2. Zone benefiting from the action/location | Multi-country action |
| 4. Sector of concentration/thematic area | Human Development Culture |
|                                 | DEV. Aid: YES |
| 5. Amounts concerned | Total estimated cost: EUR 10 800 000  
|                                 | Total amount of EU contribution: EUR 9 700 000.  
|                                 | This action is co-financed by potential grant beneficiaries for an indicative amount of EUR 1 100 000 |
| 6. Aid modality(ies) and implementation modality(ies) | Project Modality  
|                                 | Direct management - grants - call for proposals |
| 7 a) DAC code(s) | 16061 Culture and Recreation |
| b) Main Delivery Channel | 22000 |
### 8. Markers (from CRIS DAC form)

<table>
<thead>
<tr>
<th>General policy objective</th>
<th>Not targeted</th>
<th>Significant objective</th>
<th>Main objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation development/good governance</td>
<td></td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Aid to environment</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender equality (including Women In Development)</td>
<td></td>
<td>x</td>
<td></td>
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<tr>
<td>Trade Development</td>
<td>x</td>
<td></td>
<td></td>
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<tr>
<td>Reproductive, Maternal, New born and child health</td>
<td>x</td>
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<td></td>
</tr>
</tbody>
</table>

#### RIO Convention markers

<table>
<thead>
<tr>
<th>Markers</th>
<th>Not targeted</th>
<th>Significant objective</th>
<th>Main objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biological diversity</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Combat desertification</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Climate change mitigation</td>
<td>x</td>
<td></td>
<td></td>
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<tr>
<td>Climate change adaptation</td>
<td>x</td>
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</tbody>
</table>

### 9. Global Public Goods and Challenges (GPGC) thematic flagships

N/A

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**SUMMARY**

This programme is developed within the priority areas in the Global Public Goods and Challenges programme (DCI) and contributes to the implementation of the objectives put forward in the joint EEAS-European Commission Communication "Towards an EU Strategy for international cultural relations.

The global objective of the action is to promote intercultural dialogue, cultural diversity and respect for equal dignity of all people in the project countries.

The specific objectives are to in the project countries i) enhance cultural pluralism and intercultural understanding, including on aspects relating to religion or belief and ii) enhance social inclusion and social cohesion (notably of vulnerable and disadvantaged populations such as persons belonging to minorities, migrants, women and girls, disabled).

The action aims to use culture\(^1\) as privileged means for intercultural dialogue. The idea is to offer neutral and safe space for encounters that seeks to create an environment of mutual understanding and respect, and in promoting integration in society allowing all to participate and benefit from an inclusive development process.

Intercultural dialogue occurs when individuals from different ethnic, religious, national or societal groups or communities interact and engage leading to a common learning experience and shared knowledge. Culture and religion shape and influence each other and the boundaries between them are

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\(^{1}\) In terms of scope, culture covers those sectors whose activities are based on cultural values and/or artistic and other creative expressions, such as, inter alia, architecture, archives, libraries and museums, artistic crafts, audio-visual (including film, television, video games and multimedia), tangible and intangible cultural heritage, design (including fashion), festivals, music, literature, performing arts, publishing, radio and visual arts, as well as intangible cultural manifestations such as worldviews, values and beliefs, and traditions.
For the purpose of this action, intercultural dialogue may therefore include interreligious, intra-faith and/or interfaith dialogue, dialogue between religious and secular people and/or include issues relating to diversity of religion or belief. The last 3 have similar objectives, being about people of different religious identities seeking and coming to mutual understanding and respect that allows them to live and cooperate with each other in spite of their differences.

Particularly in fragile contexts, intercultural dialogue may be effective in overcoming stereotypes and negative perceptions, and avoiding polarisation along minority lines or belief or social divides, promoting social inclusion and social cohesion as well as post-conflict recovery and reconciliation. For cultural diversity to be recognised and valued through intercultural dialogue, experience shows that this dialogue needs to be structured, mediated and clear goals must be set.

In the framework of the action, members of marginalised groups, minorities or disadvantaged social categories that would particularly benefit from intercultural dialogue outcomes (such as leaders who have an influence on other people’s perceptions, teachers, youth at risk of radicalisation etc.) will participate in virtual and physical spaces and events; training/seminars/workshops/labs and exchange programmes will be implemented; cultural content will be developed around intercultural dialogue, literacy about cultural and religious diversity, will be developed within the education sector as well as intercultural competencies and skills including through arts and culture.

The programme will be implemented in direct management, through a Call for proposals aiming at multi-stakeholder partnerships that will be set up, also through possibilities for sub-granting.

1 CONTEXT

1.1 Thematic area

This programme is developed within the following identified priority areas in the Global Public Goods and Challenges programme (DCI): inter-cultural dialogue, cultural diversity and respect for the equal dignity of all individuals regardless of their multiple cultural identities and belonging. This action is in line with the current multiannual indicative programme, as the programme will value cultural diversity; promote freedom of expression as well as access to culture for disadvantaged groups. It will strengthen the capacity of the target groups in dealing with intercultural issues. It moreover responds to the priorities put forward in the recently adopted Global Strategy for the EU’s Foreign and Security Policy, using culture as a means to foster societal resilience and security as well as the joint EEAS-European Commission Communication ”Towards an EU Strategy for international cultural relations”.

Culture should be regarded as a set of distinctive spiritual and material traits that characterize a society and social group. One can consider that culture includes an intangible "soft" component commonly defined as worldviews, value systems, traditions, religions and beliefs, and ways of life in addition to a tangible "hard" component embracing all forms of arts as well as a variety of cultural products, including architecture. Culture is an enabler of sustainable development and all actions should take due account of the cultural context.

Cultural diversity is a common heritage of humanity. Different expressions and perceptions of culture exist and evolve over time, which creates a rich and varied world where individuals, groups, and

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2 For the purpose of this action, interreligious dialogue refers to interaction between different religious denominations, while intra-religious dialogue refers to dialogue processes within the same religious denomination. In addition, one can distinguish interfaith dialogue, which refers to more informal interactions between individuals or groups of different faith or spiritual beliefs. Furthermore, the dialogue between religious people and secular people may be targeted where possible, and relevant.
societies affiliate and express themselves in different ways. Cultural diversity is takes place at international level, between countries, within multicultural states, and between individuals.

There is a wealth of definition of the concept of intercultural dialogue. For the purpose of this action, intercultural dialogue is understood as covering activities conducted with the objective of accepting, recognising and cherishing cultural diversity through meaningful interactions that may develop into positive and transformational experiences for all. Intercultural dialogue creates the conditions for inclusive and sustainable development. It is broadly recognised that intercultural dialogue embraces "understanding how cultures relate to one another, awareness of cultural commonalities and shared goals and identification of the challenges to be met in reconciling cultural differences and identities". Individuals, communities, organisations and society at large need to be open to transforming their values and attitudes to contribute to a culture of diversity and inclusive identity.

