EUROMED INTERCULTURAL TRENDS 2010

THE ANNA LINDH REPORT

André Azoulay

PRESIDENT OF THE ANNA LINDH FOUNDATION

I have the personal deep belief that for all of us - governments, civil society, institutions and individuals -involved in the building of a future Mediterranean region led by a logic of co-ownership and less isolationism, a region with no more double standards and narrow minded attitudes, there will be a before and an after the Anna Lindh Report on Intercultural Trends.

When we embarked on this pioneering investigation it carried many risks and question marks. Did the people of the Region perceive the Union for the Mediterranean as a usual diplomatic affair or a visionary, popular and creative way for a new deal bridging institutionally and politically the two Mediterranean shores. Are our differences too significant to envisage a shared space of mutual knowledge and equal respect? Are the gaps in our perceptions too large to be filled?

During many decades, our Mediterranean landscape has been battered and polluted on one hand by alibis used to avoid a fair answer to real political issues and, on the other hand, by false pretexts instrumentalised by those who wrongly call on religion and civilization to address the same political dossiers. All of us have been hostages, whether as passive observers or as tragic victims, to those who have set out to take over our cultures and beliefs, and to use them as tools for confusion, misperception and misunderstanding.

Now things can be different.

With the findings of the Report, we will be able to speak with more clarity and less frivolity to the people at large about the political, human and cultural realities we are facing when it comes to make true the Mare Nostrum. We will be in a position to address all those issues which have undermined and weakened the institutional and ideological aspects of previous attempts of building a Union for the two Mediterranean shores, ensuring that the Partnership is more than just a large and unbalanced free trade zone, giving it human legitimacy, social justice and acceptable shared rules to face common challenges.

The findings and output of the Report have proved to be a validation of the strategic areas that the Anna Lindh Foundation has chosen to prioritise for restoring trust and credibility in the Region through education, culture and a new role with a different rhetoric inside the media community when it comes to address religions, civilisations or cultures. The same findings will help to create a whole new dynamic within the Anna Lindh Foundation and its region-wide Network of civil society and NGOs, providing ideas and putting us all in a position to leverage change on an even greater scale.

In this way, the Report will help political leaders reassessing and addressing more directly political questions by leveraging the opportunities for developing a common project based on shared values, true reciprocity, real co-governance and co-ownership. It will also provide the international community with an institutional answer to the key question of how relations between 'Islam and the West' could be built differently by finishing with all kinds of stigmatization or denial of political conflicts which have lasted for too long in the Middle East.

At this stage, if we learn together how to leverage the Anna Lindh Report in the most effective way, it will play a central role in putting an end to the regressive and archaic notion of 'clash of civilisations'. Then and thanks to the dedication and the pioneering vision of the Anna Lindh Foundation, we will be again in a position to reclaim what Paul Valery stated in his essay 'La Liberte de l'Esprit' when he told us that the Mediterranean was and will remain forever and for all "the true fabric for the making of civilisation".

Catherine Ashton

HIGH REPRESENTATIVE OF THE EUROPEAN UNION FOR FOREIGN AFFAIRS AND SECURITY POLICY

We live in a world of instant communication, with the Internet, social media and a 24-hour multi-channel television system. Sometimes it is difficult to distinguish news from spin and stereotype from reality. Misrepresentations and misperceptions can easily succumb to deadline demands and, sometimes, other more sinister forces. All this gives ample cause for reflection when it comes to Euro-Mediterranean relations and intercultural dialogue.

Values, perceptions, attitudes and the role of media in shaping them are the key concepts of the Report on 'Euro-Mediterranean Intercultural Trends 2010' compiled by the Anna Lindh Foundation for Dialogue between Cultures. This innovative study is more than another field report. Rather it has been developed from a scientific investigation into the status of intercultural trends among the people of the Region. For the first time a survey of 13,000 people from 13 countries has questioned them about what the concepts of 'Mediterranean' and 'Euro-Mediterranean' means to them. This debate, often confined to academia and research, has now moved from the elite to the street and found its rightful place – among the people directly concerned themselves.

Since 2005, the Anna Lindh Foundation has been fostering dialogue between cultures in the Region with the support of all the Euro-Mediterranean partners. This has given the Foundation its presence as the hub while its National Networks, under a collective platform, have been the spokes for dissemination and implementation of these projects.

Now, in 2010, I am delighted to help launch this timely report. The Study shows, that despite negative perceptions and challenging developments in the Euro-Mediterranean agenda, there are underlying positive trends at the regional level. The creation of a common, prosperous, secure and shared future for the people of the Euro-Mediterranean space is still the guiding ambition and an objective we can reach.

While some commentators and decision-makers might refer to a period of stagnation, the citizens of both shores of the Sea tell us that they see real advantages from membership of the Union for the Mediterranean. These include promoting innovation and entrepreneurship, respect for other cultures and youth dynamism. They tell us that the Euro-Mediterranean exists not only as a political and geographical area for cooperation but as a shared space for Euro-Mediterranean societies.

The Report highlights a convergence of values but also notes concerns over misperceptions that often border on stereotypes. The struggle against stereotyping has a long history. It therefore needs to be at the heart of our work. Here the media have a crucial role to play. Media are more than reporters in this dialogue, they are also actors. Media create cultural images and transmit them. Media are opinion-shapers and have the power to translate abstract terms and circumstances into images that people can understand and empathise with. We therefore need to work with the media in building positive messages and ensuring their capacity to express cultural diversity.

I am positive that the Report, and its recommendations, will help us, policy-makers, opinion-leaders and civil society, to address some of the challenges ahead. I also believe that it can help us in defining new policies and instruments with respect to education, interaction, mobility, the use of new technologies, and further commitment towards young people and women.

I invite you to read this report and I encourage you to share it with colleagues. I believe this is a valuable handbook that should be of interest to readers throughout the Region, and a useful tool to help reinforce the Anna Lindh Foundation's work and connections with Euro-Mediterranean societies.

Amre Moussa

SECRETARY GENERAL OF THE LEAGUE OF ARAB STATES

I would like to start by congratulating the Anna Lindh Foundation for issuing the 2010 Report on Intercultural Trends. This important effort sets out to shed light on cultural relationships in the Euro-Mediterranean region amidst varying global perspectives concerning cultural diversity.

Viewed as one geographic space, the 'Euro-Mediterranean' region needs to bring closer the existing cultures and civilizations based on the belief in cultural diversity. The pace of approximation can only be regulated and developed through democracy. Being one of the main constituents of the membering European societies, democracy is also a major objective sought for developing the other Euro-Mediterranean societies. Misinterpretation of the Arab Islamic culture arises as the most prominent international issue, provoking tension and disturbances in relations between nations. We may say that the conflict induced between the Western civilization and the Arab Islamic civilization originated from the lack of understanding to the core of the two civilizations, their history and the potential of their meeting and coexistence.

In this context, the significance of learning and education arises. Perceiving education development and that of its programmes with a progressive approach is also a requisite to forge generations that are capable of dealing with globalisation and its requirements that are based on cooperation, interaction and integration. In the Mediterranean case, we particularly see the necessity to focus on social values that can be shared between different cultures constituting the foundation for further closeness. The Mediterranean was the bridge for cultural and civilization dialogue between the Arab and Islamic world and Europe, and should remain a free sea for cultural and civilization dialogue and not a hindrance between the Euro-Mediterranean nations.

It is also important to handle the issues of offending religions and cultures and, in this regard, the role of mass media emerges as a most significant influence in terms of installing positive or negative concepts. Media should be an honest body, enlightened and corrective of faulty perceptions that nurture doubts. Media should also be freed from inclinations, prejudice, extremism and stereotyping others. Peace, homogony, coexistence, tolerance and respect of the other are all values to build upon.

The recommendations resulting from the Report should not be only introduced to elite, thinkers and government officials. These recommendations should reach the public opinion, students in schools and universities as well as the civil society organisations and others in order to yield the real positive returns in attaining better understanding and a dialogue that is more feasible. My message to the media is as follows: 'yes to freedom of expression, yes to freedom of opinion, but no to disrespecting others, no to attacking cultures and civilizations'. That is if we aspire to a world of peace and stability.

Jorge Sampaio

UNITED NATIONS HIGH REPRESENTATIVE FOR THE ALLIANCE OF CIVILIZATIONS

As the United Nations High Representative for the Alliance of Civilizations, I am very pleased to welcome the Anna Lindh Report 2010 on the status of intercultural trends among the people of the Euro-Mediterranean region, the first ever study based on an opinion poll carried out in thirteen countries of this Region, complemented by conclusions and proposals for action on intercultural dialogue.

This Report fills a gap and will provide us with a much needed tool for a better understanding of the world-views, expectations, concerns and values of Euro-Mediterranean societies. Furthermore, it will help us to assess the impact of the proliferation of dialogue efforts, to bridge gaps, narrow intersections and overlaps, and reinforce opportunities for synergies.

At a time when the United Nations Alliance of Civilizations has been promoting its first Regional Strategy for the Mediterranean aimed at shaping an appropriate framework for action in this specific Region, thanks to this pioneering Report we will be able to design the forthcoming Action Plan, implementing this strategy on the basis on its findings and proposals.

So far the ten interdependent priority domains of action and synergies identified in the Alliance of Civilizations Regional Strategy for the Mediterranean – namely the focus on youth and women, media, cities, intercultural education, combat against prejudice, stereotypes and discrimination, and the recognition of the role of religion within intercultural dialogue - are completely in line with the main conclusions of this Report.

Therefore the next step is to carefully follow its proposals for action in order to complement, in a useful way, the programmes carried out by the Anna Lindh Foundation and contribute to achieving our common goals.

In this regard, our key driving force to address together the significant challenges that this Region faces should be the sense of belonging shared by people living across the Euro-Mediterranean region, which is one of the major findings of this Report.

Last but not least, in my view the results of the Opinion Poll presented in this Report are quite encouraging and clearly show that we have to gear up our efforts to improve understanding and cooperative relations among nations and peoples across cultures and religions in the Region and, in the process, help counter the forces that fuel polarization and extremism. Because after all, as the Report shows, what the Euro-Mediterranean peoples want is to build on a shared and meaningful space to live together in mutual respect and peace.

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The Making of the Report

ANDREU CLARET

With the publication of this Report, which is based on a public opinion survey among 13 countries of the Euro-Mediterranean space, the Anna Lindh Foundation is consolidating its position as a central institution for intercultural dialogue in the Region. Five years on from its creation, the Foundation is responding to and bringing to fruition one of the main concepts of its founding fathers, namely that any dialogue project must be built on the understanding of deep transformations in our societies, and the analysis of their impact on behaviours, values and perceptions. This first Anna Lindh Report is therefore an instrument of scientific knowledge of intercultural trends in the Euro-Mediterranean area and the factors lying behind their evolution. The Report is also intended to become a tool for the Foundation itself, for decision and opinion makers, a tool for debate and action, and even a road map for the implementation of social and political public initiatives aimed to build a common project for the Mediterranean.

A Unique Exercise of Knowledge

The Anna Lindh Report is a unique project in more than one aspect. It is unique in its conceptual approach and the participatory method it has been built on. It is not, of course, the only attempt at measuring the gap or proximity between values of different communities, nor the first measuring significant behaviour in relation to mutual interest or predisposition for dialogue with other cultures. Over the last decade, there has been a considerable increase in studies of this type, mostly based on polls – as is the case for the Anna Lindh Report – though focusing on traditional splits: West/Islam or Europe/Arab Countries whose conclusions are often tributaries of a manichean approach which is not able to reflect the growing diversity of our societies and claim that the 'West', 'Europe', 'Islam' and the 'Arab World' are homogenous categories which may be comparable, without taking into account the transformations they are witnessing and which make them extremely complex concepts.

Our approach is different. It aims at acknowledging cultural diversity in a social and human context which appears in a map running from Stockholm to Rabat and from Madrid to Damascus. We have chosen to reject a classical process which would limit the study of values, perceptions and behaviours to a comparative examination between the Northern and Southern Mediterranean or Europe and Arab countries, as we think that it will be valueless in relation to our primary objective, that-is-to-say reflecting about the future of the

Euro-Mediterranean space. We have decided to base our work on more elaborated categories capable of revealing a region undergoing thorough changes, inhabited by over seven hundred million people, hit by a profound economic crisis, torn by identity impulses and stormed by globalisation. We are more than conscious of the risks and methodological difficulties of this innovation but we preferred to test new concepts that would be conclusive for the Survey and help us build the Report. This approach explains why the first important finding of the Survey is that the Mediterranean 'makes sense', meaning that its inhabitants can identify the Region with a set of positive values which, of course, may not be structured in the same hierarchy, but would sketch for this space a recognizable personality differentiated from other regional human groupings. Resulting from the mix of human beings and the cross fertilization of ideas and images brought about by globalisation in the Region, this conclusion appears to be of paramount importance from the perspective of the Anna Lindh Foundation.

With the Anna Lindh Report 2010, it is indeed the very first time since the 1995 launch of the Barcelona Process that its human and cultural dimension is comprehensively investigated. The Report proves that the project of the 'Union for the Mediterranean', that followed the Barcelona Process in 2008, can be built on some shared values and expectations of citizens towards the Euro-Mediterranean space. The findings of the Report tell us that the Partnership between Europe and other Mediterranean countries is not only a political construction, but it can also be envisaged in human, social and cultural terms, if it responds to the needs of the societies to which it is destined. This is a central conclusion for the Anna Lindh Foundation because it asserts the strategic role of the cultural and human agenda of any common project in this Region.

The Anna Lindh Report has few precedents in Euro-Mediterranean studies. To date, we have only some politically-oriented works carried out and based on qualitative surveys among institutional or social elites. Our aim has been quite different from the outset. We wanted our report to be built on the comprehension of what is expressed by the societies of the Region and on the knowledge of daily life and its matching values. With this objective in mind, we have established a highly productive partnership with Gallup Europe and its President, Robert Manchin, working together to set up an appropriate methodology for the launching of the Anna Lindh/Gallup Survey among 13 countries of the

Euro-Mediterranean region. The task has certainly not been easy, taking into consideration that the same questionnaire was to be used to investigate public opinion in different societies. We had to find a common language that would go beyond approaches that are too often 'euro-centered'. Yet, the experience was also fascinating due to the fact that it concerned questions that had to be understood and significantly answered by 13,000 individuals (one thousand in each country) with varying origins, age, social conditions, levels of education and beliefs, therefore encompassing a vast social and cultural reality. This has been achieved through a participatory process involving the expertise of Gallup, the orientations of the Foundation's Advisory Council, an intercultural group of experts led by Mohamed Tozy and Sara Silvestri, ideas from our individual National Civil Society Networks and the political considerations of our Board of Governors.

A Vast and Plural Array of Experts

This experience has taught us a great deal about a seemingly exhausted topic concerning the role of cultural values, individual perceptions, social behaviours and relations established between these three categories and the way they shape the human dimension of a large Region. If the initial major challenge was to give respondents the right to speak in a scientific and measurable way, the second was to process Poll data in a scrupulous and thorough method with a plurality of analysis in order to highlight the social and historical framework of this demoscopic exercise. It was crucial to put the Poll results in a given context, once again taking into consideration that the aim of the Anna Lindh Report is to reflect on opportunities and obstacles encountered by cultural dialogue and cohabitation both between and within the societies in the Euro-Mediterranean region. The panel of experts that we brought together has preserved the seriousness, plurality and variety of these analyses. The vast array of academic fields which the experts represent was intended that way, since we have tried to combine diverse disciplines in order to avoid an approach that might be too 'culturalist'. We have therefore submitted the interpretation of the results to fields such as demography, sociology or history, providing the analysis a broader perspective.

Among the results we took from the Survey emerged with special vigor the confirmation that our societies are victims of the 'clash of ignorance' previously mentioned by the High Level Group of scholars who were the founding fathers of the Anna Lindh Foundation. In fact, even if such common values are likely to be shared, the discernment of our concept of the 'others' and the values attributed to them are misleading and are at the root of many difficulties encountered by any dialogue strategy. On both shores of the Mediterranean, we do not perceive the 'others' as they perceive themselves, but only as we imagine them, distorted by a prism that encloses them in a stereotyped vision. The Survey further demonstrates the crucial role of the media in this process

of disorientation. This explains our concern to put a focus on them in this Report, setting out a specific section where a group of specialists from several countries, coordinated by Naomi Sakr, closely examine the impact they have in shaping stereotypes but also in promoting critical thinking and facilitating cultural exchanges and people to people contacts.

From the very beginning, the Report was envisaged as an opportunity for the participation of the Anna Lindh Civil Society Networks which are the social expression and the roots of the Foundation in the 43 countries of the Region. In addition to contributing ideas through the programming phase, they presented interesting good practices throughout the Report, with positive examples related to intercultural dialogue projects as well as to media initiatives. This call for social practice as a source for analysis is not rhetorical: it is an indispensible complement to the expert contribution for an organisation as the Anna Lindh Foundation dedicated to action. It constitutes an approach that gives priority to real life experience, local participation and a national dimension, instead of a certain conceptualization tendency that we do not share. This participation, essential to account for deep changes in human behaviour fuelled by migration and the spread of new media, enriches the Report and forms a basis for expanding such areas of content in future editions.

For the Anna Lindh Foundation, this exercise only makes sense if it contributes to the development of its activities and those of its National Networks. We sincerely wish it will become an action tool for those venturing on the same path as ours, in particular our key partners, those who have actively participated in the 2010 Barcelona Forum for Intercultural Dialogue, as well as those working on weaving links among civil society organisations in our Region. We hope this Report will be useful for their action and will contribute to better identify challenges and focus better on objectives and priorities of intercultural dialogue. The preliminary conclusions and proposals drawn from the Report which you can find in the last chapter are aimed at stimulating a significant Region-wide debate. They are a springboard for consultation and discussion that we wish to see as widespread as possible and which we will be actively promoting through the website portal of the Report (www.annalindhreport.org). Our hope and ambition is to extend this consultation beyond the perimeter of the Foundation, making it useful for all our partners and contributing to the establishment of favorable public policies for a dialogue between people of the Region. This is the true 'raison d'être' of the first edition of this Report which the Anna Lindh Foundation plans to publish every three years and which will become the focal point for a regular monitoring of intercultural trends in the Region.

ANDREU CLARET is Executive Director of the Anna Lindh Euro-Mediterranean Foundation for Dialogue between Cultures

Inside the Anna Lindh/Gallup Poll

ROBERT MANCHIN

Gallup has been commissioned by the Anna Lindh Foundation to conduct the first Euro-Mediterranean Survey on Intercultural trends. It is the first time that such a survey has been envisaged on such a scale, with the ambitious objective of assessing the convergence and differences of genuine Euro-Mediterranean public opinion and attitudes. The Euro-Mediterranean Survey will be conducted every three years using a random sample with 1,000 completed interviews per country among the general population. Countries will be covered on a rotating basis. The first Survey was conducted in August and September 2009 in several European countries and countries bordering the southern and eastern Mediterranean. In this first wave, the European countries that were included were Bosnia and Herzegovina, France, Germany, Greece, Hungary, Spain, Sweden and the United Kingdom and the countries bordering the southern and eastern Mediterranean were Egypt, Lebanon, Morocco, Syria and Turkey. In Turkey and the countries from the European group, interviews were conducted via Computer Assisted Telephone Interview (CATI) and in countries bordering the southern and eastern Mediterranean by face-to-face interviews. In Hungary, 700 interviews were carried out by CATI, and 300 by face-to-face, in order to increase coverage.

The development of indicators to be monitored on a regular basis and based on variables and items such as the interest in cultural diversity, knowledge of cultural differences, spaces of encounter, multiple identity belonging, religion, mutual perceptions and intercultural dialogue will help to bridge the gap in perceptions and in understanding the existing differences and divergences between people and communities across the two shores of the Mediterranean. It will also help tackle misperceptions and rebuild human and cultural bridges in the Mediterranean region and ultimately facilitate the actions of civil society, decision-makers and opinion-leaders. The result will be a dialogue with the long-term perspective of shaping the Euro-Mediterranean space as an area of cooperation, exchange, mobility and peace' as expressed in the ambitious but humanist core values and objectives of the Foundation.

The results of the Survey are analysed at an overall level for both groups of countries – the European countries, and those of the southern and eastern Mediterranean region, and at country level. For most questions, differences between responses based on socio-demographic characteristics of the respondents also are analysed.
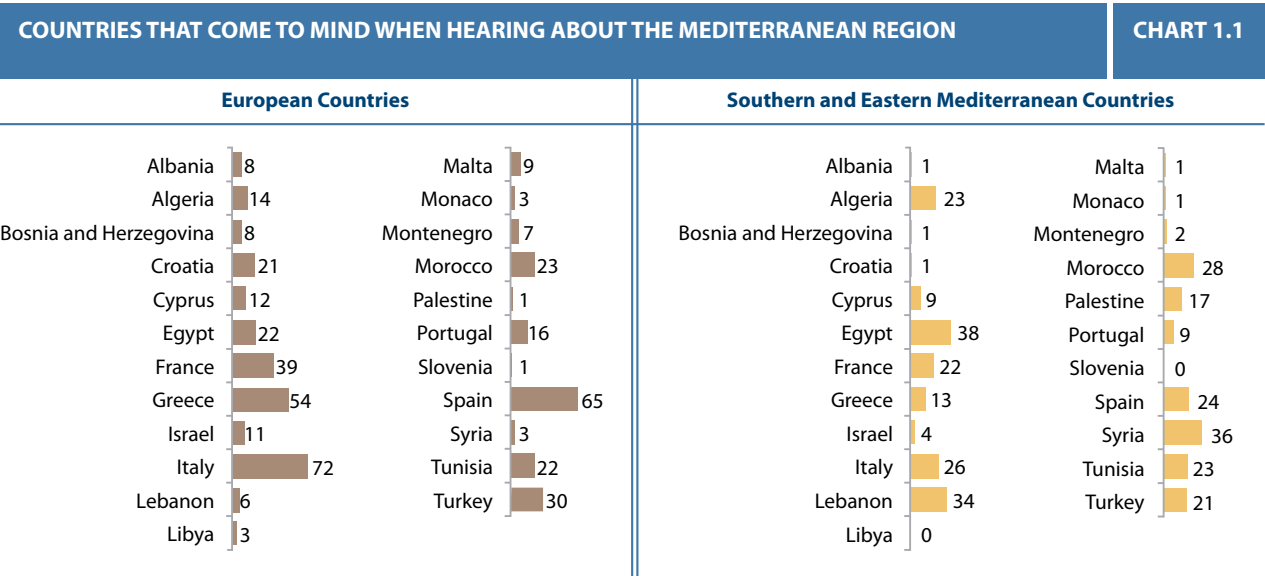
A Shared Good Image but Different Perceptions of the Region

Respondents from European countries and from southern and eastern Mediterranean countries had a different perception of what the Mediterranean region is. When asked about the countries which spontaneously came to their mind when thinking about that Region , Europeans tended to think about European countries bordering the Mediterranean Sea, while respondents from southern and eastern Mediterranean countries rather thought about their neighbours.
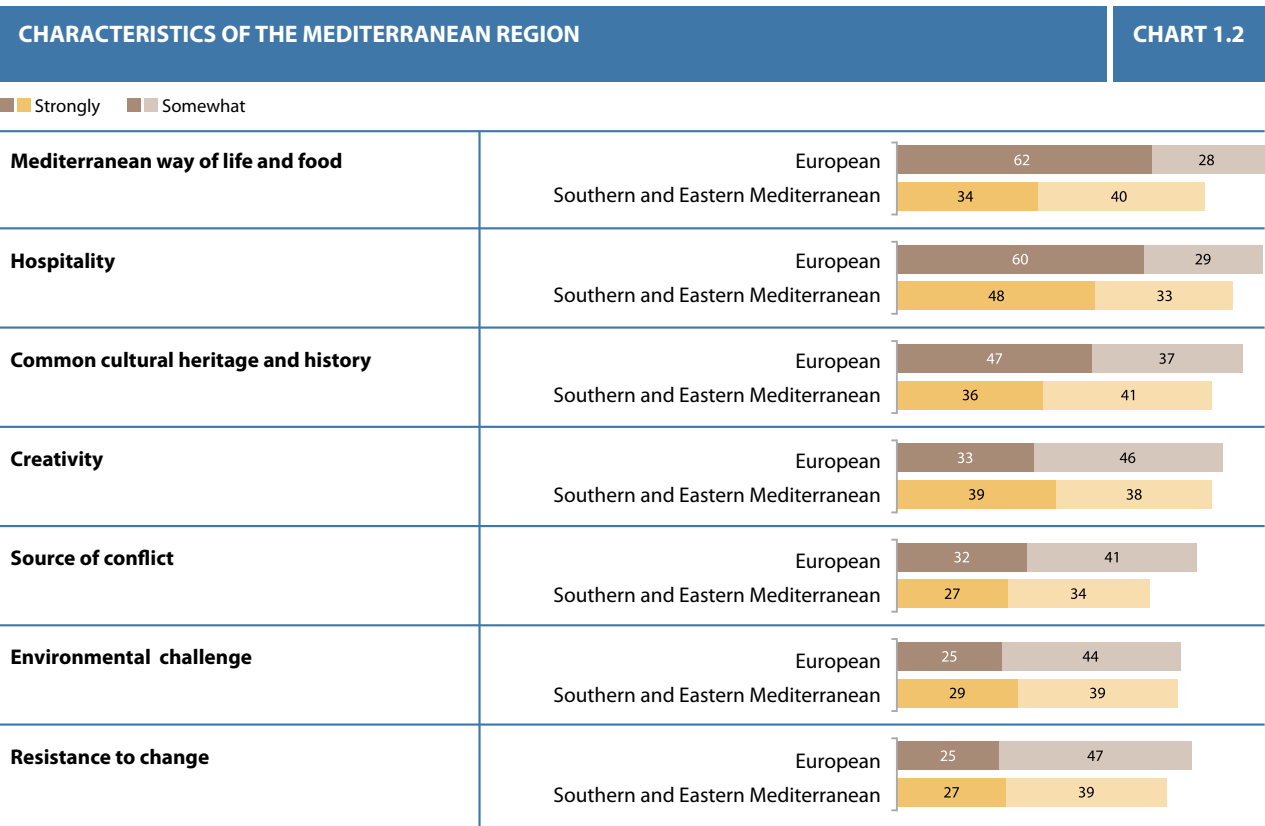
Indeed, the countries that came to mind to most Europeans when thinking about the Mediterranean region were Italy (72%), Spain (65%), Greece (54%), France (39%) and Turkey (30%). Among respondents from the southern and eastern Mediterranean countries, Egypt (38%), Syria (36%), Lebanon (34%) and Morocco (28%) were most often cited. However, in both groups of countries, a fifth to a quarter of respondents gave the name of one of the countries of the other group. For example, in southern and eastern Mediterranean countries, such a share named Italy (26%), Spain (24%), France (22%) and Turkey (21%) (Chart 1.1). In general, interviewees from European countries cited more country names than those from southern or eastern Mediterranean countries.