Intercultural dialogue occurs when individuals from different ethnic, religious/beliefs, social or national groups interact and engage leading to a common transformational learning experience and shared knowledge in a non-formal, neutral and non-threatening environment.

Intercultural dialogue is often associated and intertwined with interreligious, intra-religious and interfaith dialogue, the former having a much broader scope. Interreligious, intra-religious and interfaith dialogue can be defined as people of different religious identities seeking and coming to mutual understanding and respect that allows them to live and cooperate with each other in spite of their differences.

Arts and culture in particular provide spaces for expression beyond political dogmas and ideologies. They are privileged means for intercultural dialogue as they can effectively promote cultural and religious pluralism and respect. Communication through arts and culture helps to foster emotional engagement, contributes to personal development and may help to promote non-verbal communication between different groups. It may also be an effective tool in post-conflict reconciliation, or in countering extremism and radicalisation. Artistic expressions can also help to cope with traumatic experiences.

Communication technology and new media bring new opportunities for intercultural exchanges, as internet tools and social media and are widely used worldwide, particularly by the youth, and with high potential impact in connecting people, fostering citizenship and participation, shaping values and improving cross-communication.

1.1.1 Public Policy Assessment and EU Policy Framework

The European Consensus on Development incorporates culture as contributing to the eradication of poverty and in building a fairer and more stable world. The EU and its Member States are Parties to the 2005 UNESCO Convention on protection and promotion of the diversity of cultural expressions that recalls the equal dignity of all cultures. “Inter-culturality” refers to the existence and equitable interaction of diverse cultures, and to the possibility of generating shared cultural expressions through dialogue and mutual respect.

In December 2012 the UN General Assembly (UNGA) adopted Resolution 67/104 announcing the International decade for the Rapprochement of Cultures (IDRC) on the renewed commitments to further interreligious and intercultural dialogue for the period 2013-2020. IDRC is to be understood as a commitment for addressing this pressing need to take into account and clearly demonstrate new articulations between cultural diversity and universal values. The “rapprochement of cultures” implies

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3 UNESCO, World Report 2009
that international security and social inclusion cannot be attained sustainably without a commitment to such principles as human dignity, conviviality and solidarity. The UNGA also adopted a new resolution on culture and sustainable development, recognizing the important contribution of culture to the three dimensions of sustainable development – economic, social and environmental – acknowledging culture as a valuable resource to empower communities to participate fully in social and cultural life facilitating inclusive governance and dialogue at all levels.

The 2030 Agenda for Sustainable Development (2015) marks the major global shift in understanding of the role of culture in development by acknowledging global citizenship, cultural diversity and intercultural dialogue as overarching principles for sustainable development. There is no specific goal on culture, but it is explicitly mentioned in goals related to education, sustainable growth and consumption patterns (local development/tourism); cities-heritage. Culture is intrinsically linked to goal 5 (gender equality).

Further to the adoption of the 2030 Agenda, the Council Conclusions adopted on 24 November 2015 underline the need for an integrated and more strategic approach to culture in external relations and in particular in development policy, given its substantial capacity to reinforce these policies. Culture - including intercultural dialogue - is recognised as a key element of sustainable development. Further to this, the European Parliament called in 2016 on the European Commission and the EU Member States to develop strategies which recognise intercultural dialogue as a process of interactive communication within and between cultures, ensuring mutual respect and equal opportunities, delivering and implementing effective solutions to tackle economic and social inequalities and causes of exclusion as well as forms of discrimination. It called for intercultural dialogue to become a political objective of the EU including with developing countries.

The joint EEAS/European Commission communication to the Council and the European Parliament “Towards an EU Strategy for international cultural relations” adopted on 8 June 2016 recognise the key role that culture can play in achieving the EU’s development objectives. It highlights the role of culture and intercultural dialogue for peaceful inter-community relations.

Culture represents a core component of human, sustainable and inclusive development, and can significantly influence political, economic and social outcomes. This is confirmed by the recently adopted Global Strategy for the EU’s Foreign and Security policy, emphasizing the role of culture in relation to societal resilience, external relations and migration-related issues.

With the adoption of the EU Guidelines on the promotion and protection of freedom of religion or belief (FORB) on 24 June 2013, the EU has committed to advance this fundamental freedom in its external action. In doing so, the EU is guided by the principles of non-discrimination and interrelatedness of human rights. It “focuses on the right of individuals, to believe or not to believe, and, alone or in community with others, to freely manifest their beliefs”.

With the adoption of the Development Cooperation Instrument and its article 3.8, the EU is committed to follow and implement the rights-based approach to development cooperation, encompassing all human rights. The rights-based approach is guided by five key working principles of relevance for intercultural dialogue: (i) applying the universality of human rights, (ii) ensuring end-users’ and final beneficiaries’ participation and access to decision making processes, (iii) ensuring non-discrimination and equal access, (iv) promoting accountability and access to the rule of law, and (v) promoting

5 Already in November 2008, the Council adopted conclusions on the promotion of cultural diversity and intercultural dialogue in external relations and called for the elaboration of a European strategy in this field.
6 European Parliament resolution of 19 January 2016 on the role of intercultural dialogue, cultural diversity and education in promoting EU fundamental values (2015/2139(INI))
7 http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=JOIN%3A2016%3A29%3AFIN
transparency and access to information concerning development processes. The EU is committed to making a rights-based approach a reality in all sectors and phases of its development cooperation and this seems particularly relevant in the area of intercultural dialogue.

1.1.2 Stakeholder analysis

The programme foresees involvement of stakeholders at all stages starting from the project design to capitalise on existing partnerships.

There are two specific objectives of the action that are interlinked and mutually reinforcing.

As regards the objective of enhancing intercultural pluralism and understanding, including religious or belief aspects, the focus should be on individuals or groups that have a direct or indirect influence on the shaping of others’ perceptions and ideas, or individuals or groups at risk (e.g. who are prone to be radicalised with the potential to turn to violent extremism or who might be specific targets of such extremism).

Target groups could therefore include youth organisations, students, community and religious leaders (including faith-based organisations), teachers, schools, academia and research centres, social workers, artists and culture professionals and media.

The final beneficiaries are the population at large in the project countries.

The activities relating specifically to enhancing social inclusion and cohesion should concentrate on people that are socially marginalised, excluded or vulnerable in urban areas and that would particularly benefit from intercultural dialogue initiatives.

Target groups could therefore include the following:

- marginalised or vulnerable groups or at risk (e.g. women and girls, migrants and the displaced, the disabled, persons belonging to minorities), in partnership with e.g. community leaders, civil society, artists and cultural operators, relevant national bodies and networks/platforms/associations of cities/local authorities.

Cities and local authorities play an increasingly important role in developing countries, where socio-economic disparities, spatial segregation and other forms of inequalities are more concentrated. Local authorities have responsibilities in the area of local development strategies, cultural institutions and venues, urban public spaces. Moreover, the majority of increasing migratory flows across the borders tend to have urban areas as a point of final destination. This issue is captured in the New Urban Agenda (SDG 11), in the framework of Habitat III. It aims to promote the role of culture as an additional key aspect of sustainable cities, with special attention to the role of cities in promoting intercultural dialogue, tolerance, inclusion and mutual understanding.

The final beneficiaries are the population in urban settings.

The project will promote the role of inclusive multi-stakeholder partnerships including local partners that have a pivotal role in ensuring sustainability and ownership and anchoring the activities in the local context. The possibility of sub-granting schemes will enhance the opportunity of involving local stakeholders in the action. Multi-stakeholder partnerships may act as catalysts for change, mobilising

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8 The draft Outcome document (https://www.habitat3.org/zerodraft, July 2016) includes the recognition of and leveraging of culture in the main guiding principles, and a commitment to embrace diversity, strengthen social cohesion, gender equality, and inclusion; and to integrated urban policies that will promote and safeguard cultural heritage.

9 Council Conclusions on the EU and its Member States objectives and priorities for the 3rd UN Conference on Housing and Sustainable Urban development, Habitat III Conference, 17-20 October in Quito, 12 May 2016

communities, facilitating implementation and ensuring sustainability. For instance, civil society organisations may be better placed and experienced in dealing with sensitive issues as well as intervening in the cultural domain\textsuperscript{11}. This will contribute to building bridges and enhancing collaborative work by reaching out, forming alliances and ensuring honest, responsible and informed public discussions.

Partnerships are also important platforms for sharing knowledge.

\textbf{1.1.3 Priority areas for support/problem analysis}

At the same time as many developing countries have experienced increased rates of growth over the past decades, inequalities have also increased, putting more people at risk of social exclusion and poverty. People need the opportunity to actively participate in community life to realise their full potential to contribute to development. However, certain groups of people are excluded from these opportunities because they are discriminated against on the basis of ethnicity, religion or belief, gender, disability or other social identity. In these times of perceived rising tensions, it is even more important to foster mutual understanding and respect for cultural and religious diversity and to ensure inclusive, sustainable development.

Tolerance and respect form the basis of a culture of democracy, where differences are legitimate and there is not one single truth. There are concerns for a rise in xenophobia, extreme nationalism and tensions portrayed in simplistic religious terms. These phenomena bring increased risks for discrimination, social exclusion and instability within societies as well as beyond national borders.

Misinformation and negative perceptions of "other" cultures and or "other" religions or beliefs can lead to actions that perpetuate marginalisation, open or latent conflict, confrontation, violence, ostracism, exclusion, division and non-collaboration. Tolerance and respect should be actively promoted and discrimination on the grounds of cultural differences, religion or belief (or non-belief) or social background should be addressed. Fighting stereotypes and promoting literacy about these issues are becoming more and more relevant, including in developing countries or fragile contexts, where social tensions, social exclusion, and poor governance may seriously jeopardise development efforts and potential.

Violent extremist ideologies are a global problem. Radicalisers may draw on social-, political- and economic injustice, wanting to redress through violence and victimisation. Addressing the manifestations and the conditions conducive to violent extremism is a developmental challenge, in particular in fragile states or difficult contexts with socio-economic and socio-political grievances. Moreover, there are reports that discrimination and violence on the basis of religion or belief have risen to worrying levels during the past years. According to the Pew research centre's annual study on global restrictions on religion, in 2014, 24% of countries had high or very high levels of government restrictions, many of these countries are very populous and therefore 74% of the world's population lives in countries with high or very high restrictions or hostilities. An increase was registered from 2013 to 2014 in the number of countries that had experienced religion-related terrorist activities passing 37% to 41% of a total of 200 surveyed countries and territories.

Consequently, the action should promote mutual tolerance and respect, freedom of expression and freedom of religion or belief for all\textsuperscript{12}, giving a voice to people and fight against discrimination in various forms.

\textsuperscript{11}Civil society organisations interested in the field of intercultural dialogue may be for example working on development and rights of persons belonging to minorities; disability issues; or freedom of expression or opinion, religion or belief.

\textsuperscript{12} With the adoption of the EU Guidelines on the promotion and protection of freedom of religion or belief on 24 June 2013, the EU has committed to advance this fundamental freedom in its external action.
Education is a powerful area for interventions aiming at eliminating prejudice and stereotypes. It is important to promote education for peace, tolerance and citizenship, to foster intercultural- and interreligious understanding, and human rights, particularly among the youth. Competences are broadly needed in intercultural communication as well as basic literacy in religion or belief matters. Aptitude for tolerance should be broadly promoted to help preventing feelings of exclusion and perceptions of cultural threats.

Media, including social media, plays an important role in creating and shaping opinions and human behaviour in society and is therefore a leading tool in reaching larger audiences. It could therefore be relevant to engage with media actors in programme activities.

The Programme will moreover include a mechanism to ensure dissemination and communication on good practice and results between involved stakeholders and beyond to promote replication and upscale of successful projects also to ensure knowledge sharing, and capacity building that form part of the objectives of the GPGC.

2 RISKS AND ASSUMPTIONS

<table>
<thead>
<tr>
<th>Risks</th>
<th>Risk level</th>
<th>Mitigating measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Difficulty to ensure participation of target groups at local level, due to bias against specific groups, excluded from decision making</td>
<td>M</td>
<td>Promote multi-stakeholder partnerships and capitalise on existing ones.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Create &quot;safe&quot; and &quot;neutral&quot; spaces and opportunities for all groups to express their voice</td>
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<tr>
<td></td>
<td></td>
<td>Prepare a good communication/outreach plan</td>
</tr>
<tr>
<td>2. Interactions may increase tension between specific groups and/or &quot;spoilers&quot; may drop out and challenge activities</td>
<td>M</td>
<td>Multi-stakeholder partnerships with local partners to enhance ownership and sustainability.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Grant applicants will need to demonstrate an understanding of attitudes, beliefs and perceptions, and the prevailing gender and power relations among stakeholders, including conflicting ones.</td>
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<tr>
<td></td>
<td></td>
<td>Knowledge of existing cultural interaction and conflict transformation resources used in communities.</td>
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<tr>
<td></td>
<td></td>
<td>Interactions will need to be framed, goal-oriented and moderated in a neutral manner and follow a rights-based, gender sensitive approach.</td>
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<tr>
<td></td>
<td></td>
<td>Activities will be implemented in mid- or long-term perspective allowing time for step-by-step approaches.</td>
</tr>
<tr>
<td>3. Lack of transparency, accountability and participation at local level</td>
<td>M</td>
<td>Involvement of civil society organisations and local authorities, where relevant, to ensure engagement with communities.</td>
</tr>
</tbody>
</table>
4. Sustainability

| M | Exit strategies should be part of projects under this programme, highlighting institutional and financial sustainability. |

**Assumptions**
- Freedom of expression is a prerequisite for the programme context and it is assumed that the creation of "safe" spaces will be possible and allowed by the regulatory framework in place;
- Inclusive multi-stakeholder partnerships will be set up and activities implemented on demand.