Respondents shared a good image of the Region: when presented with several associations that people may have when thinking about the Region, respondents from both groups tended to choose positive characteristics over negative ones. Over three-quarters of respondents thought that the Region was somewhat or strongly characterised by its hospitality, its lifestyle and food, a common cultural heritage and history and its creativity. Approximately seven in ten respondents had negative associations such as the Region's resistance to change, environmental challenges in those countries and the Region as a source of conflict. Despite this commonality, respondents from the two groups differed in their answers. For instance, Europeans more often associated the Mediterranean region with a certain lifestyle and food than respondents from southern and eastern Mediterranean countries (90% vs. 75%), and more often perceived the Region as a source of conflict (73% vs. 61%) (Chart 1.2).

At the country level, it was observed that among Europeans, German, Greek and Swedish respondents were particularly likely to strongly or somewhat agree with any of the proposed

COUNTRIES THAT COME TO MIND WHEN HEARING ABOUT THE MEDITERRANEAN REGION	CHART 1.1

European Countries

Albania	8	Malta	9
Algeria	14	Monaco	3
Bosnia and Herzegovina	8	Montenegro	7
Croatia	21	Morocco	23
Cyprus	12	Palestine	1
Egypt	22	Portugal	16
France	39	Slovenia	1
Greece	54	Spain	65
Israel	11	Syria	3
Italy	72	Tunisia	22
Lebanon	6	Turkey	30
Libya	3		

Southern and Eastern Mediterranean Countries

Albania	1	Malta	1
Algeria	23	Monaco	1
Bosnia and Herzegovina	1	Montenegro	2
Croatia	1	Morocco	28
Cyprus	9	Palestine	17
Egypt	38	Portugal	9
France	22	Slovenia	0
Greece	13	Spain	24
Israel	4	Syria	36
Italy	26	Tunisia	23
Lebanon	34	Turkey	21
Libya	0		

Survey Question: Could you please name ALL the countries that come to your mind when you hear the Mediterranean region? **Base**: all respondents, % of country mentions (© Anna Lindh / Gallup Poll 2010).

CHARACTERISTICS OF THE MEDITERRANEAN REGION	CHART 1.2

■ Strongly   ■ Somewhat

		Strongly	Somewhat
Mediterranean way of life and food	European	62	28
	Southern and Eastern Mediterranean	34	40
Hospitality	European	60	29
	Southern and Eastern Mediterranean	48	33
Common cultural heritage and history	European	47	37
	Southern and Eastern Mediterranean	36	41
Creativity	European	33	46
	Southern and Eastern Mediterranean	39	38
Source of conflict	European	32	41
	Southern and Eastern Mediterranean	27	34
Environmental challenge	European	25	44
	Southern and Eastern Mediterranean	29	39
Resistance to change	European	25	47
	Southern and Eastern Mediterranean	27	39

Survey Question: Different people have different thoughts about what the Mediterranean region represents and the vision for the future. I will read out a set of ideas/images that may come to the minds of different people and please tell me if you think these characterize the Mediterranean region strongly, somewhat or not at all? **Base:** all respondents, % of 'Strongly and somewhat' by country (© Anna Lindh / Gallup Poll 2010).

traits, while the French were least likely to agree with any of the listed characteristics. Indeed, nearly all German, Greek and Swedish respondents agreed somewhat or strongly that the Mediterranean region was characterised by its hospitality (97%, 94% and 93%), while the French were the least

likely among European interviewees to agree. (Chart 1.3) However, even in France, a large majority still associated the Mediterranean with a certain way of life and cuisine (82%). German (83%), Swedish and Greek respondents (both 82%) were also most likely to see the Region as a potential source

HOSPITALITY			CHART 1.3

■ Strongly ■ Somewhat ■ Not at all ■ Don't know or Refused

	Strongly	Somewhat	Not at all	Don't know or Refused
Bosnia and Herzegovina	55	31	5	9
Egypt	39	33	16	12
France	41	41	6	12
Germany	79	17	1	3
Greece	70	24	3	3
Hungary	58	28	3	11
Lebanon	59	29	9	3
Morocco	54	32	10	4
Spain	51	35	5	9
Sweden	66	27	2	5
Syria	42	42	10	6
Turkey	48	31	7	14
United Kingdom	59	31	4	6

Survey Question: Different people have different thoughts about what the Mediterranean region represents and the vision for the future. I will read out a set of ideas/images that may come to the minds of different people and please tell me if you think these characterize the Mediterranean region strongly, somewhat or not at all? **Base**: All respondents, % by country (©Anna Lindh / Gallup Poll 2010).

SOURCE OF CONFLICT			CHART 1.4

■ Strongly ■ Somewhat ■ Not at all ■ Don't know or Refused

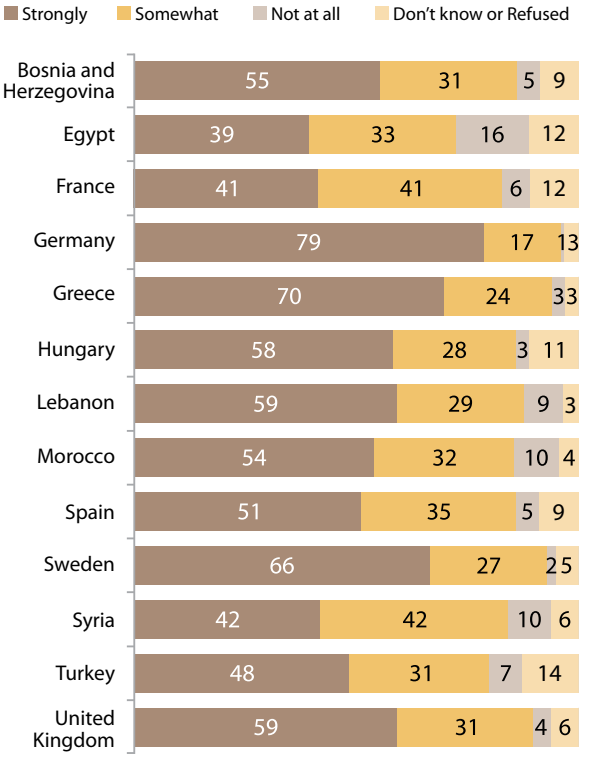|	Strongly	Somewhat	Not at all	Don't know or Refused
Bosnia and Herzegovina	30	40	16	14
Egypt	21	44	19	16
France	21	41	27	11
Germany	41	42	7	10
Greece	48	34	13	5
Hungary	23	43	16	18
Lebanon	42	33	19	6
Morocco	32	37	21	10
Spain	35	39	19	7
Sweden	33	49	12	6
Syria	27	30	28	15
Turkey	13	28	34	25
United Kingdom	21	44	23	12

Survey Question: Different people have different thoughts about what the Mediterranean region represents and the vision for the future. I will read out a set of ideas/images that may come to the minds of different people and please tell me if you think these characterize the Mediterranean region strongly, somewhat or not at all? **Base**: All respondents, % by country (©Anna Lindh / Gallup Poll 2010).

CREATIVITY			CHART 1.5

■ Strongly ■ Somewhat ■ Not at all ■ Don't know or Refused

|	Strongly	Somewhat	Not at all	Don't know or Refused
Bosnia and Herzegovina	38	40	10	12
Egypt	27	42	15	16
France	21	49	16	14
Germany	35	50	6	9
Greece	45	44	7	4
Hungary	21	47	8	24
Lebanon	43	36	16	5
Morocco	53	33	3	11
Spain	39	41	11	9
Sweden	29	51	11	9
Syria	38	40	11	10
Turkey	32	38	13	17
United Kingdom	37	48	7	8

Survey Question: Different people have different thoughts about what the Mediterranean region represents and the vision for the future. I will read out a set of ideas/images that may come to the minds of different people and please tell me if you think these characterize the Mediterranean region strongly, somewhat or not at all? **Base:** All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

PREFERRED PLACES TO START A NEW LIFE		CHART 1.6

■ European ■ Southern and Eastern Mediterranean

	European	Southern and Eastern Mediterranean
Europe	65	37
America	12	8
Africa	3	16
Asia	3	11
Southern and Eastern Mediterranean Countries	4	8
Gulf Countries	1	13
Other	9	5
Don't know	4	2
Refused	1	1

Survey Question: If you could start a new life with your family where would you imagine to live it? **Base:** All respondents, % Total (© Anna Lindh / Gallup Poll 2010).

of conflict, while only six in ten of the French respondents thought that way (62%). Greek respondents were the most likely to strongly agree with this negative characteristic, with almost half of respondents (48%) perceiving the Mediterranean region that way. Among respondents interviewed in the countries bordering the southern and eastern shore of the Mediterranean sea, it was the Moroccans who most strongly felt that the characterisitcs listed in the Survey characterised their region (Chart 1.4).

Concerning creativity, Moroccans were not only among respondents from the southern and eastern Mediterranean countries, but among all survey participants the most likely to strongly agree that this was a characteristic of the Region (53%); altogether, 86% of Moroccans agreed with this description ('strongly' and 'somewhat' answers). An exception to this pattern was the Mediterranean way of life and food, which was for Turkish respondents most often a trait of the southern and eastern Mediterranean region (75% altogether, including 42% who strongly agreed), and for Moroccan respondents least often (72% overall, including 32% who strongly agreed) (Chart 1.5).
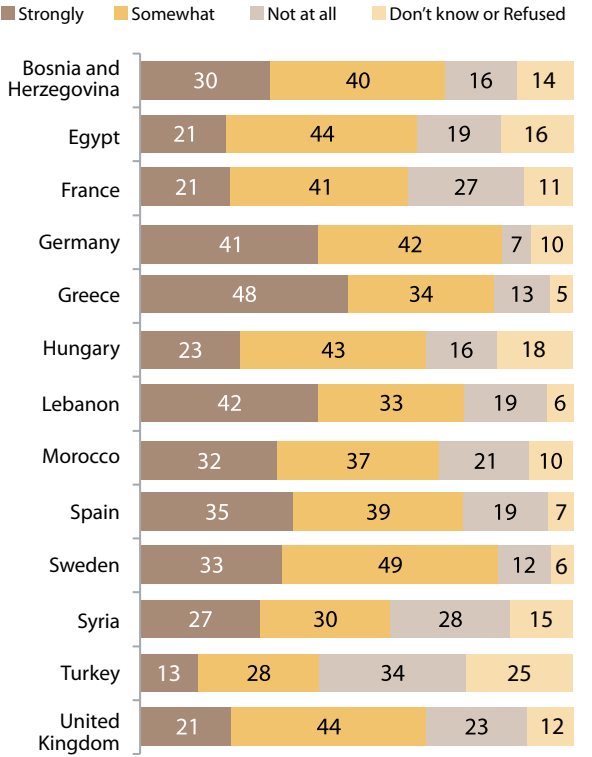
Concerning differences between the various sociodemographic groups, stable patterns were observed across all items for both groups. In general, immigrants or children of immigrants, city-dwellers, the higher educated, employees and students were most likely to somewhat or strongly agree that the characteristics given in the Survey described Mediterranean countries well. For example, nine in ten respondents who had either immigrated themselves (93%), or who had parents who had immigrated (90%), who lived in a town or a city (both 89%), and who were either students or worked as employees agreed that the Region was characterised by its hospitality. On average, 86% of respondents thought so. There were no significant differences based on gender and age. Men, for example, were only slightly more likely than women to agree with the different characteristics listed in the Survey.

In order to find out more about the attractiveness of Europe and the southern and eastern Mediterranean region as places to live, participants in the Survey were asked which place they would choose to start a new life with their families if they had a free choice in the destination. Results indicate
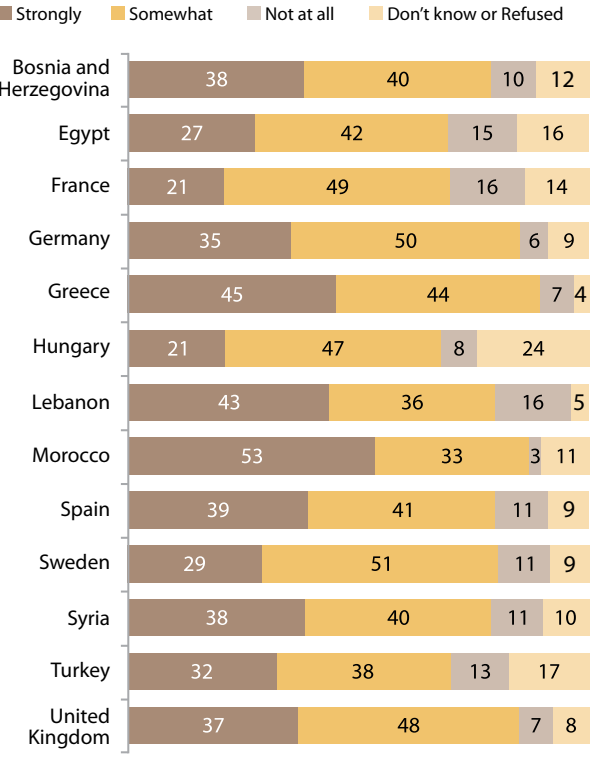
that Europe was the most attractive place to live. Indeed, two-thirds of respondents from Europe would stay in Europe if they had a free choice, and nearly four in ten of those living in the southern and eastern Mediterranean countries would move to Europe (37%). 8% of the latter would move to a country of the southern and eastern Mediterranean, 16% to Africa, and about one in ten to a Gulf country (13%), Asia (11%) or America (8%). Other places were named by 5%. For Europeans the second most attractive place was the United States (12%) and countries not listed in the Survey (9%). 4% would choose a country bordering the southern or the eastern shore of the Mediterranean, and 3% of each would go to Africa and Asia. Only 1% of European respondents dreamt of moving to any of the Gulf states. When looking more in detail at where respondents wanted to move to, it appeared that the share of respondents who simply wanted to stay in their current country was important. (Chart 1.6)

However it varied quite widely on both shores of the Mediterranean. Indeed, between 16% in the UK and two-thirds in Turkey (64%) named their current country of residence as the place they would ideally want to live in.
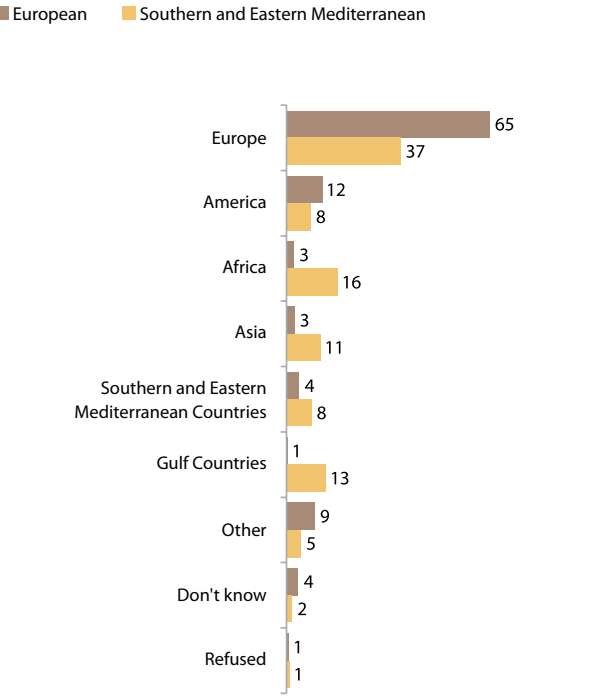
About a third of Germans (28%), Bosnians (30%), Swedes (32%), Lebanese and Syrians (both 33%) named their own country, as did at least four in ten Egyptian (39%), Morrocan, French (both 44%) and Greek respondents (46%). Finally, half of Hungarians would choose Hungary (51%) and six in ten Spanish respondents would choose Spain.

A High Mutual Interest about Culture and Economy

A majority of respondents in both country groups were interested in news and information about the other countries' cultural life, lifestyle and economic conditions. Interest in the other group's religious beliefs and practices and lifestyle and culture was more pronounced among Europeans, however, interest in economic topics was equally high on both sides of the Mediterranean. Indeed, three-quarters of European respondents were interested in the southern and eastern Mediterranean cultural life and lifestyle (61%), and 45% said that they were interested in religion in that Region too. Six in ten respondents in both groups wanted to hear information and news about the economic conditions in the other group. However, slightly more respondents from southern and

INTEREST IN OTHER COUNTRIES' ECONOMIC CONDITIONS — CHART 1.7

■ Very interested ■ Somewhat interested ■ Not interested
■ Don't know or Refused

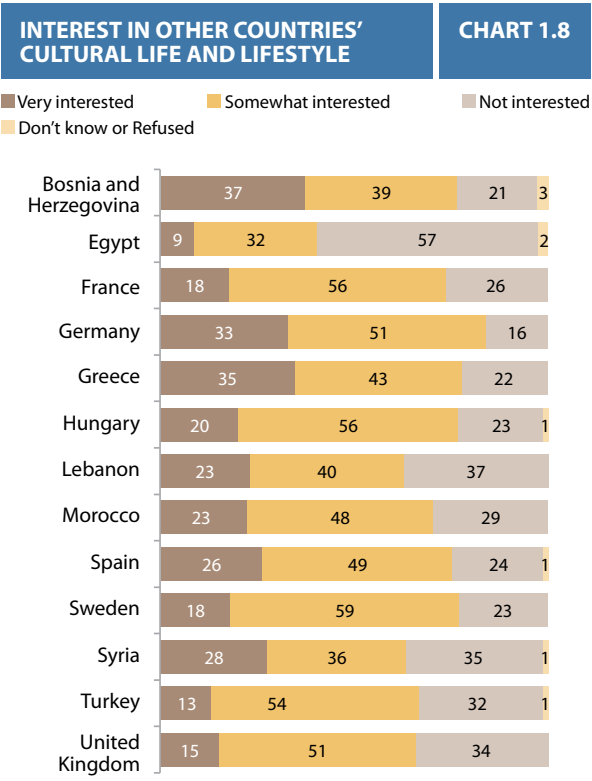| Country	Very interested	Somewhat interested	Not interested	Don't know or Refused
Bosnia and Herzegovina	30	40	28	2
Egypt	13	41	44	2
France	10	48	42	
Germany	17	54	28	1
Greece	20	42	38	
Hungary	9	53	37	1
Lebanon	21	37	42	
Morocco	23	38	39	
Spain	13	49	37	1
Sweden	4	44	52	
Syria	35	26	37	2
Turkey	12	53	34	1
United Kingdom	9	41	49	1

Survey Question: Now thinking about the countries bordering the southern and eastern shore of the Mediterranean Sea / European countries, how much interest would you say you personally have in news and information about the following topics? Would you say you are... **Base:** All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

INTEREST IN OTHER COUNTRIES' CULTURAL LIFE AND LIFESTYLE — CHART 1.8

■ Very interested ■ Somewhat interested ■ Not interested
■ Don't know or Refused

Country	Very interested	Somewhat interested	Not interested	Don't know or Refused
Bosnia and Herzegovina	37	39	21	3
Egypt	9	32	57	2
France	18	56	26	
Germany	33	51	16	
Greece	35	43	22	
Hungary	20	56	23	1
Lebanon	23	40	37	
Morocco	23	48	29	
Spain	26	49	24	1
Sweden	18	59	23	
Syria	28	36	35	1
Turkey	13	54	32	1
United Kingdom	15	51	34	

Survey Question: Now thinking about the countries bordering the southern and eastern shore of the Mediterranean Sea / European countries, how much interest would you say you personally have in news and information about the following topics? Would you say you are.... **Base:** All respondents, % by country (© Anna Lindh/Gallup Poll 2010).

INTEREST ABOUT OTHER COUNTRIES — CHART 1.9

■ European ■ Southern and Eastern Mediterranean

Topic	European	Southern and Eastern Mediterranean
Cultural life and lifestyle	76	61
Economic conditions	60	59
Religious beliefs and practices	57	45

Survey Question: Now thinking about the countries bordering the southern and eastern shore of the Mediterranean Sea / European countries, how much interest would you say you personally have in news and information about the following topics? **Base:** All respondents, % of 'very interested and somewhat interested' (© Anna Lindh / Gallup Poll 2010).

RELATIVES OR FRIENDS LIVING IN ONE OF THE EUROPEAN COUNTRIES — CHART 1.10

■ YES ■ NO ■ Don't know or Refused

Country	YES	NO
Egypt	12	88
Lebanon	55	45
Morocco	58	42
Syria	27	73
Turkey	61	39

Survey Question: Do you have any relatifves or friends who live in one of the European countries? **Base:** All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

eastern Mediterranean countries said that they were very interested in the other groups' economy than vice versa (20% vs. 14%) (Chart 1.9).

At country level, respondents from Germany, Bosnia and Herzegovina and Syria showed a particularly high interest in learning more about the other group's culture, religion and economy (Chart 1.8).

Indeed, among the European countries, interest in the culture and lifestyle of countries on the southern and eastern shores of the Mediterranean was most pronounced in Germany (84%), while British respondents showed the least interest (66%). Beside Germany, those who were very interested in news and information about culture and lifestyle were particularly numerous in Bosnia and Herzegovina (37%) and Greece (35%). In southern and eastern Mediterranean countries, Moroccans were most interested in Europe's culture and lifestyle (71%). Among those who were very interested, Syrians stood out (28%) (Chart 1.8).

Interest in religious beliefs and practices ranged from two-thirds in Bosnia and Herzegovina (67%) and Germany (65%) to half of respondents in France (51%) and Spain (50%) on the one hand, and from 54% in Turkey to one third in Egypt (35%) on the other. Also on this topic, survey participants from Bosnia and Herzegovina (30%), Germany (24%) and Syria (23%) were particularly numerous to say they were very interested in learning more about religious beliefs and practices on the other side of the Mediterranean.
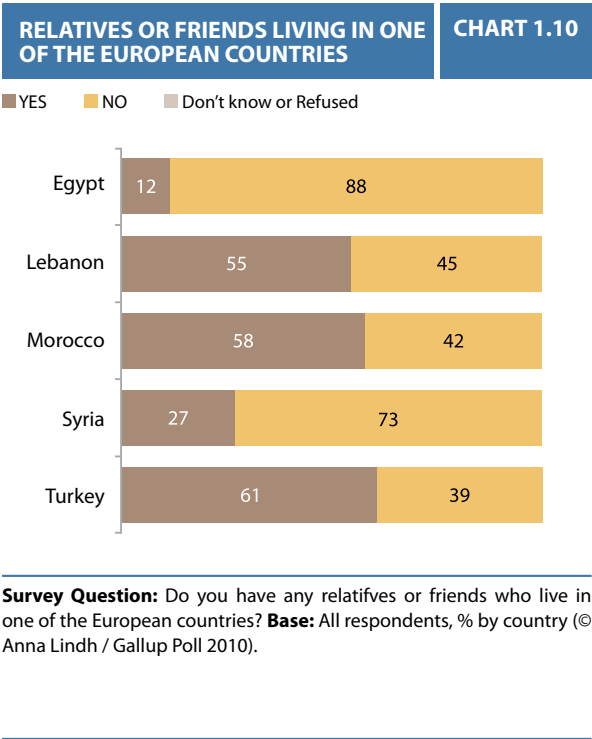
Among southern and eastern Mediterranean countries, differences of interest in the European economy were less pronounced. Syrians, however, were the most likely to be very interested in Europe's economic conditions (35%). In both country groups, participants who were born in a different country than the one they were currently living in or those whose parents had immigrated were more interested in getting news and information about the other country group. For example, 62% of those who had immigrated to their current home country in Europe and of those whose parents were immigrants said they were interested in religious beliefs and practices in the southern and eastern Mediterranean region, compared to 56% of those without an immigration background. Moreover, respondents with a higher level of education and people living in a town or in a large city showed in general a higher curiosity towards countries from the other group. Concerning gender and occupation,
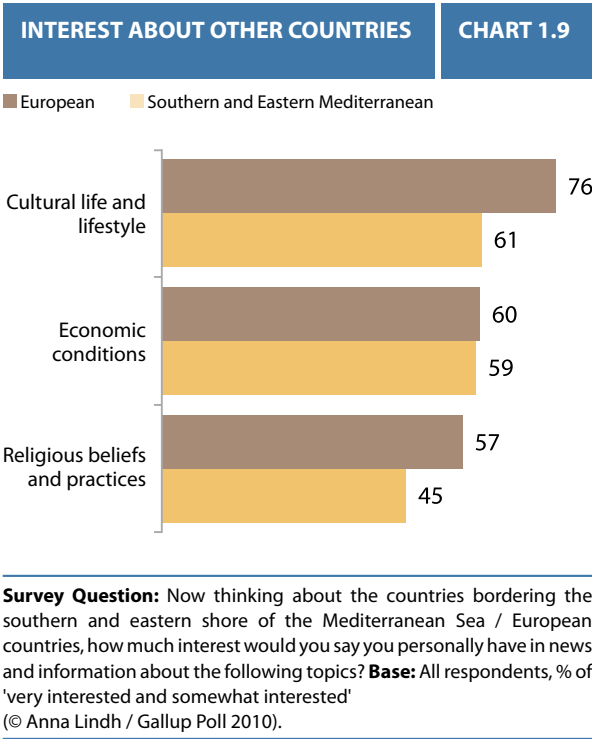
however, answering patterns differed between the two country groups. Among European respondents, women were more likely to show an interest in the topics listed in the Survey, while among respondents from the southern and eastern Mediterranean countries men were slightly more likely to do so. Among respondents from the southern and eastern Mediterranean countries, students and employees were keenest to learn more on any of the topics, while among Europeans this pattern was less stable. There were, for example, no significant differences among occupational groups concerning economic conditions. However, students and employees were slightly more interested in getting information on cultural life and lifestyle (79% and 78% vs. 76% on average), as were students concerning religious beliefs and practices (62% vs. 57% on average).

Friends and Family in Europe - Holidays in the Southern and Eastern Mediterranean

Four in ten southern and eastern Mediterranean survey participants had friends or relatives in Europe (42%). This link was particularly strong in Turkey (61%), Morocco (58%) and Lebanon (55%), where over half of respondents said that they had friends or relatives living in Europe. In Syria and Egypt however, emigration to Europe had taken place on a lower scale. A large majority of Syrians (73%) and Egyptians (88%) did not have friends or family in Europe. Men, respondents with an immigration background, the least educated, those living in a large town and students more often said they had friends or relatives in Europe. Germany, France and Italy were the top three European destinations for respondents' friends
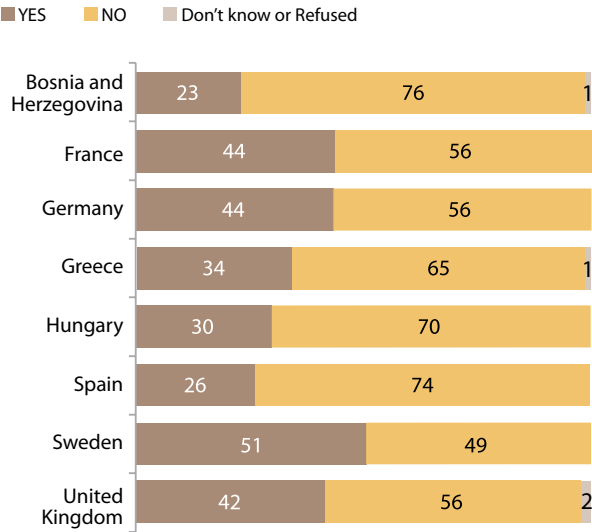
and relatives: in most southern and eastern Mediterranean countries, these three countries appeared in the top 3 of the most often cited states where the respondents' friends or family lived. For example, three-quarters of the Turkish respondents who had friends or relatives in Europe said they lived in Germany (75%), 22% in France and 18% in the Netherlands. Germany was also most often named in Syria (36%), followed by France (14%) and Italy (13%). France was the top destination for friends and relatives of Moroccan (43%) and Lebanese (42%) respondents, followed by Spain (36%) and Italy (28%) and Germany (31%) and Sweden (9%) (Lebanese respondents). Egyptian respondents had most of their friends and family in Italy (27%), France (14%) and Germany (7%) (Chart 1.10).Europeans participating in the Survey were asked whether they had ever visited one of the countries bordering the southern or eastern shore of the Mediterranean Sea. Approximately one third of European respondents reported having been there (36%), while just under two thirds said they had never visited that Region (63%). Southern and eastern Mediterranean countries were a popular holiday destination, particularly for Swedes, half of whom said they had travelled to one of those countries (51%). Over four in ten German, French (43%) and British respondents (42%) had done so too. Respondents from Spain (26%) and Bosnia and Herzegovina (23%) had least often travelled to that Region (Chart 1.11).

A significant share of Europeans who had visited the Mediterranean Region had been to Turkey: in five of the eight European countries where respondents were asked that question, Turkey was the most often cited holiday

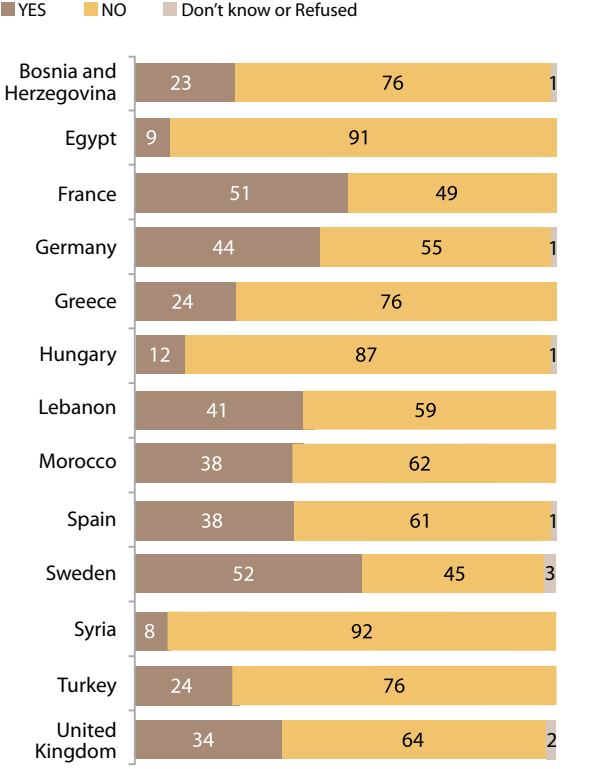## VISITING COUNTRIES ON THE SOUTHERN AND EASTERN MEDITERRANEAN SHORE — CHART 1.11

■ YES   ■ NO   ■ Don't know or Refused

Country	YES	NO	Don't know or Refused
Bosnia and Herzegovina	23	76	1
France	44	56	
Germany	44	56	
Greece	34	65	1
Hungary	30	70	
Spain	26	74	
Sweden	51	49	
United Kingdom	42	56	2

Survey Question: Have you visited any of the countries bordering the southern and eastern shore of the Mediterranean Sea? **Base:** All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

INTERACTION WITH PEOPLE FROM OTHER COUNTRIES — CHART 1.12

■ YES   ■ NO   ■ Don't know or Refused

Country	YES	NO	Don't know or Refused
Bosnia and Herzegovina	23	76	1
Egypt	9	91	
France	51	49	
Germany	44	55	1
Greece	24	76	
Hungary	12	87	1
Lebanon	41	59	
Morocco	38	62	
Spain	38	61	1
Sweden	52	45	3
Syria	8	92	
Turkey	24	76	
United Kingdom	34	64	2

Survey Question: In the last 12 months have you personally met or talked with any person (or persons) from Europe / from countries bordering the southern and eastern shore of the Mediterranean Sea? **Base:** All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

destination. Indeed, half of German, Swedish and Greek respondents who had already travelled to that Region had gone to Turkey, as had a third of Hungarians and 27% of Bosnians who had visited the Region . For Spaniards, the top destination was Morocco (48%), while for the French it was Tunisia (45%) and Spain for British survey participants (40%). Beside Turkey, Egypt, Tunisia, Italy and Greece were most often found among the countries which Europeans had visited. The top-3 destinations for French tourists were the Maghreb countries, Tunisia, Morocco and Algeria; Croatia came second for respondents from Bosnia and Herzegovina. The likelihood to have visited any of the countries on the southern and eastern shore of the Mediterranean increased with age and with the level of education. For example, 41% of those aged 50 or more have had the chance to visit any of those countries, compared to only 30% of 15-29 year-olds and 36% of 30-49 year olds (Chart 1.13).

Furthermore, men, those whose parents had immigrated to Europe, large city dwellers and the self-employed, employees and pensioners were more likely to have already visited the Region . For example, half of those whose parents were not born in the country they currently lived in said so (49%), compared to only a third of those without an immigration background (35%).
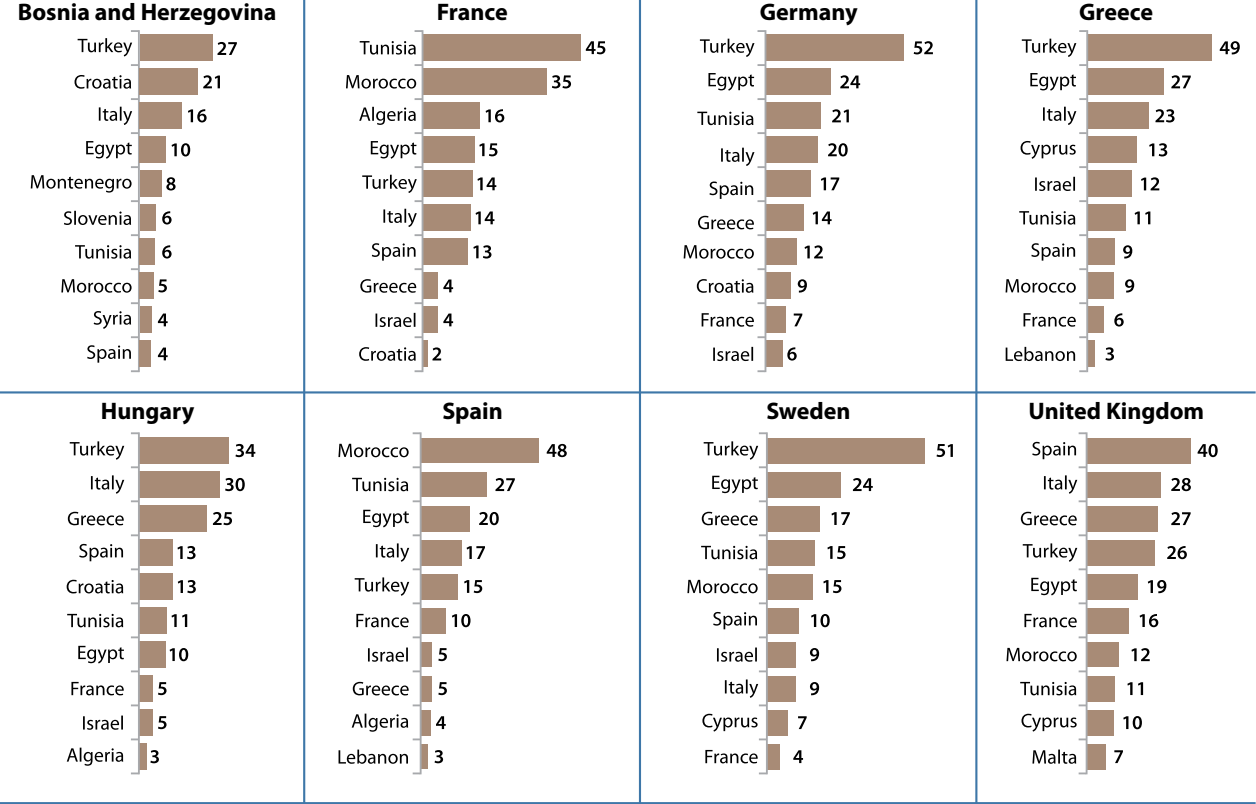
A Low Level of Interaction But Perceived Commonalities

Except in Sweden and France, only a minority of respondents said they had had contact with people from the other country group over the past year: one-third of Europeans and a quarter of respondents from southern and eastern Mediterranean countries said they had met or talked to people from the other country group, while a majority of 64% and 76% respectively had not. Among Europeans, Swedish (52%) and French respondents (51%) most often said they had personally met or talked to people from countries bordering the southern and eastern shores of the Mediterranean, while those from Hungary had done so least often (12%). In southern and eastern Mediterranean countries, Lebanese respondents were the ones who had most often had contact with people from Europe (41%), while only one in ten Egyptian (9%) or Syrian (8%) had met or talked to Europeans in the past year (Chart 1.12).

Among respondents from the southern and the eastern Mediterranean, men, 15-29 years old, first- or second-generation immigrants, respondents with an average or higher level of education (that is to say, secondary level of education, college or university), those living in a large town or a suburb and employees and students were the most likely to declare that they had met or that they had talked to Europeans. Among Europeans, the picture was similar. However, here it was in particular the 15-49 years old, those who went to college or university, large city dwellers and the self-employed who said they had met or

VISITED COUNTRIES BORDERING THE SOUTHERN AND EASTERN SHORE OF THE MEDITERRANEAN SEA — CHART 1.13

Bosnia and Herzegovina
Turkey	27
Croatia	21
Italy	16
Egypt	10
Montenegro	8
Slovenia	6
Tunisia	6
Morocco	5
Syria	4
Spain	4

France
Tunisia	45
Morocco	35
Algeria	16
Egypt	15
Turkey	14
Italy	14
Spain	13
Greece	4
Israel	4
Croatia	2

Germany
Turkey	52
Egypt	24
Tunisia	21
Italy	20
Spain	17
Greece	14
Morocco	12
Croatia	9
France	7
Israel	6

Greece
Turkey	49
Egypt	27
Italy	23
Cyprus	13
Israel	12
Tunisia	11
Spain	9
Morocco	9
France	6
Lebanon	3

Hungary
Turkey	34
Italy	30
Greece	25
Spain	13
Croatia	13
Tunisia	11
Egypt	10
France	5
Israel	5
Algeria	3

Spain
Morocco	48
Tunisia	27
Egypt	20
Italy	17
Turkey	15
France	10
Israel	5
Greece	5
Algeria	4
Lebanon	3

Sweden
Turkey	51
Egypt	24
Greece	17
Tunisia	15
Morocco	15
Spain	10
Israel	9
Italy	9
Cyprus	7
France	4

United Kingdom
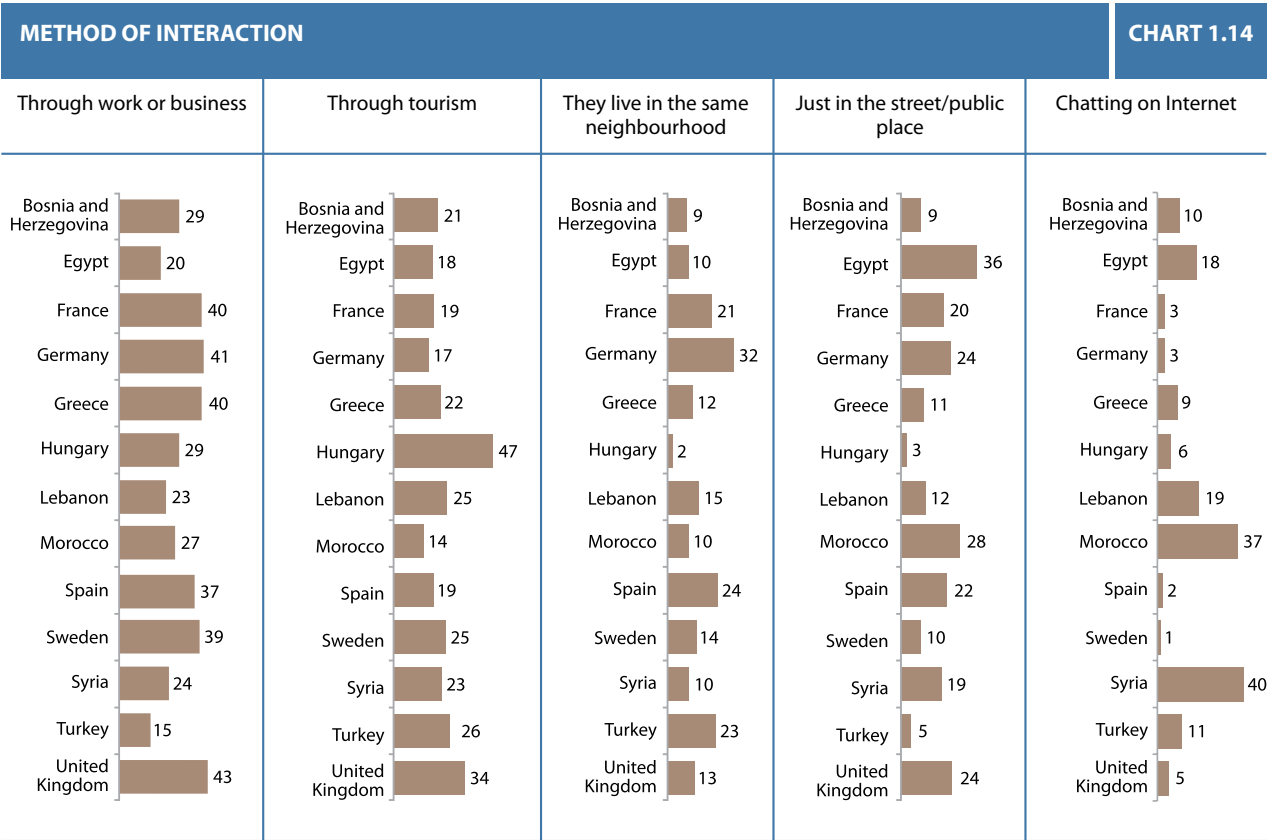|	
Spain	40
Italy	28
Greece	27
Turkey	26
Egypt	19
France	16
Morocco	12
Tunisia	11
Cyprus	10
Malta	7

Survey Question: Which country / countries? **Base:** Those who talked or met persons from countries bordering the southern and eastern shore of the Mediterranean, % top 10 mentions by country (© Anna Lindh / Gallup Poll 2010).

talked to people from the other country group in the past twelve months. Europeans who had met people from the southern and the eastern shores of the Mediterranean had done so most often for business reasons (38%) or during a journey or a holiday trip (23%). Respondents from southern and eastern Mediterranean countries most often said that they had talked to Europeans on the Internet (24%). Among them, however, business contacts (22%) and tourism (21%) followed closely. Similar shares of respondents declared in both groups that they had met people from the other countries on the street or in public places (17% Europeans, 18% southern and eastern Mediterranean countries) or because they lived in the neighbourhood (17% vs. 14%). Among Europeans, the Internet was only rarely a place where they talked to people from the southern or the eastern Mediterranean (4%).   Other places of interaction were named by one fifth of European respondents (19%) and one in ten respondents from the southern and eastern Mediterranean countries (11%) (Chart 1.14).

Men, 30-49 year-olds, those the highest level of education, the self-employed and employees were most likely to have met people from the other group for business reasons. Among respondents from the southern and eastern Mediterranean countries, large city dwellers were also

more likely to have done so. Europeans who were born themselves in another country or whose parents were also more likely to have met people from the southern and eastern Mediterranean countries for business reasons in the past twelve months.

The socio-demographic profile of respondents who have met people from the other country group in while doing tourism clearly differed between the two groups. Among respondents from the southern and eastern Mediterranean countries it was most often those with the highest level of education, those living in the suburbs of a large town and homemakers who had met people from Europe that way, while in the latter, students and those aged 65 or older were most likely to have met people from the southern and eastern Mediterranean during a trip. In both groups, 15-29 year olds and students were the most likely to have met people over the Internet. Among respondents living in southern and eastern Mediterranean countries , the most educated respondents and those living in a large town or its suburbs were also more likely to have met Europeans over the Internet. Among other differences observed was for example that women from that region more often had met or talked to people from Europe in the neighbourhood than men.

Through work or business	Through tourism	They live in the same neighbourhood	Just in the street/public place	Chatting on Internet
Bosnia and Herzegovina 29	Bosnia and Herzegovina 21	Bosnia and Herzegovina 9	Bosnia and Herzegovina 9	Bosnia and Herzegovina 10
Egypt 20	Egypt 18	Egypt 10	Egypt 36	Egypt 18
France 40	France 19	France 21	France 20	France 3
Germany 41	Germany 17	Germany 32	Germany 24	Germany 3
Greece 40	Greece 22	Greece 12	Greece 11	Greece 9
Hungary 29	Hungary 47	Hungary 2	Hungary 3	Hungary 6
Lebanon 23	Lebanon 25	Lebanon 15	Lebanon 12	Lebanon 19
Morocco 27	Morocco 14	Morocco 10	Morocco 28	Morocco 37
Spain 37	Spain 19	Spain 24	Spain 22	Spain 2
Sweden 39	Sweden 25	Sweden 14	Sweden 10	Sweden 1
Syria 24	Syria 23	Syria 10	Syria 19	Syria 40
Turkey 15	Turkey 26	Turkey 23	Turkey 5	Turkey 11
United Kingdom 43	United Kingdom 34	United Kingdom 13	United Kingdom 24	United Kingdom 5

Survey Question: How did you meet or talk to that person? **Base:** Those who talked or met persons from other countries, % by country (© Anna Lindh / Gallup Poll 2010).

■ Most important   ■ Second most important

Value	Group	Most important	Second most important
Family solidarity	European	32	24
	Southern and Eastern Mediterranean	15	26
Respect for the other cultures	European	32	26
	Southern and Eastern Mediterranean	5	13
Obedience	European	10	13
	Southern and Eastern Mediterranean	18	18
Independence	European	10	14
	Southern and Eastern Mediterranean	7	11
Curiosity	European	8	9
	Southern and Eastern Mediterranean	12	7
Religious beliefs	European	5	9
	Southern and Eastern Mediterranean	41	21

Survey Question: In bringing up their children, parents in different societies may place different emphasis on different values. Assuming that we limit ourselves to six values only – let's say: curiosity, obedience, religius beliefs, independence, respect for the other culture and family solidarity – I'd like to know which one of these six you would say are most important to you personally? And the second most important? **Base:** All respondents, % Total (© Anna Lindh / Gallup Poll 2010).

Six in ten Europeans (62%) and 45% of respondents from the southern and eastern Mediterranean stressed that they had more commonalities than differences with people from the other country group. Indeed, approximately seven in ten British (71%), Greek and German respondents (68%) who had metpeople from the southern and eastern shore of the Mediterranean in the past year said that there were more commonalities than differences between them. Among respondents from the southern and eastern Mediterranean, Moroccans felt most often similar to Europeans (59%). In both groups, those with the highest level of education and students said more often that the people they had met had more commonalities than differences with them.

Shared and Different Key Values

Among respondents from the southern and eastern Mediterranean countries, in addition to those, metropolitan residents and women also felt more often close to Europeans, while men and those living in a rural area and a small or middle-sized town and pensioners were more likely to stress the differences. Among European respondents, those aged 50-64, second-generation immigrants and those living in a small or middle-sized town thought that commonalities were bigger than differences, while first-generation immigrants, those aged 64 and older and respondents with 'another' profession were more likely to feel that people from the southern and eastern Mediterranean were similar to them.

One of the aims of the Survey was also to find out whether values were shared or differed between respondents from European countries and those from the southern and eastern Mediterranean region. In order to find out more about respondents' key values, survey participants were read out a list and asked which of those values were the two most important to them in the upbringing of their children (respondents had to give their first priority and then the second). Results revealed clear differences in respondents' key values between the southern and eastern Mediterranean and European countries. While religion was most important to respondents from the southern and eastern Mediterranean region, Europeans felt that 'respect for other cultures' and 'family solidarity' were the most important values they wanted to transmit to their children. Indeed, approximately six in ten respondents from the southern and eastern Mediterranean countries named religious beliefs as the first or second most important value in raising their children (62%), while less than one European respondent in six did so (14%) (Chart 1.15).
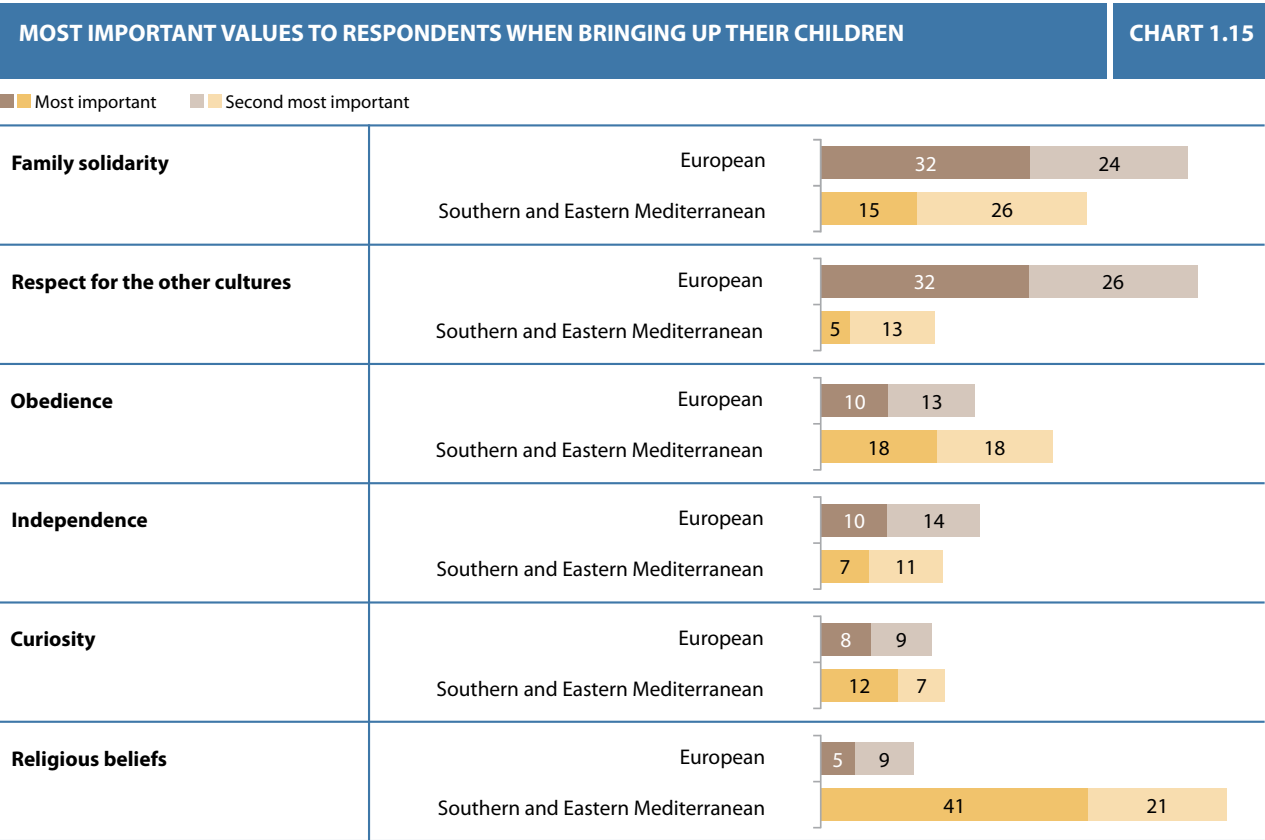
Concerning respect for other cultures, which was the value most often cited by European respondents, the picture was the opposite: while six in ten Europeans named this value in first or second place (58%), only 17% of respondents from the southern and eastern Mediterranean did so. Even though for other values, differences were also observable, they were less striking. For example, a majority of 56% of Europeans placed family solidarity at the centre of their children's education, while this was a key value for only four in ten respondents from the southern and eastern Mediterranean countries (41%). And while independence was more often named by European respondents in first and second place (24% vs. 19%), respondents from the southern and eastern Mediterranean countries stressed the importance of obedience in the upbringing of their children more often (35% vs. 24%). Teaching their children to be curious, however, was important to a similar share of respondents from both groups (17% Europeans, 19% southern and eastern Mediterranean countriess) (Chart 1.15).
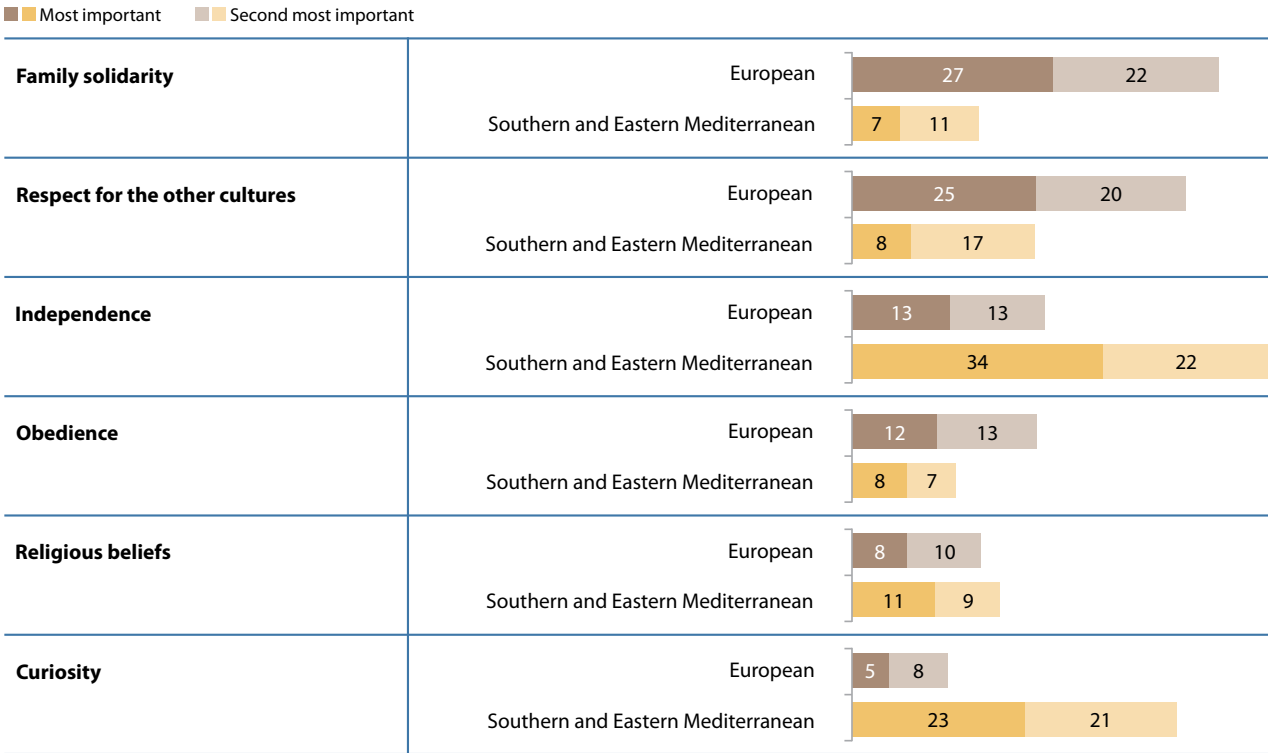
Respondents were further asked which values they thought were central to people from their own country group and to those from the other group. It was easier for survey participants in both country groups to assess which values were central to people in their own country group than to people from the other group. Indeed, judgments about key values in the other group did not match very well the group's own perceptions of their own key values, or respondents felt too uninformed to give an opinion. Focusing first on judgments that respondents made concerning people from their own country group, for most values, most respondents assumed their own values to be the same as their own country group. However, when assessing key values in children's education of people from their own country group, survey participants also made some misjudgements.