3 Lessons learnt, complementarity and cross-cutting issues

3.1 Lessons learnt

Intercultural dialogue is at the heart of the European project and has increased in importance, notably in the past decade, as a tool to strengthen respect for cultural diversity and deal with the complex reality in our societies and the coexistence of different cultural identities and beliefs. It has been recognised that culture and intercultural dialogue are essential for learning to live together in harmony.

The Council of Europe promotes intercultural dialogue as a means to achieve its goals, mainly preserving and promoting human rights, democracy and the rule of law. It established a White Paper on Intercultural Dialogue\(^\text{13}\) (2006-2008) and has developed a solid corpus of legislation, convention and documents (though it applies basically to the European context). In particular, it runs the project “Intercultural cities”, to assist European cities to excel as spaces of intercultural dialogue, through peer review and the exchange of good practices on governance, media, mediation and cultural policy.

A multitude of projects have been implemented at the European level, involving e.g. persons belonging to minorities (such as the Roma population), faith-based organisations and many youth initiatives. Although the initiatives of the EU on intercultural dialogue are principally aimed at building a cohesive society within the EU, intercultural dialogue between Europeans and the rest of the world has also been promoted, e.g. through the funding programme for youth to third countries and contributions to the Anna Lindh Foundation, e.g. for the programme "Citizens for Dialogue", that aimed at providing civil society organisations with tools and skills for intercultural dialogue, exchange, networking, partnership-making activities to develop a culture of citizenship and democratic participation in the Euro-Med cooperation.

Processes promoting dialogue have also been addressed under thematic instruments, such as the European Instrument on Democracy and Human Rights (EIDHR) and the Instrument contributing to Stability and Peace (IcSP). For instance, under the EIDHR, such dialogue initiatives, undertaken by civil society, have included religion or belief aspects, with the objective to promote freedom of religion or belief for all and combating discrimination on these grounds.

The EU has consequently an extensive track-record in intercultural dialogue (including to some extent religious or belief aspects) and from which lessons learnt can be drawn.

The programme will also draw lessons learned from research results produced under the EU Framework Research and Innovation Programme – Horizon 2020 (e.g. through policy papers) when related to aspects of intercultural dialogue\(^\text{14}\).


\(^{14}\) Several RTD-funded projects have focused on intercultural dialogue in a global and EU perspective, both under Framework Programme 7 and Horizon 2020. In particular, the Action can draw from lessons from Project "Enhancing Knowledge for Renewed Policies against Poverty" (NOPOOR) [http://www.nopoor.eu/]; and Project
A study\textsuperscript{15} in developing and European countries led to the identification of good practise on intercultural dialogue, using culture related resources or artistic expressions, to achieve behavioural change and attitude, foster inclusion of vulnerable and marginalised social groups or at risk, fight ethnic discrimination, reducing inter-ethnic tension, reinforce minority rights, enhancing democratic participation and generally contributing to a culture of diversity and inclusive identity, creating an enabling environment for development. For example:

- successful projects have had a comprehensive approach with a combination of different forms of intercultural dialogue related activities, and a holistic approach to social change with a mid-term perspective;
- considering prejudice and lack of knowledge, educational programmes for schools or museum audiences and other tools to raise awareness and disseminate information, are paramount;
- a diverse participation base has to be inclusive of gender, ethnicity and belief, community leaders should be included;
- the medium, messages and implementation modalities are specific to each context and each target group, so thorough research is required to fully understand peoples' attitudes, beliefs and perceptions in the project design;
- the local communities have to be involved with an inside perspective and intercultural competence - partners and operators that are trusted by the target groups must be selected;
- the involvement of the media (e.g. coverage of events, in training and capacity, through media and press briefings, participation of media celebrities etc.) is highly recommended; providing a balanced account and avoiding stigmatisation;
- mixed community arts groups may be set up to give an example of joint work in diversity.

Past experience shows that intercultural dialogue needs to be structured, goals-oriented and mediated. It also needs to be practical, e.g. where there are opportunities for skills and knowledge exchange, capacity-building and shared approaches to problem solving (e.g. networking).

Moreover, there is evidence that to achieve de-radicalisation, a strong response is required based on civil liberties, addressing insecurity, inequality and marginalisation. It needs to involve a diverse range of stakeholders including key members of local communities and civil society that can spread a message of tolerance and mutual understanding\textsuperscript{16}. To help individuals and communities, in particular in vulnerable countries, to become more resilient to extremism and radicalisation, it is important to enhance critical thinking through education and self-expression, being empowered to communicate and have a greater stake in the social and economic system. Opportunities for engagement, leadership, socio-economic growth, personal development and political and social participation (empowerment) should be created, in particular for the young. The action should thus create opportunities for youth-led change\textsuperscript{17}, beyond simple counter-narratives.

\textsuperscript{15} Scoping Study for the GPGC Culture programme on Intercultural dialogue /local authorities, 2016
\textsuperscript{16} STRIVE brochure: \url{http://ct-morse.eu/wp-content/uploads/2015/12/STRIVE-for-Development-EN.pdf}
\textsuperscript{17} EEAS, Non paper CVE's does and don'ts, on policy relevant lessons derived from 30 years long experience of Search for Common Ground's work 30 June 2016; Wilton Park Report, Religion, radicalisation and countering violent extremism: towards better understanding, policy and practice, April 2016
3.2 Complementarity, synergy and donor coordination

The Global Public Goods and Challenges culture component, while respecting policy coherence for development, should address global challenges and support enhanced consistency between Union internal and external policies.

The recent study commissioned by the EP\(^{18}\) recommends the strengthening of the European dimension involving multi-layered partnerships that involve pan-European networking. It is important to build on the division of labour, consider the comparative advantage of the partners and where relevant set up partnerships tailored to the context. This is part of the aid effectiveness agenda.

Complementarity will be sought with other external instruments, in particular the ones using intercultural dialogue as a tool in addressing global challenges.

Culture can play a key role in conflict prevention and resolution as well as in the social transformation processes required to lay the foundations for sustainable peace.

- The Instrument contributing for Stability and Peace (IcSP under the long term measures foreseen in art.5) aims at supporting in-country civil society actors globally in conflict prevention, response to crisis and peace building\(^{19}\). In the annual action programme 2015, culture and arts were mentioned among the cross-cutting issues\(^{20}\). The Civil Society Dialogue Network (CSDN) is an EU co-funded mechanism for dialogue between civil society and EU policy-makers on issues related to peace and conflict.

A number of countering violent extremism (CVE) specific actions have been launched under the Strengthening Resilience to Violent Extremism (STRIVE) programme. Some projects approach culture or religious issues (eg. Philippines, Israel).

- The network for religious and traditional peacemakers brings together actors to provide global support for grassroots to international peace and peacebuilding efforts.

- The European Instrument for Democracy and Human Rights (EIDHR) supports actions aimed at promoting and reinforcing democracy and human rights – whether civil, political, economic, social or cultural rights –targeting a broad range of actors with a focus on civil society. Intercultural dialogue is a component of many projects wherever ethnic, gender, social differences are the underlying cause of human rights violations or related problems. The Multi-Annual Action Programme 2016-17 included a targeted programme on supporting respect of culture and freedoms using press cartoons as a media of universal expression. It is planned that cultural rights may be one of the specific priorities under a future call for proposals. Concerning FORB, it has been identified as a priority of the EIDHR 2014-2020 and a global call was launched in 2013, with projects covering Eurasia, Asia and Middle East in particular. The next global call explicitly targeting dialogue process in the context of FORB will be launched in 2017.

- The primary objective of the Civil Society and Local Authorities programme (CSO-LA) is to strengthen civil society organisations and local authorities in partner countries, improving

\(^{18}\) EP, DG for Internal policies, Research for CULT Committee – European Cultural Institutes abroad, January 2016

\(^{19}\) These actions (AAP 2016) will be implemented by in country civil society, further to local calls for proposals managed by EU Delegations. Indicative list of countries for 2016, according to the EU Conflict Early Warning System and taking into account EU Delegations’ interest and management capacity: Kenya/Horn of Africa (regional call), Central America (regional call – Nicaragua), Burundi, Tunisia and Venezuela. Local Authorities are not eligible.

\(^{20}\) Indicative list of countries for the 2016 Call for Proposals: RDC; Bangladesh; Burundi; the Kyrgyz Republic; Colombia.
governance and accountability through inclusive policy-making by empowering citizens and populations. It may include actions that have a cultural component as a means to pass messages or to connect between people from different countries (in Europe).

Political and cultural differentiation and greater mutual ownership are key elements of the renewed Policy in the Neighbourhood area\(^\text{21}\), which includes intercultural dialogue; and culture as a vector for development, in civil society, gender, media (no longer as a sector per se, after the review in 2015).

In the Southern Neighbourhood region the EU has supported the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between cultures (ALF) for 12 years. Support has been renewed (2015-17) with a total EU contribution of EUR 7 million\(^\text{22}\). In this current phase, activities are structured through the three areas of action of the Foundation: i) increasing competences in all sectors to promote and participate Intercultural Dialogue; ii) creation of spaces for dialogue; iii) promoting exchange across the Euro-Mediterranean Region. An additional EUR 3 million for the new programme specifically dedicated to Youth (the Young Mediterranean voices – second phase of current programme Young Arab Voices) is in preparation under the 2016 programming.

The Cross Border cooperation programme has also a strand dedicated to people-to-people cooperation and in this framework, 10 grant projects targeting culture (heritage, theatre, craft and design, tourism development, etc.), are on-going for a total EU contribution of EUR 10 million.

Some EU MS' cultural institutes implement projects with an intercultural dialogue dimension, such as Goethe Institute, British Council, Institut Français. Some European MS' Development Agencies often use intercultural dialogue tools in other projects, e.g. AECID (Spanish Cooperation), GIZ (German International Development Cooperation Agency), Netherlands Cooperation (implemented directly by the Ministry of Foreign Affairs), LUX-DEV, SIDA (Swedish International Development Agency), who all have implemented cultural projects and intercultural dialogue activities in Partner countries\(^\text{23}\).

UNESCO promotes intercultural dialogue as a tool to achieve its two overarching objectives: Promoting a culture of peace and sustainable development. UNESCO also exerts a watch function, by highlighting the role that can be played by culture in conflict or post-conflict situations as a vehicle for reconciliation through cultural heritage; and as common spaces for exchange via its Routes of Dialogue programme. UNESCO is also part of the global framework of an Alliance of Civilizations launched by the United Nations. UNESCO's interreligious dialogue programme aims to promote dialogue among different religions, spiritual and humanistic traditions in a world where conflicts are increasingly associated with religious belongings. In 2006 an Agreement launched the network "UNESCO Chairs of Interreligious Dialogue for Intercultural Understanding".

\(^{21}\) The European Neighbourhood Policy governs the EU’s relations with 16 of its eastern and southern neighbours: Algeria, Armenia, Azerbaijan, Belarus, Egypt, Georgia, Israel, Jordan, Lebanon, Libya, Moldova, Morocco, Palestine (this designation does not entail any recognition of Palestine as a state and is without prejudice to positions on the recognition of Palestine as a state), Syria, Tunisia, and Ukraine.

\(^{22}\) The ALF aims to contribute to the development of an Intercultural Strategy for the Euro-Mediterranean Region, providing recommendations to decision-makers and institutions and advocating shared values. The main scope of the ALF is overcoming the misunderstandings and stereotypes which affect relations between and within the societies of the Region. As a contribution to the creation of a space of prosperity, coexistence and peace, the ALF works to restore trust in dialogue and bridge the gaps in mutual perceptions, as well as promoting diversity and coexistence. ALF is co-financed by the 42 countries of the Union for the Mediterranean and the European Commission. The total budget of the Foundation for Phase IV is EUR 13 million (other contributions originating mainly from Member States).

\(^{23}\) More than half of cultural institutes are branches/agencies/departments of national government ministries and their activities. Almost a third of CIs (10 out of 29) are independent legal entities (NGOs or Non-Profit Organisations).
This programme will build on the EU experience from within Europe and elsewhere to complement and where possible create synergies with other external actions initiatives, using culture as a preferred mean in fostering social inclusion, cohesion and in creating mutual understanding, tolerance and respect as the basis of sustainable, inclusive development. Harnessing the role of culture and the arts could empower local communities in supporting mediation and reconciliation, enhancing tolerance and countering negative perceptions of the identity of others, focussing on commonality of all in terms of human dignity and creative potential.