Europeans thought that respect for other cultures and solidarity between family members were the most important values for other Europeans with children. However, more respondents considered these values to be a central part of their own children's education than of other European children's: only 46% felt that Europeans in general taught their kids to treat people from other cultures with respect and half thought that they told their children about the importance of family solidarity, compared to 58% and 50% respectively who considered this to be a central part in the upbringing of their own kids. Similar to the assessment of their own values, about a quarter of European respondents mentioned independence and obedience as first or second most important values for fellow Europeans with children,

PERCEPTIONS OF THE RESPONDENTS ABOUT THE MOST IMPORTANT VALUES TO PARENTS RAISING CHILDREN IN EUROPE	CHART 1.16

■ Most important ■ Second most important

Value	Group	Most important	Second most important
Family solidarity	European	27	22
	Southern and Eastern Mediterranean	7	11
Respect for the other cultures	European	25	20
	Southern and Eastern Mediterranean	8	17
Independence	European	13	13
	Southern and Eastern Mediterranean	34	22
Obedience	European	12	13
	Southern and Eastern Mediterranean	8	7
Religious beliefs	European	8	10
	Southern and Eastern Mediterranean	11	9
Curiosity	European	5	8
	Southern and Eastern Mediterranean	23	21

Survey Question: And which two of these six do you think are probably the most important to parents raising children in societies in Europe? The brown strips show the responses of Europeans about the most important values to parents raising children in Europe. The orange strips show the responses of people in Southern and Eastern Mediterranean countries about the most important values to parents raising children in Europe. **Base:** All respondents, % Total (© Anna Lindh / Gallup Poll 2010).

and slightly under one fifth did so concerning religious beliefs and about one in seven mentioned curiosity (Chart 1.16).

Just as they did about their own values, most respondents from southern and eastern Mediterranean countries mentioned religion in first or second place when it came to central values in the education of children in their region. However, more respondents considered religion to be important in their own family than in other southern and eastern Mediterranean families (62% vs. 55%). Only a minority thought that parents of their region considered that it was most important that their kids learned how to be independent (20%), curious (15%) and respectful of people from other cultures (14%); these levels were similar to what was actually mentioned (19% for both independence and curiosity, and 17% for respectfulness). However, more respondents from southern and eastern Mediterranean countries thought that family solidarity was a central value in educating their own kids than it was for other parents in the Region (41% own values, 32% others' values), while respondents thought that obedience was more important to other parents than to themselves (40% others' values vs. 35% own values) (Chart 1.17).

When guessing the central values of people from the other country group, respondents largely misjudged the values reported by the other group. Respondents from southern and eastern Mediterranean countries clearly overrated the importance of individualistic values like independence and curiosity for Europeans, and underrated the importance of family solidarity, respect for other cultures and obedience. Europeans, on the other hand, overrated the importance of respect for other cultures for respondents from the southern and eastern Mediterranean and underrated the importance of all other values.

Indeed, nearly six in ten respondents from the southern and eastern Mediterranean countries thought that it was most important to European parents that their children learned how to be independent (57%), and 44% thought that they wanted their kids to be curious (Chart 1.16). Only one in five Europeans, however, had mentioned independence in first or second place (19%) as a key value of their education, and only 13% had done so for curiosity. On the other hand, only a quarter of respondents from the southern and eastern Mediterranean countries thought that Europeans wanted their kids to be respectful of other cultures, 17% thought that family solidarity was important to Europeans, and

PERCEPTIONS OF THE RESPONDENTS ABOUT THE MOST IMPORTANT VALUES TO PARENTS RAISING CHILDREN IN SOUTHERN AND EASTERN MEDITERRANEAN COUNTRIES	CHART 1.17
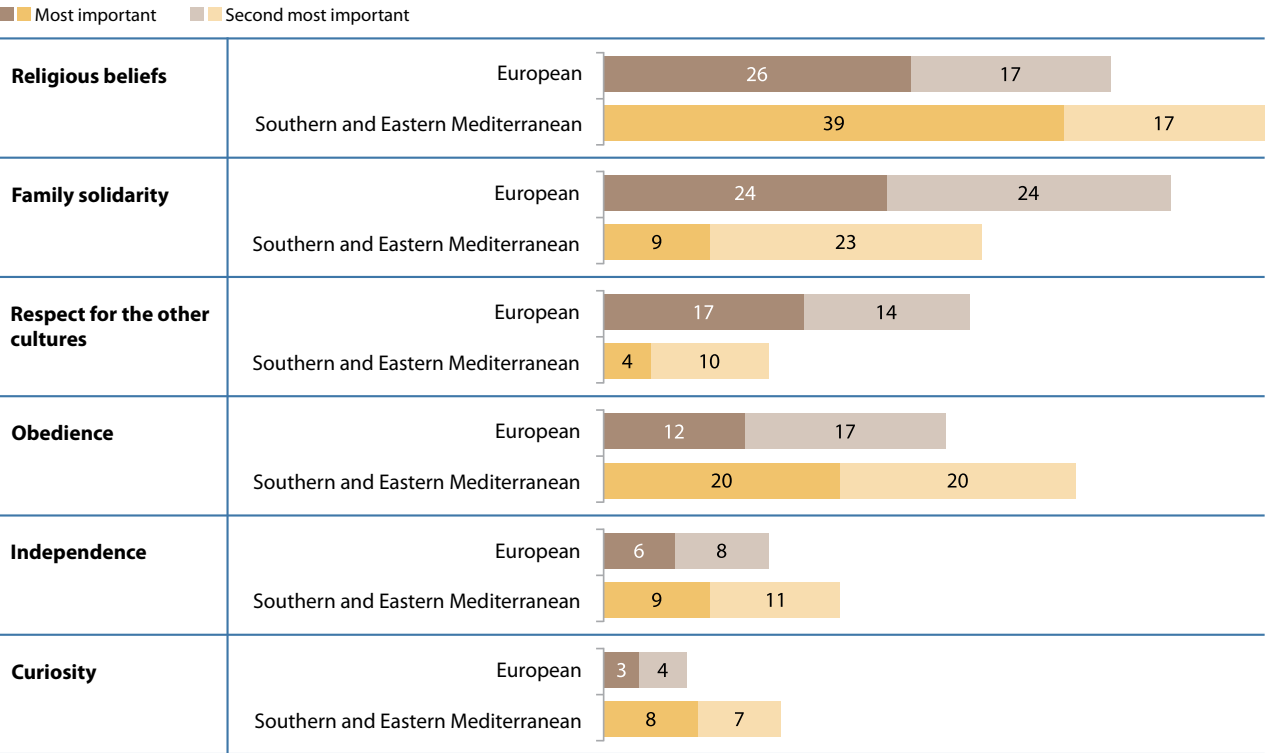
■ Most important ■ Second most important

Value	Group	Most important	Second most important
Religious beliefs	European	26	17
	Southern and Eastern Mediterranean	39	17
Family solidarity	European	24	24
	Southern and Eastern Mediterranean	9	23
Respect for the other cultures	European	17	14
	Southern and Eastern Mediterranean	4	10
Obedience	European	12	17
	Southern and Eastern Mediterranean	20	20
Independence	European	6	8
	Southern and Eastern Mediterranean	9	11
Curiosity	European	3	4
	Southern and Eastern Mediterranean	8	7

Survey Question: And which two of these six do you think are probably the most important to parents raising children in societies countries bordering the southern and eastern shore of the Mediterranean Sea? I'd like to know which one of these six you would say are most important? And the second most important? The brown strips show the responses of Europeans about the most important values to parents raising children in Southern and Eastern Mediterranean countries. The orange strips show the responses of people in Southern and Eastern Mediterranean countries about the most important values to parents raising children in those countries. **Base:** All respondents, % Total (© Anna Lindh / Gallup Poll 2010).
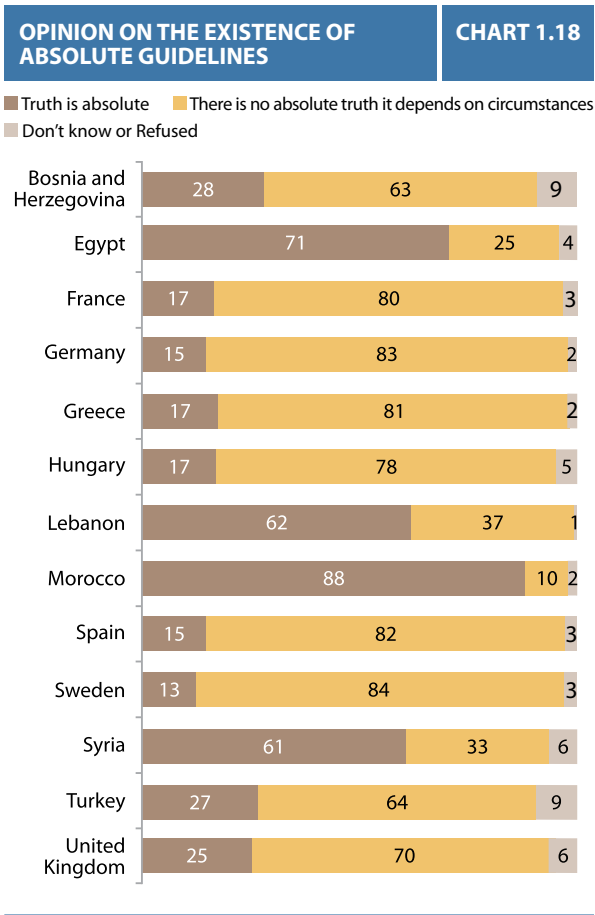
14% thought that they wanted their kids to be obedient. 58%, 56% and 24% of European respondents, however, had mentioned those values as being the most or second most important value that they taught their kids (Chart 1.15).

Europeans misjudged the values of parents in the southern and eastern Mediterranean countries countries, too, and were generally fewer to think that the values listed in the survey were important in the upbringing of children there. Most Europeans thought for example that family solidarity was the most (or second most) important value for parents in southern and eastern Mediterranean countries countries (48%), while only 41% of respondents from that region had chosen this as an important value. Respondents from southern and eastern Mediterranean countries countries had rather put religious beliefs as a top priority (62%). Europeans also underrated the importance of curiosity (7% vs. 19%), of independence (14% vs. 20%), and of obedience (28% vs. 35%) in the upbringing of children in the southern and eastern Mediterranean. They were however more likely to think that respect for other cultures was a central value for people from that region than was the case (31% vs. 17%) (Chart 1.17). Europeans were slightly more likely to say they would not know which values were key to parents

from the southern and eastern Mediterranean countries than the opposite. 16% of European respondents said they would not know how to judge the values of southern and eastern Mediterranean countries respondents, while 14% of respondents from that region gave no judgment about values held by European parents. 'Don't know' rates were particularly high in Bosnia and Herzegovina (27%) and in Turkey (44%).

Differences across Countries

Concerning their own personal values, Spaniards most often thought that how to respect other cultures was the most or second most important lesson that they wanted to teach to their children (68%; 41% first and 27% second mentions). Hungarians were by far most to stress the importance of family solidarity when it came to the education of children: over eight in ten respondents mentioned this value (84%), and six in ten respondents even on first place (61%). On the other hand, only three in ten Swedish (30%) and Egyptian (29%) respondents mentioned family ties. However, only a quarter of respondents (26%) thought that obedience was most important for their kids to learn to obey over other values listed in the Survey.

OPINION ON THE EXISTENCE OF ABSOLUTE GUIDELINES	CHART 1.18

■ Truth is absolute   ■ There is no absolute truth it depends on circumstances
■ Don't know or Refused

Country	Truth is absolute	There is no absolute truth it depends on circumstances	Don't know or Refused
Bosnia and Herzegovina	28	63	9
Egypt	71	25	4
France	17	80	3
Germany	15	83	2
Greece	17	81	2
Hungary	17	78	5
Lebanon	62	37	1
Morocco	88	10	2
Spain	15	82	3
Sweden	13	84	3
Syria	61	33	6
Turkey	27	64	9
United Kingdom	25	70	6

Survey Question: Some people believe that there are absolute guidelines of what is good and bad and what is truth. Others say, that there are no absolute guidelines but things are relative and it depends on the circumstances what we consider to be good or bad. Which view is closer to you? **Base:** All respondents, % by country (©Anna Lindh / Gallup Poll 2010).

The Swedes were most likely to mention that they wanted their kids to grow up as curios beings (48%), while only 7% of Turkish and Greek respondents shared that view. Opinions on the importance of independence varied less across countries; the share of those who thought that kids should first and foremost be taught to be independent ranged from approximately three in ten German, Swedish (29%), and British (28%) respondents to one in ten of the interviewees in Egypt.

When looking at country results for respondents' attitudes on the central values of other people from Europe or the southern and eastern Mediterranean, the following observations were made: Hungarians and Spanirds thought that both Europeans and people from the southern and eastern Mediterranean countries held the same values when educating their children as did. For example, Hungarians were most likely to think that family solidarity was the most or second most important value of both other Europeans (68%) and people from the southern and eastern Mediterranean countries in bringing up their children (66%)

– however, to a lesser extent than they considered it to be important to them (84%). Spaniards were most likely to think that both other European parents (61%) and parents in the southern and eastern Mediterranean countries (64%) put most stress in their children's education on teaching them how to respect other cultures – but again, to a lesser extent than it was important for themselves (68%).

Among the different countries, Lebanese respondents stood out when judging the values of other parents. Concerning the values they ascribed to Europeans, the Lebanese most frequently overstressed the importance that Europeans put on individualistic values like curiosity and independence. Indeed, nearly eight in ten Lebanese respondents thought that it was most or second most important to European parents to teach their kids how to be independent (77% total, 53% first mention), and two thirds thought that this would be the case for curiosity (66% total, 23% first mention). The Lebanese were at the same time least likely to think that it was most important to Europeans to educate their children to be obedient (5%), religious and to respect family solidarity (both 8%). Together with the Hungarians, the Lebanese were most likely to think that religious beliefs (both 66%) were the most important values for people in the southern and eastern Mediterranean in the upbringing of their children. On the other hand, they were – also together with Hungarians (9%) and Swedes (7%) - the least likely to think that parents from southern and eastern Mediterranean countries wanted to teach their kids curiosity (9%).

The French (36%) and the British (37%) least often thought that raising their children religiously was most important to people in the southern and eastern Mediterranean. The Swedes tended to overestimate how important obedience was for other European parents (36%) and had among other respondents from Europe a significantly higher proportion of respondents who thought that this was a central value for parents from the southern and eastern Mediterranean countries (42% vs. 28% on average).

Socio-Demographic Considerations

Focusing on respondents' own values, teaching kids that respect for other cultures was important was particularly often mentioned by respondents aged 50 and above, by first- and second-generation immigrants, respondents with a degree from college or university, those living in a small or middle-sized town, employees and pensioners. The latter two occupational groups were also most likely to choose family solidarity as the most or second most important value to transmit to children, as were those aged 65 or older and those who completed their full-time education after secondary school.

Respondents aged 15 to 29 most often mentioned religion as important value for children to grow up with, as did those respondents with the lowest level of education and

homemakers. In addition, religion was most often stressed by both rural and metropolitan respondents.
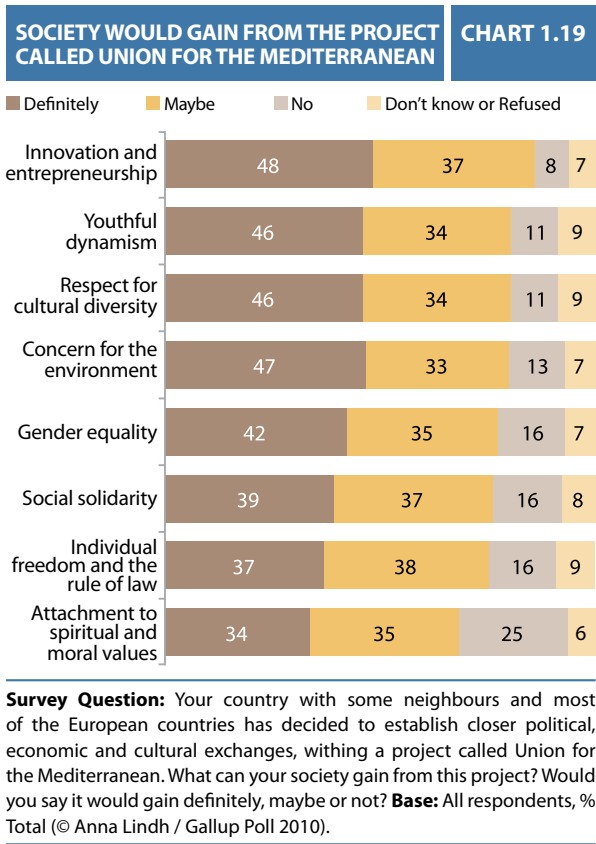
Obedience was important to those without formal education, the unemployed and respondents living in rural areas. Those who mentioned curiosity and independence had a similar socio-demographic profile. Both values were particularly important to students and those with the highest level of education. However, curiosity was as often chosen by those without formal education than by college and university graduates. Independence was moreover particularly stressed by men, first- and second-generation immigrants, those living in a small or middle-sized town and employees.

The belief in an absolute truth was by far more widespread in southern and eastern Mediterranean countries: six in ten respondents from that region believed that there was an absolute truth, while one third thought that truth depended on the circumstances (34%). A large majority of Europeans on the other hand advanced the view that truth was relative (78%). Only one in five Europeans believed in an absolute truth (18%). In Morocco, nearly all respondents said they believed in an absolute truth (88%), and only one in ten did not. Morocco was joined at the top of the chart by Egypt, where seven in ten survey participants held this opinion (71%), as did six in ten Lebanese (62%) and Syrians (61%). The Turks were the most sceptical in that group, with nearly two-thirds of respondents who did not believe that truth was absolute (64%) vs. approximately a quarter who did (27%) (Chart 1.18).

Among European countries, respondents from Bosnia and Herzegovina and the United Kingdom were most likely to say that an absolute truth existed. However, they were still only a minority to say so (28% and 25%). Swedes shared that view least often: over eight in ten respondents believed that what was true or false depended on the circumstances (84%) and only just over one in eight respondents did not (13%). 15-29 year-olds, metropolitan residents, those with the lowest level of education and homemakers most often voiced the opinion that the truth was absolute (Chart 1.18).

Possible Benefits from the Union for the Mediterranean

In order to find out to what degree citizens of countries who make part of the Union for the Mediterranean support the alliance, respondents were presented with several items suggesting a positive impact of the Union on their countries. The interviewees in the southern and eastern Mediterranean countries were asked whether they thought these effects would definitely, maybe, or would not take place, and respondents from European countries were invited to name three the three effects that they thought were most likely to materialise. Most respondents from southern and eastern Mediterranean countries believed

SOCIETY WOULD GAIN FROM THE PROJECT CALLED UNION FOR THE MEDITERRANEAN	CHART 1.19

■ Definitely   ■ Maybe   ■ No   ■ Don't know or Refused

	Definitely	Maybe	No	Don't know or Refused
Innovation and entrepreneurship	48	37	8	7
Youthful dynamism	46	34	11	9
Respect for cultural diversity	46	34	11	9
Concern for the environment	47	33	13	7
Gender equality	42	35	16	7
Social solidarity	39	37	16	8
Individual freedom and the rule of law	37	38	16	9
Attachment to spiritual and moral values	34	35	25	6

Survey Question: Your country with some neighbours and most of the European countries has decided to establish closer political, economic and cultural exchanges, withing a project called Union for the Mediterranean. What can your society gain from this project? Would you say it would gain definitely, maybe or not? **Base:** All respondents, % Total (© Anna Lindh / Gallup Poll 2010).

that the Union would bring advantages to their society. When presented with several hypothetical positive impacts of the Union, a relative majority of respondents thought that most of these effects would definitely take place (between 34% and 48%) and approximately one third of respondents thought that the Union would maybe have those effects (between 22% and 38%). Only a minority did not believe that these gains would materialise (between 8% and 25%). Respondents were most convinced that the Union would foster innovation and entrepreneurship. Nearly half of respondents thought the Union would definitely have this effect (48%), and 37% thought that a development in that area was possible. Only one respondent in ten excluded that possibility (8%) (Chart 1.19).

Slightly over 45% of respondents in southern and eastern Mediterranean countries thought their region would definitely witness a growing concern for environmental issues (47%), more youthful dynamism and more respect for cultural diversity (both 46%) once the Union came into effect. Approximately one third of respondents thought those effects would maybe take place and only slightly over one in ten did not believe they would. More gender equality, social solidarity and an increase in individual freedom and the rule of law were seen by approximately four in ten of the interviewed in the southern and eastern Mediterranean region as definite outcomes of the Union, and were probable in the eyes of 35%, 37% and 38% of respondents

respectively. 16% of respondents did not believe that the Union could have an impact in these fields. An increased attachment to spiritual and moral values was least often anticipated by respondents. This item had the highest rate of disagreement (25%), and only approximately one third of respondents thought that this effect would definitely (34%) or maybe (35%) take place once the Union came into being. Indeed, respondents in Lebanon were most to say that it would definitely create a youthful dynamism (65%), increase the respect for cultural diversity (59%) and the concern for the environment (58%), that it would foster innovation and entrepreneurship (56%), and increase gender equality (52%). Respondents in Morocco were most to definitely think that the attachment to spiritual and moral values (50%), the individual freedom and the rule of law (48%) and social solidarity (50%) would be strengthened.

European respondents were presented with the same possible effects of the Union of the Mediterranean and asked which ones they expected for their countries. They were asked to name the three effects they thought that would most likely happen. Results show that Europeans anticipated most often that the Union would contribute to a growing respect for cultural diversity. Slightly less than half of respondents named this effect as a possible consequence of the Union for the Mediterranean (46%). One third of respondents thought the Union would foster innovation and entrepreneurship and that it would increase social solidarity (both 32%) and the concern for the environment (30%). Individual freedom (27%) and gender equality (25%) were cited by approximately a quarter of Europeans. An increase in attachment to spiritual and moral values (18%) and youthful dynamism (16%) were least often considered as probable outcomes of the Union. One in ten respondents said they did not know what effect the Union would have and 2% refused to answer (Chart 1.19).

None of the European countries stood particularly out concerning support or opposition of the Union for the Mediterranean. However, Greek, French and British were somewhat more often found on the top end of the scale (indicating that respondents from those countries were most to have chosen the respective positive item) while Bosnia and Herzegovina was somewhat more often found at the lower end of the scale. For example, four in ten Greek respondents thought that the Union would bring innovation and entrepreneurship (41%) and increase the concern for the environment (42%). The British were particularly convinced that cultural diversity would benefit from the Union (63%), and were most to mention freedom and the rule of law (36%). Moreover, the same share of French thought that the Union would bring more gender equality (36% - together with Spaniards), and youthful dynamism (22%). Respondents from Bosnia and Herzegovina were particularly critical concerning the European Union positive impact on the environment (19%), dynamism (12%) and cultural diversity (20%).

The socio-demographic analysis reveals only minor variations in the answers between socio-demographic groups. Among respondents from the southern and the eastern Mediterranean, for example, those with an average level of education (secondary level), those living in a suburb or a large town and students were for example most likely to definitely agree that the participation in the Union would bring more innovation and entrepreneurship, and increase the respect for cultural diversity, youthful dynamism, more concern for the environment and gender equality.

Concerning the immigration background of the respondents from the southern and eastern Mediterranean region (whether he or she and/or his or her parents had immigrated to the country they currently lived in), major differences were found; particularly first generation immigrants were most likely to agree on the positive impacts of the Union. For example, 64% of immigrants thought that the Union would increase social solidarity in their country, compared to 39% of those who were born in the country of residence. Also the answers of European respondents showed only minor variations according to socio-demographic groups, without a clear pattern emerging. For example, those aged 30-49, immigrants and the self-employed voiced more often their conviction that the Union would foster entrepreneurship and innovation.

A Weak Contribution of the Media to a Better Mutual Image

A majority of respondents did not have the impression that the media had improved the image of the other group of countries.

This critical assessment was particularly widespread among respondents from the European countries. Indeed, eight in ten survey participants in Europe said that the media in their countries did not encourage more positive images of people in countries bordering the southern and eastern shores of the Mediterranean Sea (79%). This proportion ranged from 71% in Hungary to 86% in Sweden, while those who believed that the media had changed the image of people in the southern and eastern Mediterranean countries in a positive direction ranged from 23% to 12% in those countries (Chart 1.20).
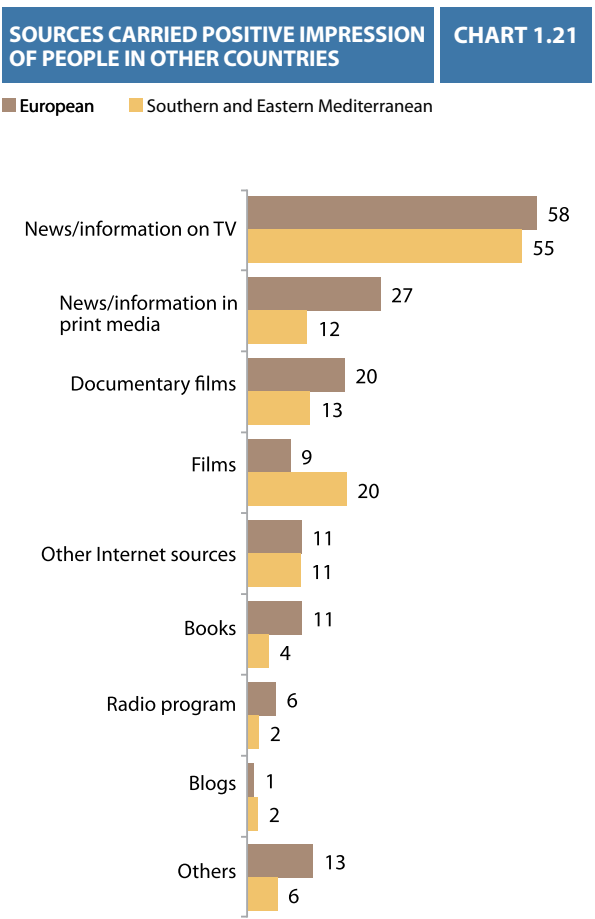
In southern and eastern Mediterranean countries, more respondents felt that the media promoted and improved the image of Europeans (31%). Indeed, between a quarter of respondents in Syria and four in ten in Lebanon gave that positive assessment, while between three-quarters (74%) in Syria and six in ten in Lebanon (59%) denied that the media had this impact. Among survey participants in the southern and eastern Mediterranean countries, those with the highest level of education, metropolitan residents and students were most likely to say that they remembered having read, heard or seen positive information about Europeans.

MEDIA HAVE CHANGED POSITIVELY VIEWS TOWARDS OTHER COUNTRIES — CHART 1.20

■ Yes ■ No ■ Don't know or Refused
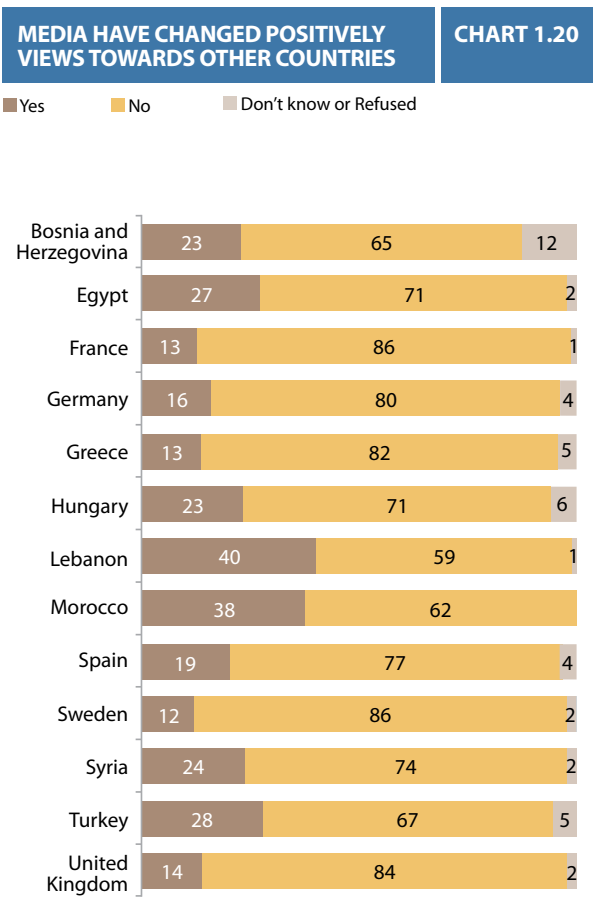
Survey Question: Can you recall hearing, reading or watching (recently) anything in the media that have changed or reinforced your view of people in Europe into a positive direction / countries bordering the southern and eastern shore of the Mediterranean Sea into a more positive direction? **Base:** All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

In both country groups, those who immigrated to their current home country and those whose parents had immigrated, too, more often shared that view. Respondents who said that the media had improved the image of the other country group in their home countries were further asked through which sources they received this positive image.

The most often cited source of information was the TV (58% in European and 55% in southern and eastern Mediterranean countries). Opinions diverged on other media channels. In European countries, the next most cited source was news and information in the print media (27%), while in southern and eastern Mediterranean countries films followed (20%). Documentary films came third in both groups of countries (20% and 13% respectively). Around one in ten European respondents named books (11%), the Internet (11%) and films (9%). 6% said they heard radio broadcasts, 1% named blogs and 13% 'other' sources .

SOURCES CARRIED POSITIVE IMPRESSION OF PEOPLE IN OTHER COUNTRIES — CHART 1.21

■ European ■ Southern and Eastern Mediterranean

Survey Question: What source or sources carried this positive impression about people in Europe / in countries bordering the southern and eastern shore of the Mediterranean Sea? **Base:** Those whose views changed into a more positive direction, % Total (© Anna Lindh / Gallup Poll 2010).

Just as in the European countries, the Internet was cited by 11% and blogs by handful respondents (2%) in the Mediterranean countries, but books (4%), the radio (2%) and 'other' sources were less frequently given (6%) (Chart 1.21). Among the socio-demographic differences observed here was for example that the TV was in both country groups more often cited by respondents who had left school earliest, those living in a village or rural area and the retired and the unemployed. Among European respondents, also homemakers cited the TV more often than other occupational groups.

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EXPERT ANALYSIS AND GOOD PRACTICES

The Mediterranean between Popular Imaginary and Realities

MOHAMED TOZY

The empirical work carried out through the Anna Lindh/Gallup Poll reveals that the Mediterranean is a tangible and complex reality. Mohamed Tozy explores the multiple cultural and spatial expansions of the interactions between the people across the two shores of the Mediterranean and the values they hold for themselves and their neighbours. Tozy underlines the importance of viewing the evolution of values within a historical and social perspective, arguing that there can no longer be a traditional dichotomy between 'North' and 'South'.

Venturing into a Euro-Mediterranean comparison can be seen as an arbitrary exercise. The familiarity we have with Europe and the Mediterranean would not necessarily spare us from the deconstruction task of this research.

We cannot insist enough on the risk of such a venture since we decided to work on the Euro-Mediterranean zone and research it as a social science category. Indeed, choosing a representative sample of 13126 people from the Euro-Mediterranean population is an act of good faith more than a scientific one. Decision taken – though arbitrary – carries a rational intentionality which limits itself and implies reflexive thinking. Such reflexivity is based on a scientific historicism which relies on a deconstruction of evidences and an argumentative definition of its approach. Needless to say, our resistances are in numerous forms that counter to dislodge a long term work.

Crucial issues of data management, categorization and comparison scales have either been scarcely tackled or totally ignored within discussions that took place before the Survey relative to managing problem itemization and question formulation. It would be too premature to sort out collected data: data management based either on a unique sample, national samples or intermediate samples (group of European countries/ group of countries on the southern and eastern Mediterranean shore). Such an issue cannot be overlooked by sociological arguments.

Topics of typology and reading perspectives remain crucial in this context and no choice is compelling. If we consider the constitution of the two categories structure proposed by the questionnaire – European and the countries on the southern and eastern shore of the Mediterranean – we quickly realize that the first is highly institutional, thus grouping European Union (EU) countries while the second is based on deduction. This choice yields a heterogeneous structure, which bears a strong preconception and presupposes a geographical and cultural homogeneity that one may not proclaim. On

the contrary, strengthening specificity by resorting mean values in order to narrowing gaps within each category and hiding punctual similarities, examples of which abound are: Lebanon and Sweden, Greece and Turkey, Hungary, Egypt and France.

Facing the choice between a prescriptive typology and a typology that would result from affinities and regularities resulting from empirical data, we have opted to face them. This is a more elaborate task which involves a controlled intuition via an opening on a historicist sensitivity. Such a choice implies the acceptance of the sociology of complexity, which would not be destabilized by the fact that these types may tie or untie in terms of congruence.

Before retackling the analysis of the Survey parts which I am responsible of, particularly the meaning of the Mediterranean for the people of Europe and of the countries on the southern and eastern shore of the Mediterranean, the realities of interactions between these populations and the values they have of themselves and their close and remote neighbors, I will attempt to circumscribe the multiple cultural and spatial expansions of the Mediterranean concept, and attempt to pinpoint arrangements aiming at integrating or excluding them according to current stakes. This breakdown of the category allows us to focus on the matter of the other and the border. In this framework, our paradigm is the cultural anthropology (Tozy and Albera, 2005) , one of the closest disciplines of this debate on identities and differences and one of the most compromised by the Mediterranean challenges. It will be the good example of projects of breakdown and consolidation of European and Mediterranean categories.

The Mediterranean crisis as a 'venue' is a problem of determining the regional categories in terms of comparison. In this respect, one cannot help notice that some authors associate rejecting the Mediterranean notion to wavering proposals. In some cases, the same researcher may defend three different comparative perspectives rejecting the

MEDITERRANEAN CONCEPTS — CHART2.1

Base: All respondents, % of aggregated country data. Chart developed by M. Tozy on the basis of the Anna Lindh / Gallup Poll 2010

SOURCE OF CONCERN — CHART2.2

Base: All respondents, % of aggregated country data. Chart developed by M. Tozy on the basis of the Anna Lindh / Gallup Poll 2010
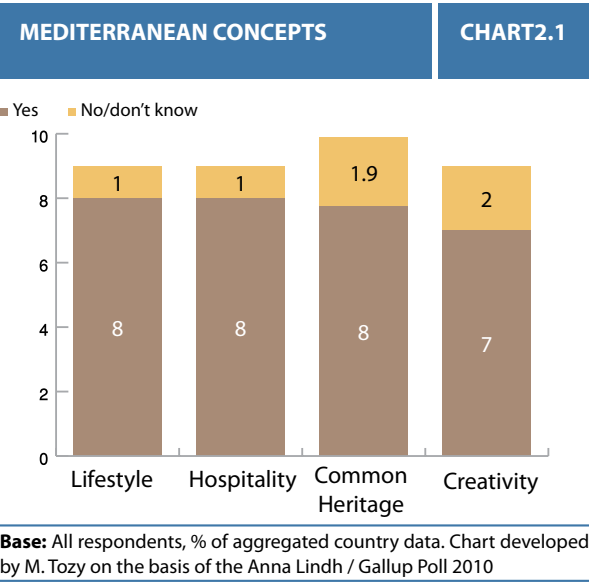
'Mediterranean'. Generally speaking, the comparison units used as replacement (whether the Middle East, Europe, states and ethno-states) are plagued with the same problems blamed on the Mediterranean concept. Whatever scale is used, one runs the risk of being metaphysical, centralized, ethnocentric and essentialist. In addition, discussion of the required conditions of a comparative unit has laid ground for cultural continuity and uniformity. The Mediterranean category is rejected because this zone fails to unite characteristics that would be found in smaller homogenous units. In my opinion, the opposite is happening: the concentration in the Mediterranean circle could lead to prospective comparisons, because of the complex interaction between resemblances and differences.

In this concept, I have chosen to analyze survey data while avoiding preconceptions and some new works that artificially increase the contrast between North Europe and the Mediterranean, at the risk of generating a neo-orientalism.

A Meaningful Perception of the Mediterranean

One of the first contributions to this survey is the building of a sample of the Euro-Mediterranean population. This step favors several possibilities for data processing. It allows several spatial and geopolitical (North/South, East/West) as well as socioeconomic and demographic variables (GDP per capita, IHD, etc.) to give a rational explanation to the results. Survey designers were concerned about this matter in relation to the braudelian concept of the 'Mediterranean actor'. It was important to know whether the 'mare nostrum' would make sense for interviewees.

The Survey reveals that the term Mediterranean was meaningful for four respondents out of five. However, the gaps proved to be mostly unimportant between more
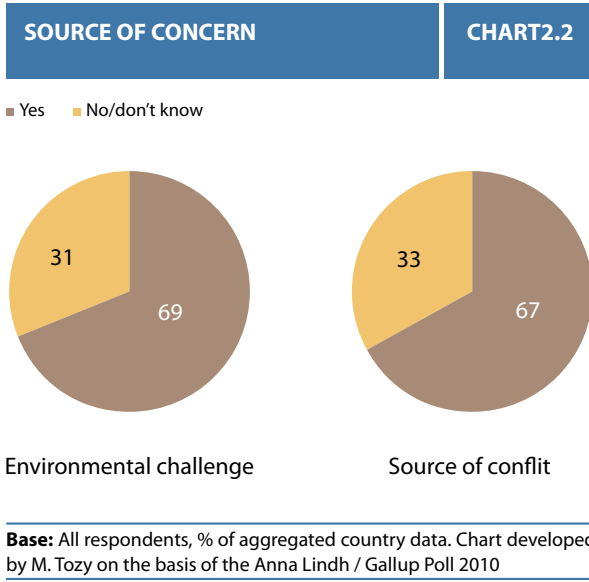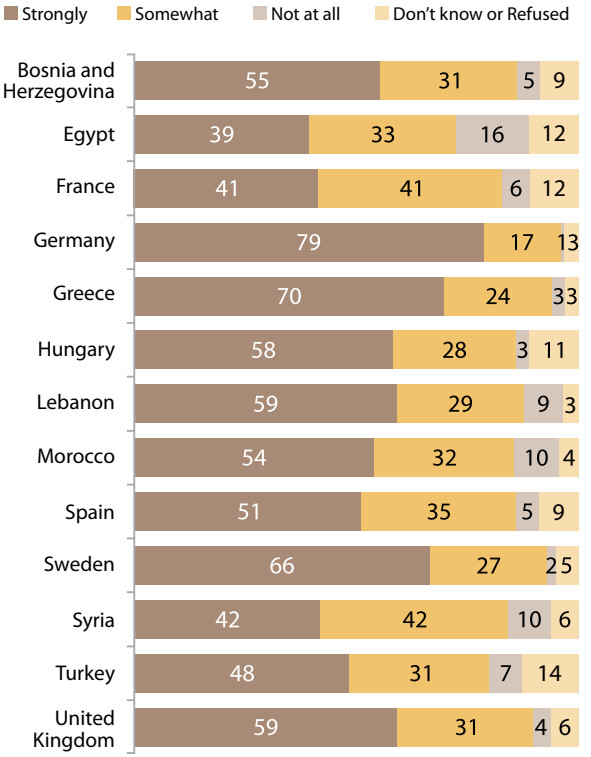
indifferent interviewees and those most involved. Pessimistic and optimistic projections have proven to be mostly true. The positive image of the Mediterranean proves that stereotyped images in the media (lifestyle, diet, a welcoming and hospitable space) are the unique characteristics that shape the future towards a link either newly created or normalized.

About 80% of respondents associated the Mediterranean to a positive virtue and expressed it as a true curiosity and frank desire to reach for and discover the other as well as the deep conviction of a proximity which would draw its legitimacy from historic depth. More than 80.5% of the respondents envisage the Mediterranean as a common heritage (Chart 2.1). The Mediterranean is also a source of concern, respondents however have demonstrated some realistic concerns as to the possible change of this positive image. On the other hand, nearly 68% of respondents see the Mediterranean as a possible 'source of conflict' in the region. However, links between environmental stakes and the concept of a potential tension are not explicitly expressed. Qualitative research may help us probe this hypothesis, particularly if the debate involves issues such as climate change and issues related to water stakes (Chart 2.2).

Beyond the aggregated results clearly demonstrate how much the Mediterranean means to every respondent and left no one indifferent, there are still nuances which sketch out some affinities that may appear as paradoxical, but may - once conceptualized - become intelligible or at least allow some assumptions.

To assess such a complexity which does not discredit the reality of a consensus, we have chosen two images/values for an analysis exercise of this complexity. The two values are stereotyped, and not multifaceted: 'hospitality' and 'conflict.' We have avoided 'creativity' which is scarcely recognized as a

| HOSPITALITY			CHART 2.3

Legend: ■ Strongly ■ Somewhat ■ Not at all □ Don't know or Refused

Country	Strongly	Somewhat	Not at all	Don't know or Refused
Bosnia and Herzegovina	55	31	5	9
Egypt	39	33	16	12
France	41	41	6	12
Germany	79	17	1	3
Greece	70	24	3	3
Hungary	58	28	3	11
Lebanon	59	29	9	3
Morocco	54	32	10	4
Spain	51	35	5	9
Sweden	66	27	2	5
Syria	42	42	10	6
Turkey	48	31	7	14
United Kingdom	59	31	4	6

Survey Question: Different people have different thoughts about what the Mediterranean region represents and the vision for the future. I will read out a set of ideas/images that may come to the minds of different people and please tell me if you think these characterize the Mediterranean region strongly, somewhat or not at all? **Base**: All respondents, % by country (©Anna Lindh / Gallup Poll 2010).

SOURCE OF CONFLICT			CHART 2.4

Legend: ■ Strongly ■ Somewhat ■ Not at all □ Don't know or Refused

Country	Strongly	Somewhat	Not at all	Don't know or Refused
Bosnia and Herzegovina	30	40	16	14
Egypt	21	44	19	16
France	21	41	27	11
Germany	41	42	7	10
Greece	48	34	13	5
Hungary	23	43	16	18
Lebanon	42	33	19	6
Morocco	32	37	21	10
Spain	35	39	19	7
Sweden	33	49	12	6
Syria	27	30	28	15
Turkey	13	28	34	25
United Kingdom	21	44	23	12

Survey Question: Different people have different thoughts about what the Mediterranean region represents and the vision for the future. I will read out a set of ideas/images that may come to the minds of different people and please tell me if you think these characterize the Mediterranean region strongly, somewhat or not at all? **Base**: All respondents, % by country (©Anna Lindh / Gallup Poll 2010).

common character, but which suggests contrasting contents, even if declared as such by the respondents. Interpretation possibilities often stop short of its multifaceted character. Creativity may be interpreted as inventiveness, genius, innovation, cleverness, bricolage and the capacity to overcome obstacles by resorting to practical informality. It could point as much to Leonardo da Vinci, as much as it would to contraband and smuggling.

Hospitality is a value/ image highly favoured by tourism marketing, but is – at the same time – part of the oriental ego of many Southern populations and often recognized by others as well. Many results favor this association between Hospitality and the Mediterranean. As many as 63% of the population interviewed are in favour of this concept and may reach 85% if one adds those who consider it as a potentially acceptable concept. Paradoxically, of the four most favourable countries to the concept of Mediterranean hospitality (68%), three are in Northern Europe (Germany, Sweden and England) and the four most skeptical (42.5%) are on the Mediterranean shores (Turkey, Syria, France and Egypt) (Chart 2.3).
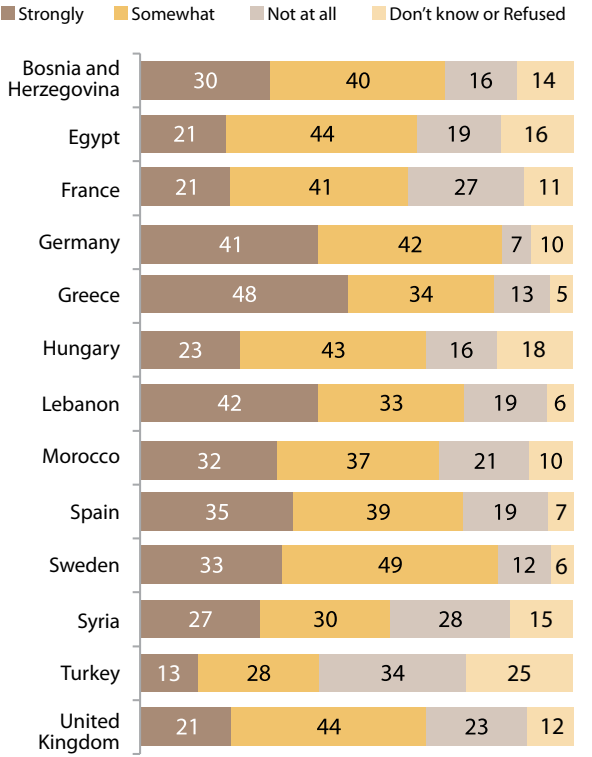
How to Explain such a Paradox? The first explanation is based on our experience of the other. The combined spatial and cultural distance favours homesickness and the experience of vacationing might explain why the British, Swedes and Germans are more likely to link the Mediterranean to hospitality than others. Indeed, these three Northern European countries provide many tourists and one can clearly see here the strong influence of the big marketing image so dear to tour operators. As for the group of more skeptical countries, two hypotheses come to mind: the first concerning the issue of proximity. In France for instance, the Mediterranean is symbolized by Le Midi and Corsica, which are hardly symbolic of hospitality for French people from the north. As for other countries, that-is-to-say Egypt, Turkey and Syria, the competition between the national and Mediterranean spirits could be envisaged. Respondents from these countries where such values are deeply engrained, tend to see hospitality as a national virtue that is often perceived as stronger than that of neighboring countries. This game of differences is often muddled by proximity and may, on the contrary, be strengthened by geographical and cultural distances.

When considering the Mediterranean as a source of conflict many factors may be involved in such variable concern: in our opinion, the historical experience of each individual country may be the most important, but may influence indirectly according to the concept and nature of conflict in respondents. 'Is it a real conflict or merely the hazard of local or subregional conflict that might be associated with the Mediterranean?' In fact , parties involved in the Israeli-Palestinian conflict which might be attracted to associate it to the Mediterranean consider it as a painstaking element of the Middle East. Only 27% Syrians and 21% Egyptians consider the Mediterranean as a major source of conflict. In a similar vein, hardly 13% Turks consider the Mediterranean as a source of conflict, although they have encountered the Cypriot conflict that is seen more as a local conflict that would threaten neither Mediterranean nor European security. Another perception for the Greek respondents (48%) who have interest to associate their experience of the conflict with a wider geopolitical framework. A relative anxiety of Northern countries was expressed by respectively 41% German and 33% Swedish respondents that can be explained by the combined effect of distance and historical experience. These two countries are deeply involved in the management of certain conflicts and the distance effect allows linking these conflicts to large geopolitical groupings (Chart 2.4).

Interactions in the Euro-Mediterranean Region

The most important part of this Survey is the evaluation of the volume and nature of interactions between the different populations. It is a powerful interaction, whose main actors are migrants, whether tourist or immigrant and businessmen. This is a concrete interaction which generates interpersonal contacts as well as virtual ones via the Internet which is a good alternative to reach others, particularly in countries with restricted circulation.

Four out of ten respondents of the southeastern Mediterranean have or had relatives or friends in Europe (42%). Results are different among countries of emigration towards Europe which are in strong interaction including Turkey (61%), Morocco (58%) and Lebanon (55%) where more than half the respondents declared having relatives or friends on the old continent and Near Eastern countries with different migratory paths. Syrian respondents (73%) are known to have a predilection towards migration to Latin America and the United States and Egyptians (88%) are more oriented towards the Gulf and declared not having family or friends in Europe.