**Cross-cutting issues**

**Human Rights:** The Union shall promote a rights-based approach encompassing all human rights, based on the DCI Regulation (art.3.8), The action will promote human rights in general and in particular cultural rights, namely the freedom of expression and artistic creation, using cultural expressions as a privileged means for intercultural dialogue. The action will reinforce democratic processes through the involvement of all components of the society. The action will provide alternative communication, outreach channels and methods to deal with sensitive issues or to compensate lack of traditional media availability for freedom of expression.

Discrimination based on religion or belief often disproportionally affects the social and economic status of persons belonging to minorities, in many cases limited by lack of documentation on identity being denied. Even with legal rights guaranteed by the constitution, persons belonging to minorities still do not enjoy equal status as citizens, as the state may not provide fair and equitable services. Discrimination might also be propelled by non-state actors, affecting these groups' access to e.g. property and education opportunities.

The programme will use a rights-based approach, in line with EU commitments under the EU Action Plan on Human Rights and Democracy 2015-2019 as well as Regulation 233/2014 establishing the DCI.

**Gender:** The specific potential roles of men and women as active agents of dialogue and facilitators of intercultural dialogue shall be duly taken into account in the methodologies to be developed. Activities should take into account not only a gender balanced approach in terms of participation, but also a gender sensitive approach, aiming at understanding the root causes of exclusion and discrimination that the target groups may suffer from and at changing them. The role of women artists will be used to its full potential. Age- and sex-disaggregated and gender sensitive data should be provided in narrative reports.

The action will in this way supports the implementation of the new EU Gender Action Plan 2016-2020, especially (but not only) in its third priority "strengthening girls' and women's voice and participation". Women contribute significantly to both the problem and the solutions for violent extremism.

4 **DESCRIPTION OF THE ACTION**

4.1 **Objectives/results**

The global objective of the programme is to promote intercultural dialogue, cultural diversity and respect for equal dignity of all people in the project countries.

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24 This does not imply a commitment by the countries benefiting from this programme.
The specific objectives are to:

i) enhance cultural pluralism and intercultural understanding, including on aspects relating to religion or belief, and;

ii) enhance social inclusion and social cohesion (notably of vulnerable and disadvantaged populations such as persons belonging to minorities, migrants, women and girls, disabled)

in the project countries.

This programme contributes primarily to the overarching principles of the Agenda 2030 such as global citizenship, pluralism and freedom of religion as well as the achievement of SDG 10 (Reduce inequalities within and among countries) and SDG 11 (Make cities and human settlements inclusive, safe, resilient and sustainable) but also promotes progress towards SDG 4 (Ensure inclusive and equality education and promote lifelong learning opportunities for all). It also supports the implementation of the SDG 17 dealing with multi-stakeholder partnerships. It also contributes to the implementation of the Global Strategy for the EU’s Foreign and Security policy and the Communication "Towards an EU Strategy for international cultural relations".

The programme will aim to foster intercultural dialogue (including interreligious, intrareligious and/or interfaith dialogue as well as the dialogue between religious and secular people) using by preference cultural resources, artistic expressions and cultural activities as means and will provide funding for a range of projects aiming to achieve the following possible results, depending on context and target groups:

R1 – Enhanced understanding, tolerance and respect for cultural and religious diversity among targeted groups;
R2 – Improved capacity of targeted actors to promote intercultural understanding;
R3 – Cultural material\textsuperscript{25} developed, used and disseminated to foster intercultural understanding.

\textbf{4.2 Main activities}

The Action could finance the following indicative activities (non-exhaustive list):

- The setting up of different physical or virtual "safe spaces” for exchanges (i.e. spaces that are moderated in a neutral way) so as to build intercultural- and/or interreligious, intrareligious and/or interfaith respect among participants and to share knowledge;
- Production and dissemination of internet, radio- or TV emissions using means such as drama, storytelling etc.;
- Production and dissemination of virtual or printed material such as cartoons, videos, music, arts, catalogues, exhibitions;
- New curricular- or extra-curricular activities, or other community activities and/or exchanges, addressing socially sensitive issues;
- Training, promotion and information activities to increase competence on intercultural- and/or interreligious, intrareligious and/or interfaith dialogue.

\textbf{4.3 Intervention logic}

\textsuperscript{25} Diverse artistic disciplines and media such as music, theatre, visual arts, cinema, television & radio, social/virtual media
The globalised world and increased migration have brought a richness of diversity/plurality in countries in terms of ethnicity, languages, culture, religion and belief. At the same time, this richness poses challenges when it comes to turning this diversity into proper pluralism in terms of understanding, tolerance and respect between the different groups. Inequity, inequality and discrimination often lead to social exclusion and/or fuel the motivation to defend and stand up for the interests of your own group. This can lead to tension, conflict and radicalisation. Tackling these issues, to empower the target groups to participate in public life, and to live in peaceful coexistence in a pluralistic society, would therefore bring benefits for the community and society as a whole and particularly in fragile contexts with weaker governance systems.

Experience shows that support to initiatives in the area of intercultural dialogue can be effective to build mutual respect and solidarity among individuals from different minority, religious/belief or national groups of different social categories, or communities perceiving themselves as having a different cultural identity and/or different traditions. Intercultural dialogue can enhance reflective thinking, preventing extremism and radicalisation paths.

Culture, religion and belief shape and influence each other and the boundaries between them are fluid. This action will therefore include these aspects, to maximise the potential outcome of the programme. Culture has been used successfully in addressing sensitive social issues, as it is often perceived as being neutral ground. Resorting to local cultural resources including cultural heritage as tools could have a unifying and reconciling effect.

Participatory approaches including joint creative work around cultural diversity and intercultural dialogue will be favoured on the basis of freedom of expression. The role of local heritage stressing common heritage and values may be explored. The aim is also to use and engage media in the activities and events namely to promote awareness of and support the rights of persons belonging to minorities.

Through the implementation of different cross-cultural actions, using means and/or settings that have an appeal to the target audience, the programme is expected to engage stakeholders in projects of co-creation. The process will create relationships and build intercultural capacity, upon which further work can progress. New cultural material will be developed around intercultural dialogue and social issues. Access to culture will be improved and encompass more groups of the community, contributing to more sustainable cities. The process is thereby expected to enhance integration.

It will also engage participants in interreligious and/or interfaith dialogues at community or, where relevant, at regional level in co-exploration of "the other", through peer-to-peer exchanges. The purpose of these exchanges will not be to promote one's own perspective but to learn from the others'. Through this process, the participants are expected to learn how to interact peacefully although some viewpoints are –and may likely remain- different. Participants will learn how to deal with disagreements in a constructive, non-conflictual way (agree to disagree) and gain understanding of the similarities and differences between religious or belief communities.

Evidence indicates that engaging in a meaningful relationship with someone from a different culture, tradition, religion or belief, and learning more about their identity (and group of belonging) will result in viewing that person’s entire group more favourably. Sincere understanding of different traditions and worldviews reduces misinformation and simplistic prejudices about them, which in turn reduces the risk of polarisation and potential of conflict.

The exchanges and/or training are expected to lead to greater understanding and respect for diversity and contribute to combatting discriminations on various grounds, including religion or belief. Work developed e.g. with local schools will also enhance intercultural competencies and skills, notably through arts and culture.
The programme will also include a mechanism that will allow for dissemination of information and results to build intercultural capacities and skills and share knowledge between stakeholders.

The programme will be implemented in direct management, through a call for proposals aiming at multi-stakeholder partnerships, that will be set up also through possibilities of financial support to third parties (sub-granting), where possible with local authorities to enhance sustainability and impact. Socio-cultural change is a complex and a process that requires time. Projects should thus have at least a mid-term perspective (e.g. an average of 4 years of implementation period).

5 Implementation Financing agreement

In order to implement this action, it is not foreseen to conclude a financing agreement with the partner countries, referred to in Article 184(2)(b) of Regulation (EU, Euratom) No 966/2012.

5.1 Financing agreement

In order to implement this action, it is not foreseen to conclude a financing agreement with the partner country, referred to in Article 184(2)(b) of Regulation (EU, Euratom) No 966/2012.

5.2 Indicative implementation period

The indicative operational implementation period of this action, during which the activities described under Section 4 will be carried out and the corresponding contracts and agreements implemented, is 75 months from the date of adoption by the Commission of this Action Document.

Extensions of the implementation period may be agreed by the Commission’s responsible authorising officer, by amending this decision and the relevant contracts and agreements. Such amendments to this decision constitute technical amendments in the sense of point (i) of Article 2(3)(c) of Regulation (EU) No 236/2014.

5.3 Implementation modalities

5.3.1 Grants: "Intercultural dialogue and Culture" (direct management)

(a) Objectives of the grants, fields of intervention, priorities of the year and expected results

The objective of the call is to promote intercultural dialogue, cultural diversity and respect for equal dignity of all people in the project countries.

Eligible actions will i.a. have the following priority:

Actions that aim to

i) enhance cultural pluralism and intercultural understanding, including on aspects relating to religion or belief in the project countries; and/or that

ii) enhance social inclusion and social cohesion (notably of vulnerable and disadvantaged populations such as persons belonging to minorities, migrants, women and girls, disabled);

in particular in fragile countries and/or where intercultural dialogue outcomes would be particularly beneficial and in line with EU policy priorities.

Expected results:
R1 – Enhanced understanding, tolerance and respect for cultural and religious diversity among targeted groups;

R2 – Improved capacity of targeted actors to promote intercultural understanding;

R3 – Cultural material26 developed, used and disseminated to foster intercultural understanding.

(b) Eligibility conditions

Applicants and co-applicants must be legal persons and must comply with the nationality requirements stated in Article 9 of the Common Implementation Rules (Regulation (EU) N.236/2014 laying down common rules and procedures for the implementation of the Union's instruments for financing external action - CIR) and fall under one of the following categories:

- non-state actors/networks of civil society organisations (CSO);
- public bodies;
- networks/associations of local authorities;
- international organisations.

Affiliated entities are subject to the same eligibility criteria as the lead applicant and/or co-applicant.

Subject to information to be published in the call for proposals, the indicative amount of the EU contribution per grant is EUR 2 million and the grants may be awarded to consortia of beneficiaries (coordinator and co-applicants). Implementation of financial support to third parties may be the main aim of the grants.

The indicative duration of the grant (its implementation period) is 60 months.

(c) Essential selection and award criteria

The essential selection criteria are financial and operational capacity of the applicant.

The essential award criteria are relevance of the proposed action to the objectives of the call; design, effectiveness, feasibility, sustainability and cost-effectiveness of the action.

(d) Maximum rate of co-financing

The maximum possible rate of co-financing for grants under this call is 90%.

In accordance with Articles 192 of Regulation (EU, Euratom) No 966/2012, if full funding is essential for the action to be carried out, the maximum possible rate of co-financing may be increased up to 100%. The essentiality of full funding will be justified by the Commission’s authorising officer responsible in the award decision, in respect of the principles of equal treatment and sound financial management.

(e) Indicative timing to launch the call

The call for proposals is expected to be published in the first semester of 2017.

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26 Diverse artistic disciplines and media such as music, theatre, visual arts, cinema, television & radio, social/virtual media
5.4 Scope of geographical eligibility for procurement and grants

The geographical eligibility in terms of place of establishment for participating in procurement and grant award procedures and in terms of origin of supplies purchased as established in the basic act and set out in the relevant contractual documents shall apply.

The Commission’s authorising officer responsible may extend the geographical eligibility in accordance with Article 9(2)(b) of Regulation (EU) No 236/2014 on the basis of urgency or of unavailability of products and services in the markets of the countries concerned, or in other duly substantiated cases where the eligibility rules would make the realization of this action impossible or exceedingly difficult.

5.5 Indicative budget

<table>
<thead>
<tr>
<th>Intercultural dialogue and Culture</th>
<th>EU contribution (amount in EUR)</th>
<th>Indicative third party contribution, in currency identified</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.3.1.1 – Call for proposals</td>
<td>9,700,000</td>
<td>1,100,000</td>
</tr>
<tr>
<td>5.8 – Evaluation, 5.9 – Audit</td>
<td>Will be financed by another decision</td>
<td>N.A.</td>
</tr>
<tr>
<td>5.10 – Communication and visibility</td>
<td>Will be financed by another decision</td>
<td>N.A.</td>
</tr>
<tr>
<td>Contingencies</td>
<td>N.A</td>
<td>N.A.</td>
</tr>
<tr>
<td>Totals</td>
<td>9,700,000</td>
<td>1,100,000</td>
</tr>
</tbody>
</table>

5.6 Organisational set-up and responsibilities

The call for proposals will be centrally managed by the European Commission headquarters in Brussels, following standard contractual provisions.

The Programme will include a mechanism to ensure dissemination and communication on good practice and promote replication and upscale of successful projects also to ensure knowledge sharing and capacity building objectives of the GPGC. This might imply working with transnational networks and/or developing specific networking, information and communication modalities within and between grant beneficiaries. The European Commission may hold a seminar to disseminate results and lessons learned between beneficiaries and/or other relevant stakeholders.

5.7 Performance monitoring and reporting

The day-to-day technical and financial monitoring of the implementation of projects resulting from a call for proposals will be a continuous process and part of the implementing partner’s responsibilities.