In Europe, Germany, France and Italy are the first and preferential European destinations for relatives and friends of the respondents in more oriental and southern Mediterranean countries. These results match immigration and naturalization data in these countries. Immigration figures match the fact that three-quarters of Turkish

respondents who declared having relatives and friends in Europe said that they live in Germany (75%), France (22%) and the Netherlands (18%). From 1998 to 2007 a total of 444,800 Turks moved to Germany and 584,248 have acquired the German nationality. The same observation applies to Moroccans in France. From 1998 to 2006, 190,600 Moroccans have moved to France, mostly within the context of family reunification (OECD, 2009). Moroccans are the first naturalized population in Belgium, Italy, the Netherlands and France and the second in Spain, with a total count of 641,990 people from 1998 to 2006.

Another figure of mobility in this Survey is the European tourist. Approximately, one European out of three respondents (36%) has visited a southern or eastern Mediterranean country. Paradoxically, Swedes were the most frequent travelers across the shores of the Mediterranean (51%) followed by Germans and French (43%) and the British (42%). Spanish tourists fall last in the list (26%). Turkey was the most visited destination among five out of eight European countries. Half German, Swede and Greek respondents visiting the Mediterranean have been to Turkey. Out of every two Spanish respondents, one (48% of respondents) expressed his/her preference for Morocco, probably because of its geographical proximity. Many French prefer Tunisia (45%) while the British favor Spain (40%).

Tourism and immigration probably allow human contact, but not necessarily the link. We have tried to prove relations beyond the physical presence. Interpersonal contacts are much less important than the rate of travel on either shore. One out of three Europeans (64%) and one in four citizens from the southern and eastern Mediterranean (76%) has either met or engaged in a conversation with a citizen from the destination country. Swedes (52%) and French (51%) as European countries and the Lebanese (41%) as southern and eastern Mediterranean countries were those who had the highest number of contacts. Hungarians (12%), Egyptians (9%) and Syrians (7%) had the lowest rates of contact with other nationalities.

Reasons and modalities of such interaction vary from one region to the other, in addition to basic motivations such as tourism for the Europeans and immigration for the southern shore. A total of 38% of European travel is for business purposes. Respondents from southern and eastern Mediterranean countries have declared using the Internet to tie contacts (24%), against only (4%) Europeans.

Values and Representations between Similarities and Differences

It was fundamental for a Euro-Mediterranean study to take the risk of assessing issues related to values and representations. Intense discussions preceded the launch of the Study to settle matters on presupposition and prejudice of some people over others. Another matter has been the definition of the

| VALUES CONSIDERED IMPORTANT FOR CHILDREN EDUCATION BY RESPONDENTS | | | | | | | | CHART2.5 |

	Value priorities of respondents In their home country			Perception about values in European countries			Perception about values in the southern and eastern Mediterranean countries		
	Family solidarity	Religion	Curiosity	Family solidarity	Religion	Curiosity	Family solidarity	Religion	Curiosity
Bosnia - Herzegovina	20,3	6,9	6	17,4	9,2	6,5	18,8	16	8,1
Egypt	3,1	50,6	16,4	4,5	12,8	39,8	6,9	38	17,4
France	28	5,9	7,6	22,7	4,9	9,7	25,7	23,3	5
Germany	44,4	2,6	8,5	32,4	10	5	33,1	34,4	2,5
Greece	35,1	6,9	2,4	27,2	8	3	19,9	34,2	2
Hungary	61,8	6,9	3,5	51,2	10,2	5,2	34,6	45,7	1,5
Lebanon	21,3	39,6	11,5	4,2	4,8	24,7	15,3	45	5,4
Morocco	7,8	46,4	13,8	1,8	10,2	28	8,1	46,6	8,3
Spain	29,9	6,5	4,6	26,2	5,9	3,6	18,4	29,8	2,9
Sweden	13	1,6	26,4	28,4	12,5	9,3	30,4	33,6	5,3
Syria	9,9	23,3	16,6	10,6	14,3	24,8	8	38,2	8,5
Turkey	35	40	2,5	17,5	21,2	6,9	15,2	49,7	4,2
United Kingdom	29,9	5,9	4,6	36,5	7,6	2,7	34,7	20,1	2,2

Base: All respondents, % Total. The Chart establishes a comparison among the 13 surveyed countries taking into account three values: family solidarity, curiosity and religious beliefs and presenting the perception that respondents have about people's priority values in other surveyed countries. Chart developed by M. Tozy on the basis of the Anna Lindh / Gallup Poll 2010.

concept itself, which I will discuss below, as well as the means to introduce this type of questions over a large population sample. An important risk was to draw an imaginary frontier to suggest hypotheses on the very formulation of the questions and the choice of precoded responses. It was quite difficult to avoid hypothesis on the state of representations on themes such as family ties, the spread of the secularization process, the relation between tradition and authority given that a linear concept of change would implicitly underline our theories that modernization spreading from European lights would become an unavoidable model.

Values are collective preferences seen as ideal and which refer to means of being, thinking or acting collectively. Talking about values is equivalent to talking of evaluation and is an explicit or implicit comparison often leading to establishing preferences among practices and beliefs. The general principle is that values have practical functions: they inspire, guide, legitimize, rationalize, orient and set into a hierarchy practical individual and collective actions. Values are thus set into an ideal order, but are expressed in practices, opinions and norms, and observed through verbal and nonverbal

manifestations. Believing in gender equality, tolerance, prevalence of collectivity, freedom of the individual, and so on, may lead such practices, opinions, etc. Based on values people adhere to, the starting principle is to make choices, adopt practices and reject others. The same value may inspire a multitude of religious or social practices. Believing, for example, in the necessity to follow religion in its original pure form leads several positive and negative practices and attitudes. Values may also lead to such practices that may come into contradiction with other recognized values. One must ascertain that values are collective preferences which refer to means of being or acting in ways that people or social groups acknowledge as ideal (Parsons in Joas and Kluckhohn, 1959).

Curiosity, solidarity, freedom, autonomy of the individual, home country, obedience, religion, and so on are examples of values. In life, people prefer several things: people prefer the cinema over theater, the sea to the mountains, spring to winter or vice-versa. In the world of values, the concept of preference follows norms: it is not what one prefers that counts, but rather what one should prefer. The notion of

value implies a distinction between what is preferred and what is preferable (Tozy in El Ayadi and Rachik, 2007). Preferring the cinema to theater is more a matter of taste and not necessarily linked to a normative obligation: one is never compelled to like the cinema, although that does not apply to values. In countries where the value of home country is revered, one must love his home country to the extent of giving it priority over one's family, belongings and often one's own life. The Survey should take these points into consideration to avoid any identity assignment, based on results that are mostly arguable, without losing any of their suggested values. Taking the results too literally and away from any historical context may enclose societies and individuals in a system of values which would impact their mode of action.

In the Survey, the sample population was first asked to define itself in relation to six values: 'obedience', 'family solidarity', 'curiosity', 'independence', 'respect of the other' and 'respect of religion'. Respondents were asked to state which values are considered as important in children education. Later, the population was asked to give its opinion on which European countries it thought was the most important and which values were preferred in southern and eastern Mediterranean countries. In each question, the population was asked to express itself with a first and second choice. Before proceeding further, we would like to propose a comprehensive table on three values considered as most sure. This example allows us to delve into an analysis of homogenous groups, since the list of proposed values does not allow establishing an index of tolerance, opening and modernism. We will analyze further the paradox of the strong ties of southern countries to religion and to values such as 'curiosity', despite some distancing from families. At the same time, developed countries are less in favor of encouraging child 'curiosity' in education, but strongly favor 'family solidarity'.

Results are sometimes coherent, with one's image corresponding to that of others of oneself, but the value mentioned does not bear the same meaning. This is the case with religion which may refer to a value which is compatible with modernism, individual freedom or the struggle against injustice, but may be considered also as an archaism or an opium (Chart 2.5).

Sometimes, results may not be matching; for example, European respondents see 'family solidarity' as important in southern country as in their own countries, while respondents from the countries on the southen and eastern shore of the Mediterranean think the opposite. In this context, nostalgia for a lost brotherhood is followed by a desire to quit the community. In fact, answers remind us of the historical path of each country and of the vision of others. This is not a uniform vision. It is nurtured by the experience of each society, but is neither fixed nor 'natural'. It is always the fruit of history.

Unexpected Affinities Except for Religion

Globally, results of the Survey are very surprising if one considers the matter of religion as an exception in that it draws an expected disparity between European and southern and eastern Mediterranean countries. The importance granted by southern and eastern Mediterranean countries to religious socialisation can be explained by differences on the position of religion on the normative system and its strategic character in the definition of political legitimacies. In this respect, one can distinguish three groups:

Northern European countries (e.g. Sweden and Germany) leave little room for religion in children education, with respectively 1.6% and 2.6% of respondent votes. Countries where religion is socially important, but not a matter of state (e.g. Bosnia Herzegovina and other European countries as Spain, France, Hungary and Great Britain). In these countries, Catholic, Anglican and Orthodox churches occupy an important position, though it is currently on the decline. Although these countries have undergone a different process of secularization, they still share this constant. Indeed, elite personalities have brought to reality the process of separation of the religious from the political.

The inclusion of religion in the value base to be transmitted is not a priority and is considered to be of relative significance for 6%-7%. The third group comprises southern and eastern Mediterranean countries, with responses ranging from 32% for Syria and 50% for Egypt. Such responses are not surprising and do not lend themselves to a North/South comparison. They can only be revitalized by placing them in context. One must keep in mind that we are facing political systems which have built their normative reference on a massive utilization of religion and religious socialization being an objective as such. Even in such countries that have gone through a period of declericalization, such as Kemalist Turkey and Baathist Syria, religion was never truly marginalized. In this context, what could surprising is to find a Moroccan or an Egyptian out of every two respondents and two Lebanese, two Turks and two Syrians out of every three respondents considering religion is not the most important value to convey. This result grants a relative weight to the myth that religion may be a universal solution, further acknowledged by several surveys on religion at the core of daily life (Tozy, El Ayadi and Rachik, 2007).

For other values, ('curiosity', 'independence', 'obedience', 'familial solidarity', 'respect of the other'), the distribution of responses shows unexpected affinities. The distance is thus increasing between the concept of self (i.e. the values that respondents present as being theirs) and their opinion of others as being abyssal. Respondents are often trapped by stereotypes when one must express a point of view of others. The 'other' - here - does not correspond to categories one has conceived during this survey (Europe/souhtern and eastern Mediterranean countries). Its presence is an indicator of otherness that starts at the doorstep of the space of the

state/nation duality. The main conclusion is the strength and durability of the identity principle including within an entity such as the European Union. This will be discussed further on matters of family solidarity.

Family Solidarity as a False Perception Detector

It is usual in the extension of modernisation studies (Giddens, 1987; Goody, 1985 ; De Singly 1988 ; Taylor, 1992 and1998) to consider the emergence of the individual as an actor and of individualism as a value. The corollary of such evolution is a crisis of traditional family ties and a relaxation of intrafamilial solidarity bonds. This movement is observed in most industrial societies and is consolidated by the passage from a large family to a nuclear one and the importance of the welfare state to fulfill the needs of a horizontal solidarity. The enlarged family and familial solidarity are thus associated in our imagination to the traditional society and forms of mechanical solidarity considered today as old-fashioned. As a consequence it was acceptable to believe that specific country respondents, who have lived the demographic transition and industrial revolution, to be the least bound to values of familial solidarity. Survey results contradict the existence of a common sense shared by profanes and the academic community alike. Paradoxically, the group of countries where respondents think of familial solidarity as a marginal place in the body of values to convey to children is heterogenous. The majority belong to southern and eastern Mediterranean countries (Morocco, Egypt and Syria 7%). Sweden is part of this group where the society is in a transition stage towards modernization. Groups of respondents, who consider familial solidarity important is as non-homogenous and cohabitate in it countries such as Hungary (61%), Germany (44.4%), Turkey (35%), Spain and Great Britain (29.9%), France (28%), Lebanon (21.3%) and Bosnia (20.3%) (Chart 2.5).

Several assumptions may explain such paradox. Why would respondents from less developed countries find familial solidarity unimportant, although the empirical observation of their daily life proves the opposite? Lengthening school years, unemployment of the youth, housing crises, lack of social protection due to weak social policies show that the essential factor to social equilibrium is through family support. This reality – that characterizes these resourcefulness societies – is probably badly perceived as not valued by the discourse of modernization. The family is often perceived as a burden and even an obstacle jeopardizing the emergence and emancipation of the individual actor. The case of Sweden does not fit in this explanation. In my opinion, Sweden sees itself and is recognized as a model for the management of solidarity at a global system which shows respect for such a model. This does not apply to other European countries who demonstrate a certain degree of skepticism towards their states and focus their hopes on familial solidarity, given that the concept of hyperindividuality nurtures a certain nostalgia towards community values.

Respondent opinion on inherent values in European countries, results often conform to various stereotypes and to the vision of every country on its individual national identity. Most important gaps between national values and values of others are encountered with Swedish respondents who value curiosity more than other European countries (26.6% vs. 9.3%), while obedience is less valued in Sweden (9.6%) versus Europe (20.3%). Swedish respondents tend to disregard religious values more (1.6%) than in the rest of Europe (11.4%). Reverse prejudices are seen in Southern and eastern Mediterranean countries versus Europe. Moroccans find religion to be less important in Europe (9.6%) than in their home country (46%) (Chart 2.5).

A Tangible and Complex Reality

The Mediterranean has always been considered a 'given' geographical data, but rarely seen as a cultural ensemble. Its fate is often at stake between two diametrically opposing representations: a border that cannot be crossed, delimiting two opposing spaces of civilizations or a utopist 'mare nostrum' drawn from a 'history' that does not refer to the other.

One of the main challenges of this analysis is to consider the Mediterranean in its evolution as a 'reference' ensconced in our imagination and a political bias project founded on a complex but promising historical reality. Our concern is to make our complexity discourse audible by calling for caution vis-à-vis the knowledge of urgency. The Mediterranean, as a study target and a field of comparison, is the first step of this enterprise which aims at describing the Mediterranean as, using words borrowed from Wittgenstein, a network of resemblances of overlapping and interwoven families: either global similarities or, occasionally, similarities of detail.

This empirical work sustains our assumption that the Mediterranean is a tangible and complex reality. It confirms as well that diverse populations have constantly rubbed elbows, observed, known and frequented each other within this space. It also sustains that populations continue doing so beyond any previsions, despite obstacles and biases they may encounter. This close neighbourhood has engendered a wide array of situations: from conflict to peaceful confrontation, reaching to interpenetration and syncretism. This work is indeed the first step down this path and calls upon us in more than one way in terms of interpretation methodology and survey design. This work also invites us to humility and caution. For a larger perception of our assets and limits, time as well as patient and skeptical research are required, supported by a deep belief in the solidarity of interpretations and nurtured by a form of humanism more centered on the layout of individuality and subjective human intuition than on the ideas received.

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Behaviours, Interactions and the Praxis of Dialogue

SARA SILVESTRI

Intercultural Dialogue is not only a question of perceptions and attitudes, but also concerns behaviours and the ways people act on a day-to-day basis. From this perspective, Sara Silvestri explores the real and the desired interaction between people within the Euro-Mediterranean region, analysing motivation, curiosity, channels of contact and types of information exchanged. Focusing on the dynamism of these relations, Silvestri highlights the importance of the human and ethical dimension in order to achieve a real ownership of the Euro-Mediterranean space.

Behaviour can tell us much more than what we can articulate in and understand from written and spoken words. Observing and comparing actual modes and levels of interaction, and listening to how others conceptualise a common space can be highly beneficial. It shows similarities and differences that can dismantle misperceptions and false knowledge, of those that we do not know and of those that we think we know - through indirect, received information - but have never really encountered or spoken to.

"Social interaction takes place within a cultural setting". said Argyle (1972). Culture has been defined by social psychologists and anthropologists as an information-transmitting system determining ways of living, perceiving, categorising, and thinking of a certain group of people. It includes prescribing verbal and non verbal communication, the rules and conventions of behaviour, moral values and ideals, technology and material culture, art, history… (Argyle, 1972). It follows, that a concern with social interaction is at the heart of the engagement with intercultural dialogue.

Thanks to the first ever intercultural Survey across the Euro-Mediterranean space that the Anna Lindh Foundation is presenting in conjunction with this Report, one can finally focus on the actual praxis of intercultural dialogue, as opposed to repetitive and often unproductive formal talks and conferences about the beauty and riches of our distinctive cultures. At last, by observing behaviours and attitudes, we can go to the essence of the dynamics surrounding the encounter between people of different cultures. In turn, this enables us to challenge stereotypes and assumptions, about our near or distant neighbours, but also – and importantly – about ourselves.
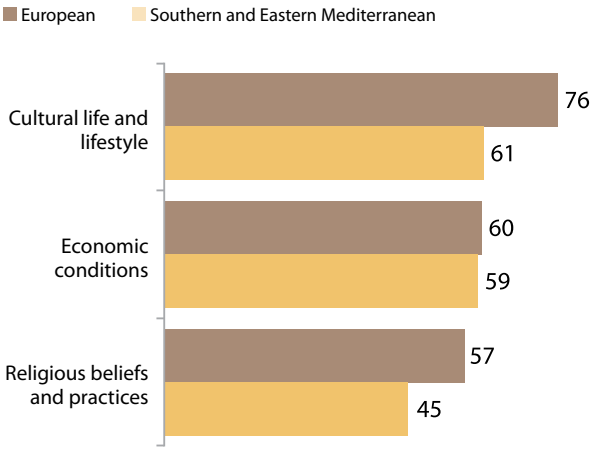
Behaviours versus Perceptions

The considerations elaborated upon in this chapter focus on two closely interconnected aspects of 'live' intercultural interaction: the gap – as well as the links – between perceptions and reality. Perceptions and reality are two essential, though obvious, dimensions of any form of communication between humans, and it is extremely important to observe them in order to learn how to proceed with intercultural agendas on a policy level.

Perceptions of others do not just inform what we think about others, but also determine how we think, how we engage with those people, as well as our expectations from and satisfaction with a real, or a potential, interaction. Perceptions of others also tell us a lot about how we position ourselves in the world and what our aspirations are. To this point, Sicilian playwright Pirandello wrote very effectively about all the 'masques' that humans put on, consciously or not, and that other people see, or want to see. But all these perceptions relate to one reality, which may or may not be understood in the same way by the individuals who experience it. The Euro-Mediterranean area is one such multifaceted reality.
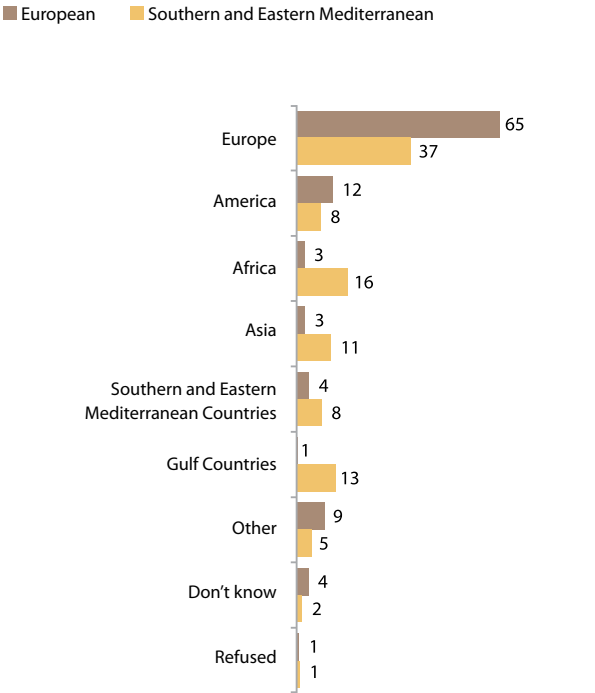
Historians, anthropologists, and archaeologists have produced amounts of research and publications demonstrating the frequency and exchanges of population movements and of socio-cultural-economic transactions across the Mediterranean for centuries, arguing that a cross-fertilised Mediterranean culture has always existed, although with fractures and continuities (e.g. Accame, 1966; Hourani ,1992; Arbel and Jacoby, 1996; Braudel, 1999; Bono, 2001; Albera and Tozy, 2005). The pressing concern for us, citizens of the 21st century, is to come to terms with a same story that has been seen through different eyes; with multiple accounts of the same and evolving geographical space and human experiences. The ensuing question is therefore whether we are able, and willing, to write a shared 'intercultural' Euro-Mediterranean history, through our attitudes, behaviours, and actions in the present and in the future… It depends on the progress, on the status of intercultural relations; that is, on what happens on the ground, in our minds, in our daily gestures, and not just at diplomatic level.

INTEREST ABOUT OTHER COUNTRIES' | CHART 3.1

■ European ■ Southern and Eastern Mediterranean

Cultural life and lifestyle
- 76
- 61

Economic conditions
- 60
- 59

Religious beliefs and practices
- 57
- 45

Survey Question: Now thinking about the countries bordering the southern and eastern shore of the Mediterranean Sea / European countries, how much interest would you say you personally have in news and information about the following topics? **Base:** All respondents, % of 'very interested and somewhat interested'
(© Anna Lindh / Gallup Poll 2010).

PREFERRED PLACES TO START A NEW LIFE | CHART 3.2

■ European ■ Southern and Eastern Mediterranean

Europe
- 65
- 37

America
- 12
- 8

Africa
- 3
- 16

Asia
- 3
- 11

Southern and Eastern Mediterranean Countries
- 4
- 8

Gulf Countries
- 1
- 13

Other
- 9
- 5

Don't know
- 4
- 2

Refused
- 1
- 1

Survey Question: If you could start a new life with your family where would you imagine to live it? **Base:** All respondents, % Total (© Anna Lindh / Gallup Poll 2010).

To begin to understand this, it is useful to focus on some essential components of the relationship between reality and perceptions. Some components of the reality-perception nexus were indirectly captured by the Anna Lindh/Gallup Poll In this chapter we will therefore try and highlight those parts of the survey that informs us about various dimensions of real or desired interaction across the Euro-Mediterranean space. By analysing motivation, curiosity, channels of contact, and type of information exchanged we can establish the current levels of interaction as well as the desirability and the benefits of increased collaboration across the Region.

Curiosity about the 'Other'

Interest in the economic conditions of other countries, whether next-door neighbours or not, is steadily and equally shared across all the countries that participated in the Survey, with an average of approximately 60 % (Chart 3.1). The prominence of interest in the economic dimension is not at all surprising in a time of a global economic crisis and if we think that, from economists' perspective, one of the main drivers for human interaction is the possibility of 'gaining' something.

In comparison, the Survey reveals that culture and lifestyle of other countries attract slightly more curiosity from the inhabitants of the northern countries (76%), whereas the same group is less interested in religious beliefs and practices (57%). Nevertheless, this latter figure is higher, compared to the 45 % of interest shown by the countries of the eastern and southern shores of the Mediterranean towards the religious beliefs and practices of the other group. However, it is difficult, nearly impossible, to rationalise these differences, to try and identify patterns concerning attitudes towards the culture, lifestyle and the religion of other countries. This is because, as sociologists and anthropologists inexorably point out, notions of identity, culture and religion are very fluid, tend to resist categorisations, are highly context-dependent, and are shaped by a battery of many more factors.

What we can note from the Survey data are therefore some general observations and some apparent contradictions, which we will attempt to explain at least in part. Let us consider for instance the different levels of curiosity. Intuitively, it is understandable that people who are particularly satisfied with and proud of their own culture and/or belief system might not be very curious about others. On the other hand, one might expect that people living in countries in which religion plays a significant social role and that in general are sensitive to the fait religieux (a particularly effective French expression that literally is translated with 'religious fact' but in reality means much more) would be eager to learn about other people's religions. We might also speculatively expect individuals to express attraction towards countries where their own religion is most prominent… But this does not show up from the Survey. In fact the interest in the other factor breaks down by country and by group of countries

MOST IMPORTANT VALUES TO RESPONDENTS WHEN BRINGING UP THEIR CHILDREN | CHART 3.3
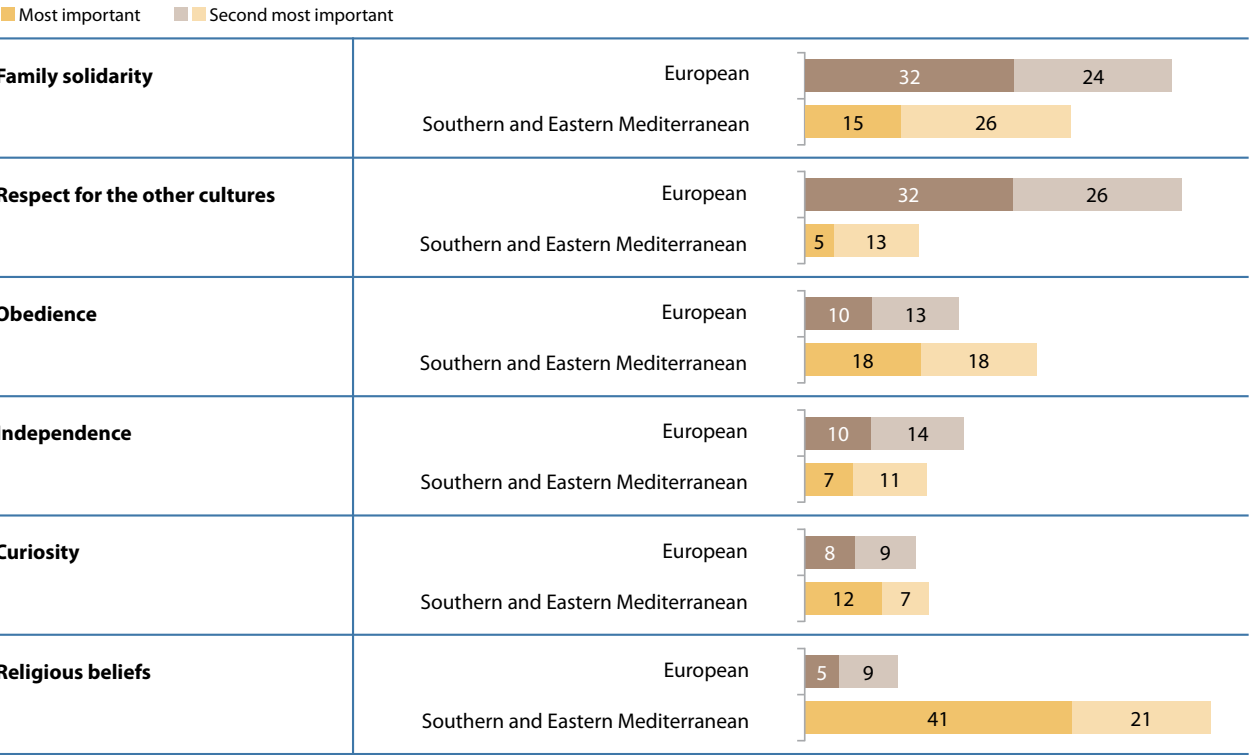
■ Most important ■ Second most important

Family solidarity
European
- 32 | 24
Southern and Eastern Mediterranean
- 15 | 26

Respect for the other cultures
European
- 32 | 26
Southern and Eastern Mediterranean
- 5 | 13

Obedience
European
- 10 | 13
Southern and Eastern Mediterranean
- 18 | 18

Independence
European
- 10 | 14
Southern and Eastern Mediterranean
- 7 | 11

Curiosity
European
- 8 | 9
Southern and Eastern Mediterranean
- 12 | 7

Religious beliefs
European
- 5 | 9
Southern and Eastern Mediterranean
- 41 | 21

Survey Question: In bringing up their children, parents in different societies may place different emphasis on different values. Assuming that we limit ourselves to six values only – let's say: curiosity, obedience, religius beliefs, independence, respect for the other culture and family solidarity – I'd like to know which one of these six you would say are most important to you personally? And the second most important? **Base:** All respondents, % Total (© Anna Lindh / Gallup Poll 2010).

in relation to economic conditions, culture and lifestyle, and religious beliefs (please see country data in the Anna Lindh/Gallup Report).

The relationship towards countries of the other group changes, and becomes almost reversed at some points. This is evident when, instead of abstract curiosity, we try to measure levels of desired contact or real interaction. We asked respondents to somehow identify themselves with the other group of countries, for instance by hypothesising the option of relocating there. The Survey reveals that over a third (37%) of people from the southern and eastern shores of the Mediterranean would like to live in Europe, in the hypothetical situation of having to start a new life. In comparison, Europeans, who showed a higher level of curiosity towards the other group of countries, are de facto less interested in relocating to the south-eastern region of the Euro-Mediterranean. The majority of people in the countries polled in the north were oriented towards remaining in Europe (65%); nevertheless, they did not necessarily wish to keep living in their existing country of residence. In comparison, among the south-eastern population (the very same group that overall, in response to another question, expressed a great interest in relocating to Europe) there

are also large numbers of individuals who actually wish to remain where they currently live (Chart 3.2).

Gap between Perception of 'Others' and Self-Perceptions

Having dealt with curiosity about the 'other', the next section will deal with modes of contact with the 'other'. Connecting the two dimensions of curiosity and contact, however, is the issue of perception. The Anna Lindh/Gallup Poll has unveiled some rather surprising findings, showing a gap between self-perceptions and perceptions of others in the section dealing with values. It is a standard social sciences practice to investigate people's positions about values not by asking a direct abstract question such as 'do you believe in xy value?' but by providing a potential scenario in which the values become applicable. Raising children is a typical scenario through which values are measured, because this scenario represents a key moment in an individual's life when key decisions are made that consciously or unconsciously connect deep with the values of the individual at stake.

Therefore, the Anna Lindh/Gallup Poll sought to examine the values of the people living on the two shores of the

METHOD OF INTERACTION		CHART3.4
	European countries	Southern-Eastern Med. Countries
Through work or business	38	22
Through tourism	23	21
They live in the same neighbourhood	18	14
Just in the street / public pace	17	18
Chatting on Internet	4	24

Survey Question: How did you meet or talk to that person? **Base**: Those who talked or met persons from other countries, values in % by regional grouping.
(Chart developed by S. Silvestri on the basis of the Anna Lindh / Gallup Poll 2010)

Euro-Mediterranean by providing the interviewees with a list of statements representing particular values and by asking them whether they would regard them central in the education of a) their own children, b) the children of people living on the southern and eastern shores of the Mediterranean, and c) in the education of the children of the inhabitants of the European Union. The three sets of questions were then compared and contrasted in order to establish which values were considered most important for each group and which values they thought would be most important to the other group. The answers of the European countries are in blue, those of the southern and eastern shores of the Mediterranean, are in yellow (Chart 3.2). The findings were surprising because they highlighted various mismatches between perceptions and self-perceptions. For instance, European parents think that the two most important values for them are 'family solidarity' and 'respect for other cultures'. When asked to comment on the south-eastern part of the Euro-Mediterranean space, they also expect 'respect for other cultures' to be central. It is not clear whether this is because they genuinely believe that this is central in children's education in that Region or whether Europeans wish that value was thought in there. A similar dynamic is observable from the other shore. People in the southern and eastern part of the Euro-Mediterranean state that the two key values for themselves are 'religious beliefs' and 'obedience'. However, when asked about the central values of European parents, they give 'independence' and 'curiosity', which are not the same values that European respondents provided.

In summary we can identify three patterns: a) there was a mismatch between perceptions and self-perceptions, in that the values attributed to the other group did not coincide with

the actual values that groups said to be central to them; b) an observable pattern was that each group seemed to have attributed to the other some qualities that were probably missing in their own group; c) in the parts where respondents were asked to comment on their own position in relation to a particular value, it remains unclear whether interviewees were speaking about what they actually did with their children or whether in relation to what they thought they should do to raise their children.

Personal Contact Crucial for Changing Attitudes

So far we have analysed the general – theoretical we could say – interest or lack of interest that the Euro-Mediterranean population expresses towards countries other than the one in which they live. What is particularly interesting to compare at this stage, is actual levels, or rather modes, of mobility and communication. In practice this includes travel abroad, friendship, and other examples of concrete interaction such as casual encounters in the street with people who come from a country of the other group.

Personal direct experience is crucial for humans to produce meaning. Research has shown that, over time, prolonged repeated communication among individuals from different cultural groups, under particular situational conditions such as a position of equality and shared interests, can lead to more positive attitudes towards the interlocutor and towards the group to which she/he belongs. Whereas this is all encouraging we ought to be aware of the flipside of the story: that superficial one off or casual encounters, unbalanced in power relations, and lacking clear purpose and the possibility for interpersonal communication are not going to be productive in terms of intercultural dialogue.

We know from research in psychology that humans develop opinions, attitudes and views of society through a combination of perceptual and conceptual cognitive processes. We receive information from our senses but we also seek social consensus, that is, confirmation from society about our interpretation of this information. There are a multiplicity of interconnected factors involved in shaping our opinions, attitudes, and behaviours. Attitudes are "a residue of past experience which is retained by the individual in the form of a disposition or implicit response and as such affects the behaviour" (Jaspers, 1978). To understand the functioning of attitudes we need to be aware of 'the system of values and norms in which they are embedded' (Tajfel and Fraser, 1978). In practice, social psychologists explain that attitudes cannot be analysed independently but must be observed through the environment and the social group in which they are produced. This approach enables us to understand why our Survey produced data showing that particular attitudes relate to different social groups - typically defined by age, gender, level of education, and location of residence. These groups displayed at times attitudes so divergent from other groups and from the average of the

population in their country that prevent us from making generalisations about specific countries attitudes', despite the possibility of producing numerical averages. In the Poll, an average of 42 % of people from the southern and eastern shores of the Mediterranean had friends and relatives in the north, and 36 % of Europeans (Chart 1.10 & 1.13) had visited the southern region. Although the numbers indicating this geographical mobility and awareness are not too dissimilar between the two groups, it is important to remark that the motives and modes of the interaction were different. The experience of immigration (whether personal or indirect, for instance by being born to immigrant parents) facilitates both direct contact and curiosity towards members of the other group, in either group of countries. In Chart 3.4 we see that business (38%) and tourism (23%) constitute factors of contact primarily for European countries. The same activities were also important channels of communication for the group of the southern and eastern Mediterranean countries, at 22 % and 21 % respectively.

Members of the southern and eastern countries have more occasions (42%) for geographical contact with the North than the other way round (36%). Nevertheless, when it comes to type of encounters – and specifically to personal interaction – the figures change. 24% of individuals in the countries on the southern and eastern shores of the Mediterranean have talked with Europeans and 35% of the latter have engaged in conversation the other way round. We also broke down the data, in order to detect typologies of interaction in each of the countries polled. It thus appeared that the priority tool of intercultural communication in the countries on the southern and eastern shores of the Mediterranean is the internet, used by 24 % of the population. This is somewhat obvious and strange. Obvious: because we should have expected the dominance of the internet in this in the age of globalisation. Strange: because this figure contrasts sharply with that of Europe. Only 4 % of people in the north of the Mediterranean use the internet specifically to engage in virtual contact with individuals of the southern and eastern Mediterranean. This is a particularly low figure if we consider that the level of internet penetration in Europe (53% of the population) is around twice that of the Middle East and six times that of Africa (Miniwatts Marketing Group, 2010) and that Europeans spend many hours on the internet, for work or fun reasons.

Predominent Forms of Contact

The results of the Poll presented so far indicate that the frequency of the contact was rather uneven across all the countries surveyed, and showed high levels of divergence in behaviour even among people living in a same region. Nevertheless, the predominant forms of contact were easy to detect: business, tourism, internet communication, and also immigration, although no separate table was extrapolated for this item. All these channels generate direct contacts, which then produce first hand knowledge – and ultimately images

and attitudes – about whatever is happening and whoever is living across the common Euro-Mediterranean space. No further data was collected for the Anna Lindh/Gallup Poll to enable us to establish further correlations between the type of interaction and the type of image (positive/negative) developed about our Euro-Mediterranean neighbours.

Psychologists warn that attitudes do not necessarily predict behaviours and that there is often a discrepancy between what people say and what they do (Jaspers, 1978). Nevertheless from 'contact theory' we know that optimal intergroup contact requires a 'behavior change' which "is often the precursor of attitude change" (Pettigrew, 1998). Ideal intergroup contact happens when five conditions are met (equal group status within the situation, common goals, intergroup cooperation, authority support, friendship potential) and when a long-term process involving affective ties and re-categorisation of in-/out-groups is triggered (Pettigrew, 1998). In addition, as stated above, the Anna Lindh/Gallup Poll indicates that people who have somehow experienced the process of migration appear to enjoy a privileged standpoint in the process of intercultural dialogue. This seems to confirm studies indicating that immigrants and ethnic minorities are advantaged in engaging in intercultural dialogue. Once immigrants have overcome the initial problems of learning a new language, of conforming to the norms and values of the new country, and the temptation to reject them, they reach a position of 'pluriculturalism'. They and their children acquire "the capacity to identify with and participate in multiple cultures" (Council of Europe, 2009).

The Internet as a Privileged Instrument of Intercultural Experience

What is even more surprising is that the countries in the southern and eastern shores of the Mediterranean appear to engage with the other side much more intensely via online communication (24%) than through real contacts such as casual encounters with neighbours (14%) or people in the street (18%). At first glance this seems astounding since one would expect higher levels of interaction emerging from real physical encounter, and not from virtual contact. In fact the Survey shows that casual contact in public places is not particularly significant for Europe either, which scores respectively 18% and 17%. As we shall see below, social psychology and media studies might help interpreting the mystery of the success of the internet as an instrument of intercultural communication in the Euro-Mediterranean space (Chart 3.4).

A key argument of this paper's analysis of the Anna Lindh/Gallup Poll is that the internet has emerged as a privileged instrument of intercultural encounter. At first sight this statement might appear to challenge what has been argued above, i.e. that real, direct, personal contact with your interlocutor is the way forward of intercultural dialogue. Internet communication, one could object, is mediated,

filtered and cold. If we follow our initial concern with the reality-perception nexus, we could question whether the internet is an effective way to discover reality, or perhaps just something that helps reinforce existing perceptions because of the way it functions. Although the internet is potentially an infinite source of information of all kinds, its output depends on the users' motivation and discretion. Surfers are free to choose, according to their own personal taste, where to navigate, and which blogs, which mailing lists, which facebook pages or twitter strands to access. In a way one could somewhat dismiss the importance of the internet: after all there are less internet users than TV viewers in the world, and internet bloggers are an even smaller fraction (Lynch, 2007). Moreover one could argue that internet communication can reinforce existing perceptions, because whoever navigates will tend to link up with like-minded people and sources. And true, the internet could end up being a simple instrument to stay in touch with existing friends and relatives who may have moved far away, and not necessarily to make new acquaintances or to learn new things about distant spaces. However, this is only one side of the story.

According to Hiller and Franz (2004), the condition of diaspora, of migration, leads to the use of the internet in order to (re-)establish three types of personal ties: new, old and lost. The same authors have also highlighted that there are two main schools of thought explaining engagement in computer mediated communication. According to one position, people interact online as a consequence of existing geographical proximity and frequent face to face communication. The other school argues that space does not matter and the main reason why people interact online is that they share interests. The intense internet exchanges on the part of the inhabitants of the southern shores of the Mediterranean towards those of the north were identified with the Anna Lindh/Gallup Poll could therefore be explained both in terms of an attempt to keep alive the sense of old or lost community, to recreate the lost physical proximity with relatives and friends who went abroad, and as a genuine drive to pursue things and discussions in their own area of interest regardless of geographical distance and of pre-existing personal contacts.

A number of important factors enable us to value the growing importance of the internet as a new form of intercultural dialogue, as something that opens up a new world of experiences and thoughts and that encourages people to engage in conversation that can break false perceptions. For instance, "internet users have truly global access compared to a more local or regional set of programmes that one receives on television" (Isherwood, 2008; Chadwick, 2006). The 'multicentric' dimension of internet interactivity is also very important (Haugbolle, 2007). This technology gives access to a variety of online news and scholarly sources, which expose users to what is happening around the world and to critical interpretations

of it. In addition, although their producers tend to be an elite, the spreading of blogging deserves attention. It is a new form of semi-anonymous and de-territorialised communication through which questions are raised, news power and production structures are challenged, and debates among contrasting voices can be generated whilst protecting identities (Khan and Kellner, 2004; Wall, 2005; Reese et al., 2007). We could also hypothesise that the physical distance of online communication might allow for a mitigation, breaking down, or reconstitution of notions of 'in-group' and 'out-group', i.e. those cognitive processes of categorisation that generate stereotypic perceptions (Hogg and Abrams, 1988).

The Positive Side of Online Communication

We are often warned about the traps of online communication and the dangerous types of association that it can hide. However, in this paper I would like to highlight also its positive sides. For instance, email and blogging are 'immediate' means of communication that promote a sort of 'abstract' type of socialisation with people and with ideas in which racial or geographical or national divisions are not relevant or, rather, take up a different position in the elaboration of meaning. In online communication personal and group identities are simultaneously idealised, reinforced and hidden; nevertheless research has shown that the internet allows to develop 'normal' personal relationships (Bargh and McKenna, 2004). Moreover, the internet appears to be conducive to personal contact and friendship (more than other casual forms of interaction with others listed above), because whoever engages in email correspondence or in blogging does so explicitly because she/he is seeking opportunities for communication. Another important factor explaining the success of the internet as an instrument of intercultural dialogue is that it allows for sustained contact between interlocutors who can speak out and be their 'true self' whilst feeling protected because of the anonymity of the system (Bargh and McKenna, 2004). Frequent sustained interaction and friendship are key components for the transformation of attitudes advocated by contact theorists. Even when the internet is used as a simple means to maintain contact with relatives and existing co-national friends who have emigrated, it can, in fact, indirectly generate access to information (and thus to the elaboration of opinions and attitudes) about other countries. The interlocutors are likely to listen to their friends' and relatives' personal accounts of what it is like to live elsewhere, of the positive and negative experiences that they have had, of the characteristics and customs of the country into which they have moved. Finally, and most importantly, the internet is clearly *the* language of 21st century youth, all over the world. Since the countries of the southern and eastern part of the Mediterranean have a much younger population than Europe, we can explain – and be less surprised about – the different percentages emerged in the survey about the two regions. According to United Nations statistics, the percentage of the population

below 15 years of age in the countries on the southern and eastern shores of the Mediterranean is close to an average of 30, whereas the size of the corresponding European population is roughly half (United Nations, 2009). On either side of the Euro-Mediterranean shores, young people are those involved with the internet and unconsciously exploring new possibilities of intercultural dialogue through it. But in the southern shore, the virtual space represents an outstanding channel for collecting information, for communicating across boundaries, and for expressing civic awareness (Mouawad, 2007; Isherwood, 2008).

A Shared Practice of Dialogue

If intercultural dialogue is about learning how to tell a shared story, about promoting balanced views of the other, sensitivity to 'others' needs, self criticism, and eliminating prejudice, then it should somehow lead onto the de- and re-construction of the categories underlying our attitudes and behaviours. This means that intercultural dialogue has a sense only as praxis, as action, as engagement with 'others' shaped by and leading to a forma mentis that moves away from stereotypes (accentuations of the attributes that our cognitive processes associate to the 'out-group', the group of people with which the subject does not identify) and prejudices (social categorisations conducted overwhelmingly with referenced to the self). Intercultural dialogue has often been criticised as a vague and empty catchphrase adopted by policy-makers to replace discredited terms such as multiculturalism or to distract audiences from hard-line security policies. However, if the term is intended as a mode of thinking that produces certain actions and vice versa, it is no longer static and useless but has the potential to become a dynamic force.

Lots of words have been spent in attempts to provide a definition of intercultural dialogue, often ending up with mellow and shallow politically correct statements. What the Anna Lindh/Gallup Poll and the authors of this report have tried to do is shift the focus from words onto actions, to behaviour. Borrowing from social psychology we are interested in patterns of interaction indicating that people are capable of moving beyond their cognitive boundaries, of interpreting the other's behaviour for what it is, in a non confrontational, or fearful way. An encounter is not 'intercultural' simply because it bears the tag with the word 'intercultural'. With this the Anna Lindh Foundation project we want to see whether attitudes and behaviours exist in the Euro-Mediterranean space that are or have the potential to be intrinsically intercultural processes leading to the acquisition of a new mindset, without diminishing identities and cultural, philosophical or religious backgrounds. In this sense we eschew prescriptive attributes of intercultural dialogue and tackle the issue primarily as something in becoming. This approach requires a very long-term perspective. It shows that intercultural dialogue is much more than a simple policy mechanism for

exchanging cultural products and education programmes, or for developing public relations, domestically and internationally, expressing neutrality and respect of cultural and religious diversity. Intercultural dialogue entails a broader effort in all domains and at all levels of society because it is not something tangible, limitable to an academic discipline or a policy area, neither is it just an abstract theory. It is both a mindset and a process, starting first and above all from self-discovery. As a consequence, its direct output must be concrete deeds, behaviour. It therefore requires a philosophical shift oriented towards sensitivity, towards the capacity and the willingness to listen to the interlocutor and to be self critical, towards a common sense of justice, of responsibility (Maritain, 1948; Dallmayr, 2002; Smock, 2002; Abu Nimer et al., 2007; Council of Europe, 2008; Mernissi, 2008). The Poll shows that there is potential for these shifts to happen and that indeed in various cases this transformation is already taking place.

Salvatore said that 'a shared practice of dialogue should make sure that these values do not become political straightjackets and Trojan horses' (Salvatore 2009: 234). Indeed, a too strong sense of identity and belonging and the defensive barriers that we build around us can be so strong that it incapacitates to understand. At the same time, dialogue should not dismiss 'difference' or items such as religion, because they prove too difficult to deal with, too controversial (Sacks, 2000; Jamouchi, 2004). Showing respect towards those who hold views different from ours is a first important step. Perhaps, to engage in an effective dialogue we should move inspired by Braudel's notion of 'permeability' of spaces and culture, through travels and exchanges of commercial and cultural goods, despite their fixed political and geographical borders (Braudel, 1993). Entering in dialogue does not jeopardise identities (if anything it requires them!), does not mean correcting your truths, abandoning your beliefs, or winning over your opponent and imposing your truth. Ultimately dialogue is about willingness to listen; it does not involve a 'change of truth' but of spirit and of self-centred cognitive processes.

In this sense, intercultural dialogue is guided by ethical pragmatism and takes place and is successful only if it promotes a 'more human' or ethical dimension of politics oriented towards the 'common good', beyond short-term concerns with power, economic interest and security. As the sense of 'ownership' of the Euro-Mediterranean space grows, we hope that people will gradually share their concerns and responsibilities for its common good and automatically engage in lived forms of dialogue in order to find shared solutions. With intercultural dialogue we can discover a shared sense of humanity, a common sense of justice.

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Towards an Intercultural Mediterranean Citizenship

KATÉRINA STENOU

In a world of increased contacts and far-reaching social networks, intercultural communication is more necessary than ever to understand owns culture as well as the culture of the 'other'. According to Katérina Stenou, the Mediterranean is a laboratory for understanding this new reality, a region which is characterised by cross-cultural circulation and in which everyone can find sources of their origins, real or symbolic. Yet this representation can neither remain unchanged nor integrally renewed, but must adapt and get richer without denying itself.

Space and time compression render today's world increasingly interconnected and interdependent in all disciplines of human activity on a global scale. The resulting new cultural geopolicy has created a new cartography in which classic 'cultural areas' and old borders – cultural, linguistic, religious and others – are muddled thereby creating an unknown landscape with shifting lines and contrasting forms. Furthermore, the cultural flow – i.e. the cohort of dematerialized works circulated in new social networks, such as YouTube, Facebook, MySpace, etc., not to mention Google, which is proportional neither to resources nor to the needs of humankind – calls for different forms of positioning of individuals and groups. This call mobilizes cognitive and emotional capacities of people and allows us to 'float' in our own cultural universe as well as that of others. It archetypically calls for intercultural communication, a communication that extracts us from our own culture to confront another, plunging us in new communities of knowledge and sensitivity. Thus, it creates new needs of fictional territorial identification. In this new global context, coexisting - i.e. reasoning and feeling in unison - does not mean living in a tight universal module, but fully sharing the infinite riches of world cultures that become genuine 'soft powers' harnessed in "getting others to wish your own wishes through symbolic icons and associated positive images and values".

This realization should induce neither cultural self-sufficiency, cultural negations nor cultural Darwinism, but rather the understanding of the mechanism of passage from difference to diversity, suggested by a profound evolution of perspectives. The concept of diversity, as opposed to that of difference, relies less on culture analysis in terms of structures, invariants and variables than on an analysis of processes, dynamics, cultural blinding and – in brief – dialogues. The difference, according to Derrida (1963), could be conceived as a 'différance' ('Différance' is a French term, invented by Derrida and homophonous with the word 'différence' It plays on the fact that the French word 'différer' means both 'to

defer' and 'to differ'. In its essay 'Différance' he indicates that 'différance' gestures at a number of heterogeneous features which govern the production of textual meaning. The first (relating to deferral) is the notion that words and signs can never fully summon forth what they mean, but can only be defined through appeal to additional words, from which they differ. Thus, meaning is forever 'deferred' or postponed through an endless chain of signifiers. The second (relating to difference, sometimes referred to as 'espacement' or 'spacing') concerns the force which differentiates elements from one another and thus engenders binary oppositions and hierarchies which underpin meaning itself.): it offers strategies of delay, deferral, elision, detour, adjournment and reserve; thus, it prevents stabilization of any system as a closed totality. It fills the gaps and aporias that form potential spaces of resistance, intervention and translation. This art of understanding and managing differences at several levels – local, national and international – is quite difficult to put into practice because cultural mutations and blinding are more than ever before ahead of the response capability of political institutions, often caught short by their speed. Such practice is not risk free: by defending distinctive cultural identities, the difference may never comply with a collective common life. Thus, one could easily end up with a fragmented world – in a permanent power play with others – where every cultural entity would claim more space, recognition or profit, under the pretext of its specificity. Consequences of this escalation are easy to predict: forgetting, by insisting in a unilateral manner on diversity, that a necessary condition for survival of humankind lies in the recognition of what makes us similar to each other, "each person bears the complete stamp of the human condition", according to Montaigne.

Some Terminological Clarifications

What is meant by memory, history and education? Memory is life, always borne by living groups. As such, it is in permanent evolution, open to the dialectic of remembrance and amnesia, unaware of its successive deformations and

vulnerable to its utilizations and manipulations, susceptible to long latencies and sudden revitalizations. History is the constant problematic and incomplete reconstruction of what is no more. Memory is an ongoing phenomenon, a link experienced in the eternal present. "Since it is affective and magical, memory only preserves comforting details; it nurtures vague memories, overlapping, global or floating, particular or symbolic, sensible to all transfers, screens, censorships or projections. History, being an intellectual and secularizing operation, calls for critical analysis and discourse … History binds itself to temporal continuity, evolutions and ratios of things. Memory is an absolute entity and history only recognizes what is relative …" (Pierre Nora).

According to Dewey, the definition of education corresponds more to the intercultural character of education, under constant redefinition, provided it is centered on the learner: "Education is that reconstruction or reorganisation of experience which increases ability to direct the course of subsequent experience". Thus, the concept of development in educational terms means "that the educational process has no end beyond itself. It is its own end; and that the educational process is one continual reorganizing, reconstructing, transforming". 'Educare': nourishing and raising, and 'Educere': drag out of …, lead to … Two concepts, which should be complementary, but are in fact contradictory. (Who knows and where from …? What and how does one know …? What do we know about and what for …?).

From the above, one can retain the symbolic dimension since it characterizes, through an event or an experience lived by a small number, a larger majority that has not participated, leading to a reasoning of identification encompassing the collective and the individual. Our approach retains these circulation phenomena, which reflect the courses and wanderings, the complexity of to-and-fros and the complicity of looks. Built on the positive effects of encounters between peoples and cultures, the circulation concept highlights exchanges at the level of knowledge and know-how, ideas, beliefs and live performances. This is achieved by integrating the fundamental data of natural, cultural, material and immaterial heritages.