[18]
To this aim, the implementing partner shall establish a permanent internal, technical and financial monitoring system for the action and elaborate regular progress reports (not less than annual) and final reports. Every report shall provide an accurate account of implementation of the action, difficulties encountered, changes introduced, as well as the degree of achievement of its results (outputs and direct outcomes) as measured by corresponding indicators, using as reference the logframe matrix. The report shall be laid out in such a way as to allow monitoring of the means envisaged and employed and of the budget details for the action, including additional sources of verification. The final report, narrative and financial, will cover the entire period of the action implementation. Third Parties receiving financial support will have to put in place adequate monitoring- and evaluation mechanisms.

The Commission may undertake additional project monitoring visits both by its own staff and/or by an independent consultant recruited directly by the Commission for independent monitoring reviews (or recruited by the responsible agent contracted by the Commission for implementing such reviews).

5.8 Evaluation

A mid-term evaluation may be carried out. The final evaluation will be carried out for this action by independent consultants contracted by the Commission and/or by the grant beneficiaries.

Evaluations should adopt a participatory methodology.

The Commission shall inform the grant beneficiaries at least 1 month in advance of the dates foreseen for the evaluation missions. The implementing partner shall collaborate efficiently and effectively with the evaluation experts, and inter alia, provide them with all necessary information and documentation, as well as with access to the project premises and activities.

The evaluation reports shall be shared where relevant with the partner country and/or other key stakeholders. The implementing partner and the Commission shall analyse the conclusions and recommendations of the evaluations and, where appropriate, in agreement with the partner country, jointly decide on the follow-up actions to be taken and any adjustments necessary, including, if indicated, the reorientation of the project.

The financing of the evaluation shall be covered by another measure constituting a financing decision.

5.9 Audit

Without prejudice to the obligations applicable to contracts concluded for the implementation of this action, the Commission may, on the basis of a risk assessment, contract independent audits or expenditure verification assignments for one or several contracts or agreements. The financing of the audit shall be covered by another measure constituting a financing decision.

5.10 Communication and visibility

Communication and visibility of the EU is a legal obligation for all external actions funded by the EU. This action shall contain communication and visibility measures which shall be based on a specific Communication and Visibility Plan of the Action, to be elaborated at the start of implementation and supported with the budget of the grants. Additional communication and visibility measures may be undertaken, financed from a separate budget decision.

In terms of legal obligations on communication and visibility, the measures shall be implemented by the Commission, the partner country, contractors, grant beneficiaries and/or entrusted entities.
Appropriate contractual obligations shall be included in, respectively, eventual procurement and grant contracts, and delegation agreements.

The Communication and Visibility Manual for European Union External Action shall be used to establish the Communication and Visibility Plan of the Action and the appropriate contractual obligations.
APPENDIX - INDICATIVE LOGFRAME MATRIX (FOR PROJECT MODALITY) 27]

The inputs, the expected direct and induced outputs and all the indicators, targets and baselines included in the list of result indicators are indicative and may be updated during the implementation of the action without an amendment to the financing decision. The table with the indicative list of result indicators will evolve during the lifetime of the action: new columns will be added for intermediary targets (milestones), when it is relevant and for reporting purpose on the achievement of results as measured by indicators. Note also that indicators should be disaggregated by sex whenever relevant.

<table>
<thead>
<tr>
<th>Results chain</th>
<th>Indicators</th>
<th>Baselines (incl. reference year)</th>
<th>Targets (incl. reference year)</th>
<th>Sources and means of verification</th>
<th>Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall objective: Impact</td>
<td>1. Promote intercultural dialogue, cultural diversity and respect for equal dignity of all people in the project countries</td>
<td>1. Positive trend in attitudes and perceptions to inter-culturalism</td>
<td>1.0</td>
<td>1. Targets to be defined at inception stage, per project country</td>
<td>1. - Statistics (e.g. national, UNESCO, Pew Research Center etc.); -Media reporting (including social media); -Opinion polls, surveys</td>
</tr>
</tbody>
</table>

27 The EU Results Framework does not contain specific indicators on intercultural dialogue nor culture.
<table>
<thead>
<tr>
<th>Specific objectives</th>
<th>1. Enhanced cultural pluralism and intercultural understanding, including religious/belief aspects in the project countries.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. Enhance social inclusion and social cohesion (notably of vulnerable and disadvantaged populations such as minorities, migrants, women and girls, disabled) in the project countries;</td>
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<tr>
<td></td>
<td>2.1 Proportion of the population socially excluded (disaggregated by sex);</td>
</tr>
<tr>
<td></td>
<td>2.2 Increase in proportion of population with access to basic services (such as education and training, health, housing, cultural activities) (disaggregated by sex)</td>
</tr>
<tr>
<td></td>
<td>1.1 Enhanced understanding tolerance and respect for cultural- and religious diversity among target groups</td>
</tr>
<tr>
<td></td>
<td>1.0 (or latest available statistics)</td>
</tr>
<tr>
<td></td>
<td>1. Targets to be defined at inception stage, per project country</td>
</tr>
<tr>
<td></td>
<td>1.-Statistics (e.g. on censorship and freedom of expression indexes; number of racist or faith-motivated complaints etc) (national, UNESCO, Pew Research Center, Human Rights Organisations etc.) - Project reports and project evaluations -Surveys</td>
</tr>
<tr>
<td></td>
<td>2.1 National social inclusion indexes,</td>
</tr>
<tr>
<td></td>
<td>2.2 UNDP Human Development Reports</td>
</tr>
<tr>
<td></td>
<td>- Freedom of expression. Multi-stakeholder partnerships will be set up, based on comparative advantages and in line with the principles of Aid Effectiveness (e.g. ownership and on demand support).</td>
</tr>
<tr>
<td>Outputs</td>
<td>1. Subgranting:</td>
</tr>
<tr>
<td>---------</td>
<td>---------------</td>
</tr>
<tr>
<td></td>
<td>1.1 Target groups participate in virtual and physical spaces and events</td>
</tr>
<tr>
<td></td>
<td>1.2 Improved capacity of targeted actors to promote intercultural understanding</td>
</tr>
<tr>
<td></td>
<td>1.3 Cultural material developed, used and disseminated to foster intercultural understanding</td>
</tr>
</tbody>
</table>

| 1. Number of sub-grants implemented; 1.1, 1.2 Number of groups and individuals taking part in activities, disaggregated by sex and category of group; 1.1, 1.2 Number of training-and/or exchange programmes implemented; 1.1, 1.2 Number of promotion and dissemination activities implemented 1.3 Increase of local cultural resources targeting intercultural diversity | 1. Targets to be defined at inception stage, per project location |
| 1.0 | 1.1 0 |
| 1.2 0 | 1.3 0 |

| 1.0 | -The creation of "safe" spaces will be possible, allowed by the regulatory framework; |
| 1.2 Project reports and project evaluations, surveys | -Mobility of cultural operators and artists will, where relevant, be possible. |
| 1.3 Project reports and project evaluations, surveys |