These circulatory phenomena reflect dynamics which, whether in times of prosperity and crisis, have lead to such interactions in the past. The phenomena have helped, after a diachronic analysis, to better evaluate changes and modalities of a genuine intercultural dialogue in pluralistic contemporary societies – while avoiding reconsidering and getting lost in past debates. In other words, 'Roads' offer not only a geography and history of intercultural dialogue over the centuries, but also contribute to a prospective reflection: meetings and interactions which, today, have been somewhat forgotten, illustrating the precedence of intercultural processes over its currently assigned discourse. We now come to the heart of the matter: the Mediterranean as a metaphor for this idea, as laboratory, as a pool of plural and dynamic cultural identities, a palimpsest, an open historical environment, welcoming and evolving, where everyone would find sources of his/her real or symbolic origins.

What Mediterranean Space are we Talking about?

The Mediterranean is no more an inner sea, limited by a fringe shore. It deeply immerses three continents, if not the whole planet. I shall limit myself to recall some facts well engraved in everyone's memory: the recent excavations carried out in Bourges France, which revealed Greek ceramics from the 5th century BC, mixed with local pottery from the site of Aï-Khanoun, in Afghanistan, where dolphin-shaped fountains were discovered in the Central Asian steppes, far from any sea. Similarly, Carrara marble was exported to Marrakech in the 16th century and Maghrebi and Machreki leather and fabrics entered the Baltic world alongside Syrian crockery that were recently discovered in Lübeck.

In an expanded world where population movements have reached planetary dimensions, the Mediterranean space has considerably expanded and diversified. Escaping the confinements of geography, it links Colombia with Cartagena, the latter as the avatar of Cartagena. This constant migration of knowledge, myths and artistic forms, whether a consequence of conquest or trade, is nothing more than the ostensible aspect of an intense and incessant intercultural

Austria - Intercultural School Forum

With a focus on educational exchange, the 'Euro-Mediterranean School Forum for Intercultural Dialogue' set out to develop the skills and competences of students and teachers for cross-cultural communication. Through the project, a network of seventeen secondary schools has been established including educational institutions based in Austria, Denmark, Hungary, Israel, Jordan, Lebanon, The Netherlands and Turkey. In addition to its focus on skills development, the Network has dedicated attention to the exchange of educational approaches and practices regarding cultural and political education. An initiative of 'Interkulturelles Zentrum', the project has a range of partners, including the Anna Lindh Foundation, the Austrian Federal Ministry for Education, Science and the Arts and the National Commission for UNESCO. The Forum has also led to discussion taking place with students from different backgrounds on topics including identity and cultural diversity, and the Anna Lindh National Network in Austria has been a resource to broaden and promote the debate at the national level.

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circulation, which has multiplied cross-fertilizations, paving the way to hybridization.

After this rapid overview, we could conclude that the dynamics of travel are the key trait of a Mediterranean identity. Without stopping at this obvious fact, I would like to underline, on the contrary, that movement, in the first and physical meaning of the term, is not indispensible for identity dynamics. Much as we encounter bas-reliefs borrowed from antique monuments in Christian basilicas in Rome, Corinthian pillar capitals from pagan or Christian constructions in the Grand Mosque of Kairouan, we can also admire the Blue Mosque of Istanbul, freely inspired by architecture of its Byzantine counterpart, Hagia Sophia of Constantinople. These examples among others show the astonishing building capability of diverse cultures without wiping out the common heritage and while avoiding atherosclerotic amnesia. This heterogenous inventory compels us to a humble practice of intercultural relations, a search for empathy and hospitality, and even knowing and welcoming otherness and accepting to be under its surveillance. The image that springs to mind to illustrate this internal dynamic - a dynamic compatible with a maximal degree of a sedentary nature - is that of a Greek myth: the myth of the Argonauts and the Argo. During its endless journey in its quest for the Golden Fleece, the ship encountered countless breakdowns; piece by piece, its hull, rail and rigging had been repaired by carpenters until none of the original parts survived. Yet, these modifications which may affect the Argo's physical nature – and possibly its shape – posed no threat to its identity: the crew of Jason never felt like they were navigating another ship.

Therefore, I would like to make a symbolic representation of cultural identity of this myth, following comments of Toshiaki Kozakai, the Japanese researcher and Tzvetan Todorov. This representation cannot perennially remain unchanged, as wished by fundamentalist policies, nor entirely renewed with each generation. It must adapt without losing itself and get richer without denying itself. Despite their simultaneous great diversity and extreme similarity, interactive and evolutional Mediterranean identities may achieve the mythic ideal of the Argo: perpetual youth that repudiates no memories. However, this optimistic conclusion quickly leads to another question: How could we all, regardless of where we come from, create our new cultural universe, decipher its messages and adhere to it? Learning, according to Gilles Deleuze, is first and foremost about considering any matter, object or being as if emitting signals to decipher, to interpret.

This philosophy has emerged in UNESCO programmes: though faithful to 'Education for All', acquisition and dissemination of knowledge, availability of various cultural resources and access to new means of communication and information, the Organisation is aware of the urgent need to develop "intercultural competences". The objective of sharing remains unchanged, but the ultimate aim is to

get each emancipated individual to fully participate in the new symbolic global environment; in other words, give each person the means to acquire one or several cultural or intercultural citizenships (this term can be defined as the ability and capacity of people to participate actively and responsibly in the world; it is dynamic and transformative, requiring the competence to learn and re-learn, based on notions of recognition and respect of diversity). This concept of cultural citizenship presupposes specific abilities for new trainings – major stakes for UNESCO today – to block mixtures of ignorance, prejudices, humiliations, frustrations, resentments, fears and exclusions, which yield a spiral of tensions, insecurity, violence and conflicts at the local, regional and international levels. Intercultural dialogue could be considered as a means to acquire an 'intercultural competence'. However, the success of such an acquisition depends on the aptitude of different partners to rediscover the past and the present, starting from a different cultural perspective than ours..

It also results from the ability to critically analyze in order to 'decolonize' the mind, values and knowledge systems perpetuating grounds for superiority. Intercultural competence aims at freeing us our own logic and cultural systems in order to engage with others and listen to their ideas, which may involve belonging to one or more social groups, particularly if they are not valued or recognized in a given cultural context. The ability to express our aspirations for a better future for humanity and the planet is all the more important in so far as it aims at promoting permanence of all forms of life. Intercultural competences are therefore linked to two major dimensions: memory and creativity. Acquiring intercultural competence is a thrilling challenge since we are not, naturally, called upon to understand the values of others as we do our values encountered in the family context, circle of friends, school,religion or in society at large. This challenge is a unique opportunity in the history of the Mediterranean and humankind. It invites us to avoid all phenomena of confinement or ghettoization by offering new groups opportunities of multiple readings and unexpected discoveries. These opportunities sometimes lead the groups to rediscover their own identity under the deciphered forms of the 'other', rendering this 'other' sometimes an ally and a cultural contradictor at other times.

One last word: Heraclitus said that the oracle "… neither says, nor hides, but (it) signifies (gives off signs)". This expression could be transposed to apply to culture since it "… neither says, nor hides, but (it) signifies (gives off signs) "! Our task is to nurture intercultural skills required to acquire one or several cultural citizenships, particularly 'he Mediterranean intercultural citizenship'.

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Identity and Mutual Perceptions

AMIN MAALOUF

It is crucial, in my opinion, that everyone should accept the different components of one's own identity. What seems apparent, however, is that the evolution in the last years has not been going in that direction.

In a world of neighbouring cultures, the major issue is how to manage the coexistence of cultural diversity. The management of neighbouring cultures requires relentless attention, deep reflections and creative solutions. It might be too premature to talk of a Mediterranean identity, with people continuing to define themselves in terms of their nationality, religion, language and social belonging. Indeed, the Mediterranean identity rests for now; a political vision and an intellectual construction that has so far inadequately been translated at the level of real perception of individuals and groups. In looking towards the future of the Mediterranean area, managing immigration remains a priority area of action. The issue is negatively affecting the intellectual and political atmosphere of riparian countries. Although a healthy management of coexistence is a major benefit, it is through encouraging migrants to accept their 'double belonging' and unique capacity to play the role of link between originating and host countries.

When we look to the reality of mutual perceptions, the problem of trust between people of the North and South of the Mediterranean has been developing and increasing over the last decades. It is connected to the real issues which need to be resolved and to a negative perception of the 'other'. For a significant improvement to take place over the coming years and decades, we must focus action on resolving the problems through a balanced and sustainable solution for the Middle-East crisis, and work tirelessly to change perceptions and mentalities.

This is the responsibility of a range of stakeholders including political leaders, the intelligentsia, teachers, and the media. In terms of the latter, we must continue to work through initiatives such as the 'Anna Lindh Mediterranean Journalist Award' to ensure not only the professional quality of reporting but also the 'ethical' quality. The criterion by which we judge such a prize does not seek political correctness in the realm of our daily confrontations, but calls on the use of proper words, images and approaches that may resolve incomprehension, misunderstandings and hatred.

Concerning the construction and validity of the Union for the Mediterranean, it may, in my perspective, be too early to judge. Nevertheless, a healthy approach is to wage and build on the deep aspirations of people for dignity, well-being, freedom and democracy. One must constantly thrive for essential values, which is the price for trust in solid and sustainable foundations.

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The Cultural Impact of the Demographic Factor

YOUSSEF COURBAGE

The role of demography is essential for any assessment of the evolution of intercultural relations as it is a powerful vector of cross-cultural connections and a vital way to reveal mentalities. Courbage explores the cultural impact of the demographic transition across the two shores of the Mediterranean, being a source of numerous modernisation processes and a challenge to the theory of 'class of civilizations'. From the 'youth bulge' to 'immigration', he looks ahead, reflecting how resemblances largely supersede divergence.

The Anna Lindh/Gallup Poll clearly demonstrates that in Mediterranean the lack of knowledge of the other is a reality. Population samples from both Mediterranean shores have expressed a shocking lack of interest towards the other, almost as if both sides were back to back. The economy, culture, lifestyle, religious beliefs and rites of the other have been met with indifference. One European out of three has expressed disinterest about the Southern shore, including on the economy and especially religion (43%). From Turkey to Morocco, many Southern countries have manifested a similar lack of interest in Northern matters (45%) and especially for its religion (55%) (Chart 1.9). Yet, this confusing trend is not homogeneous. Another particular finding was the inability of respondents to geographically locate Mediterranean countries. Even among respondents with considerably less errors, perception is truncated. However, though both shores are barely communicating, a link was simply established via business, tourism, internet or a neighborhood contact to enable the message to pass through (Chart 1.14). Contacts established with Southerners have been strong enough to persuade Europeans that similarities between both shores would prevail over dissimilarities.

Demography used as a Pretext for the Civilisation Conflict

If Europe and the South enjoyed a genuine demographic culture and were not just influenced by the daily hammering of slogans in the media, they would be even more convinced of the rapprochement that we witness. Unfortunately, demography is often perceived as scholarly, didactic and boring, yet it may come to life under the pen of talented writers to excite passions and turn into a heated or fiery debate, which is even more unfortunate. Huntington, who has immortalized the clash of civilizations concept, is now a renowned classic example. His heavily advertised Clash of Civilizations (Huntington, 1996) continues to capture spirits with millions of reprints sold. We, as Mediterraneans,

are at the forefront of this conflict, which unravels like a Greek tragedy through the confrontation of two antagonist civilizations: Christian and Muslim. Where does demography lie among all this? Numbers are the touchstone of the conflict for Huntington. It is claimed to be amorphous on one side and explosive on the other and which line of fracture is more ideal - typical than the Mediterranean one, from Gibraltar to the Bosphorus?

"Population growth in Muslim countries and particularly the expansion of the fifteen to twenty-four-year-old age cohorts, provide recruits for fundamentalism, terrorism, insurgency and migration. Economic growth strengthens Asian government, demographic growth threatens Muslim governments and non-Muslim societies", "…The Resurgence of Islam has been fuelled by equally spectacular rates of growth" (Huntington, 1996). Never since the birth of such discipline has caring for emotions been so dramatic, assigning the role of the villain to demography. The youth bulge is, at the genesis, fundamentalism, terrorism, insurrections and migrations, threats which are equally directed to governments of Muslim and non-Muslim countries. The Clash was written in 1996, and the term coined in 1990 by Bernard Lewis (1990). Huntington was so well heard that a report written by retired NATO officers (Gen. Naumann, et al., 2007) has organized the 6 key challenges threatening the world community into a hierarchy, placing demography foremost, and linking it to the rising irrationality and religious fundamentalism, mostly demonstrated by Islamic radicalism. Recently, Christopher Caldwell (2009), journalist at the Financial Times, has taken on the same 'demographic-civilizational' leitmotiv, that we put on the picture before exhuming catastrophic demographic projections of Tory deputy Enoch Powell on the United Kingdom.

Deconstructing the Huntington Paradigm

No sound and peaceful intercultural relations may exist in the Mediterranean space without deconstructing the
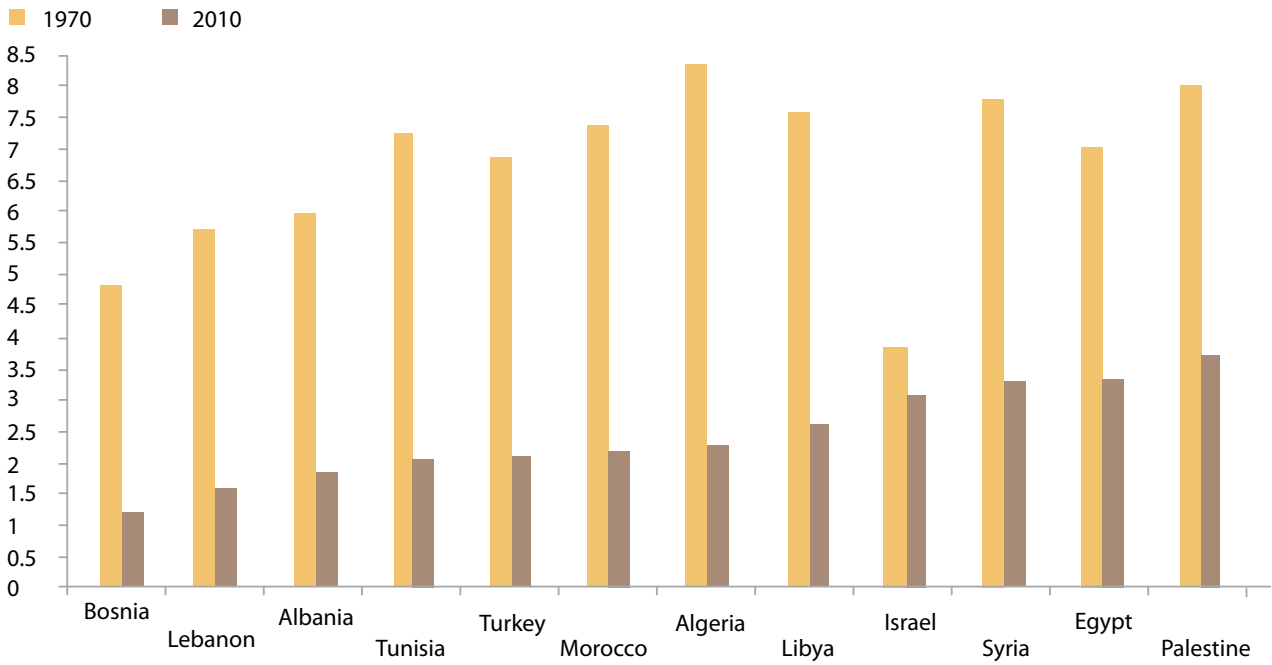
Chart developed by Y. Courbage, 2010

Huntington theory. First of all, on the demographic level, a non demagogic well understood demography may allow an escape from the noise and fury of the media chronicle. As opposed to the Huntington paradigm, it demonstrates the inanity of the illusion of the clash of civilizations; a demographic vision of the world nurturing fears, in the manner of fears nurtured by Westerners of the North shore vis-à-vis Arabs and Muslims of the Southern shore. Indeed, demography may demonstrate the reverse. The paradox is that, during the two decades which have witnessed the birth and growth of the ominous paradigm, rapprochement between the two shores has never before been so strong, carried by a ground swell of demographic convergence. The role of demography is important because it is a powerful vector of interculturality. The demographic variable is not a trivial indicator of the 'state of things' in a particular country: it is essentially a way to reveal mentalities.

Demographic indicators go as deep and intimate as possible: sexuality, union between men and women, reproduction, parent-child relations, misunderstanding, etc. and finally death. Demography is a collective set of psychoanalysis, tables, graphs and Rorschach social tests. Demography covers a wide range. International migration, youth bulge or its antithesis, and ageing have a considerable impact on intercultural relations in the Mediterranean. They are interlinked by the misleading indicator of demographists which is foremost among the phenomena observed and that we have chosen to develop: fertility.

Demographic Transition in the Southern Mediterranean

Despite widespread globalization, the global number of children per woman is on the rise, reaching eight children in the most fertile populations and one child in the least fertile. European populations maintain a very low birth rate of 1.5 children per woman. The 'beautiful model' which is considered ideal, is set at a higher rate: France is the best country in respecting this model, maintaining a birth rate of 2.02 children and a safe population growth rate (Chart 4.1).
Europe has achieved considerable progress in this respect. By the mid-18th century, a massive cultural revolution swept the continent. The deepest change was the widespread birth control through contraception. This came as the ultimate consequence of literacy of men, closely followed by women and then the secularization of mentalities. Procreation became a rational calculation, detached from heavenly rules. The current scene in the Southern Mediterranean reenacts this massive cultural revolution. This demographic revolution started off late, but was more dazzling because of its short life span. Except in some very rare exceptions, fertility in the 1970s had reached record peaks: 7-8 children, rarely below 6 (except Israel, whose population was mostly derived from Europe). Europe shifted to modern fertility in two centuries, while the Southern Mediterranean undertook a similar shift in hardly four decades, moving from 7.26 children in 1970 to 2.58 in 2010. With population literacy increasing, the path of modernity paved the way towards reducing

fertility, and became a condition sine qua non of general economic development. In fact, this is part of the universal history of access to modernity. One of the main factors of modernization is the ending of illiteracy. Despite the fact that it has only recently conquered the Southern Mediterranean, it nevertheless remains a remarkable achievement (Courbage and Todd, 2007). On the other hand, despite different levels of literacy that may explain why certain countries are slower than others, transitional failures may superficially relate to Arabic or Islamic cultures. We can find deliberate resistances that have nothing to do with Islam. These forms of resistance are essentially political in nature with a religious cover. For example, in the Middle East conflicts, particularly the Palestinian conflict, have stimulated popular and pro-natalist activities among the population and governments. In many countries, the population number and rate of demographic growth were considered as strategic assets.

In countries with composite population - Israel-Palestine, Syria, Lebanon - the competition between groups plays a role in the increase of fertility. The example of Israel is symptomatic in this respect. Maghreb countries are more distant from this seismic epicenter. Thanks to its geographical proximity and historical heritage, the Maghreb has been more influenced by Europe than the Machrek. Immigration from the Maghreb since independence has been exclusively directed towards Europe, while immigration from the Near East was mostly directed towards the Arabian Peninsula and the Gulf. Migrants are commonly envisaged as carriers of culture and maintain permanent contact with relatives in their original country. They could have directly or indirectly passed their attitudes concerning their family, spouses, number of children. Families in the Maghreb are, for example, less reluctant than Near Eastern ones to accept female descendents without a single male heir. With a fertility index of two children per woman, nearly a quarter of Maghrebis accept an exclusively female descent. On the other hand, fertility is higher in the Middle East, where almost everyone is keen on having a male heir. Chart 4.1 shows how Libya divided the two groups in the graph: Maghreb, Lebanon and Turkey on the left side, where the demographic revolution was achieved (or nearly achieved) with nearly two children per woman and, on the right side, Egypt, Israel-Palestine and Syria which remain consistently entrenched in a family of three children. The complex interaction between history, geography, destination of international migrants, role of politics, conflicts and internal rivalries explains intra-Mediterranean differences. Nowhere can we refer demography with a particular religious or national discipline, which would eventually stigmatize Southern populations and rekindle civilization conflicts. The drop in fertility in Christian and Muslim territories and in Northern and Southern shores is concrete and powerful evidence that effectively destroys the Manichean idea of an unbridgeable divide between East and West and the idea that mentalities and behaviours have intangible religious roots.

Perspectives and Lessons Learnt

The demographic convergence of both shores is rich of learning experience. On either side of the Mediterranean, resemblances largely supersede divergences and demography embodies human behavior in its deepest sense. Such convergence has been made possible thanks to multiform interactions, interactions that have continued and renewed till today thanks to widespread education, even if they do it in silence. Exceptions mentioned above are not due to a cultural essence, but more to complex political situations. The forthcoming decades are promising. The youth bulge, though claimed to be the source of violence in Southern countries, has already declined rapidly, particularly in the Maghreb. One of the considerable consequences in the interrelations has been the slowdown of international South-North immigration followed the alleviation of the demographic pressure of young job seekers and the likely mutation of the Southern Mediterranean from the status of emigration into that of immigration and hosting country (sub-Saharan Africa, Asia). In contrast, the ageing that was believed to be the exclusivity of the North has seen such a growth surge that doubling the number of the elderly (people aged 65 years and above) which had taken nearly a century in Europe (114 years in France) will require just 20 years in the Southern Mediterranean. This revolution in progress, which many do not hesitate to qualify as a 'demographic miracle' and others more modestly as 'bonus' or 'demographic dividend' will doubtlessly be at the source of numerous modernization processes: the massive participation of women in the workforce following birth limitations, the improvement of educational systems following the trade off between quantity and quality.

The whiplash of economic investments compared to defined demand investments, less constraining given the slowdown of population growth, will allow the widening of the productive sphere and the creation of more jobs. The saving rate – and consequently investment – will be stimulated by structures and increasingly favorable ages. Demographic transition will quickly translate into a regression of inequalities in national income between social categories, a necessary condition but still not sufficient for the emergence of representative democracies in the South (Courbage, 2001). Yet another essential step towards curbing common ignorance and highlighting resemblances among people is narrating and telling the history of the demographic revolution to people on either side of the Mediterranean. Unfortunately, demographists lack necessary tools, because they are too busy on their model and mathematics. To raise the level of intercultural Mediterranean relations, one could narrate this simple story with the elegance of a story-teller.

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Rebuilding Bridges, Restoring Trust

ISMAIL SERAGELDIN

The Euro-Mediterranean region has been blessed by nature in many ways. Its climate, geography, natural and human resources have rendered it the birthplace of great civilizations; and its basin, which witnessed the birth of the three monotheistic religions, has had an extraordinary impact on the history and cultural development of mankind.

However, this cultural diversity, which should be viewed as a source of enrichment and progress, has often, through the centuries, been fraught with political strife, conflicts and confrontations. Yet some wise men have taken it upon themselves to encourage the peoples of the Region to build bridges and overcome religious, ethnic and cultural differences by focusing on what brings them together rather than what separates them. Such bridges can only be built though intercultural dialogue; a dialogue that promotes a better understanding of 'the other'; an acceptance of those who are different, and a belief that diversity can ensure mutual enrichment and create the necessary conditions that will allow societies to benefit from it and evolve, develop, and prosper in a climate of peace and stability.

Indeed, it is the absence of intercultural dialogue that is the origin of misunderstandings and mistrust; people often fear what they do not know and often have misconceptions about the 'other', an attitude that creates tensions, confrontations and, sometimes, even wars. With this in mind, and in an attempt to overcome the faulty concept that civilizations will clash, a series of initiatives have been launched to ensure an alliance, rather than a clash of civilizations. Hence, the Euro-Mediterranean Partnership and the Anna Lindh Foundation are actively promoting this intercultural dialogue across the two shores of the Mediterranean.

I am totally convinced that the only way to face the challenges of our Region is to promote and deepen this dialogue in order to take advantage of all these initiatives, and to create a sense of partnership between all men and women in our area, regardless of colour, creed or gender, to help change the philosophy of politics, and to ensure that in our world we can cooperate with one another, even if the past has been confrontational, in order to promote justice, inclusion and participation, and thus to build a better future for ourselves and our children.

Therefore, I believe we must all be committed to this aim not only because it corresponds to the principles and ideals we believe in, but also because it is in the best interest of the peoples of the area. We must, through cultural dialogue, help create the atmosphere that allows just peace to end the conflicts in the area, and promote economic, social, and cultural development in the entire region. We need to take concrete initiatives in a strategic and structural framework and give priority to outlining, within the Anna Lindh Foundation, the Alliance of Civilizations, the Union for the Mediterranean, and UNESCO an agenda for an intercultural dialogue with a new vision and new impetus.

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New Ways of Understanding Human Mobility

NATALIA RIBAS-MATEOS

In the age of globalisation, a key challenge is to define the 'new areas of mobility'. Ribas argues that such mobilities cannot only be expressed by the 'physical mobility' of the people themselves, but can also be related to the increased flows of information between social lives in the Mediterranean as well as migrant communities dispersed across the globe. From the inter-relations in a public square to the experience of cultural-tourism routes, Ribas explores different examples, redefining our understanding of human mobility.

The Mediterranean can be considered as a space of circulation and a place of exchange in a period characterised by a strong impact of communication technologies. People of the Mediterranean mention in the Report different ways they interact with people on the other shore. They pinpoint interactions that go beyond migrations: like business, tourism, neighbourhoods as well as the internet thought as the most common tool of communication especially among young people, and public spaces, which may or may not impact positively on the quality of mutual perceptions. Despite the considerable impact of the changes related to global migration in the Region, the cultural question is still a complex one. This a particular Region, with a historical presence of a diversity of cultures, diversity inside cultures, forms of domination of cultures (colonialism, orientalism, etc). Nevertheless it configures a space where one can think of the idea of cultures from a relational sense, it is from that specific angle that we understand the idea of the Mediterranean dialogue, even though the exotic and colonial perspective has not yet disappeared. But such space constructed through this Report as an intercultural space is a particularly complex one, especially when we take into consideration the increased human exchange across the Mediterranean, where we detect many global circuits which enable interaction but also many closed doors and conflicts. We will try to answer to part of such intercultural scenario by directly addressing the question of mobility in the age of globalisation trying to give an operational definition which is better adapted to the new mobilities of the circular migration, transnational networks and return migration which are nowadays characteristic of the dynamics of human mobility in our Region.

Mobilities and Circularity

Most of these complexities have been shown a long time ago by Tarrius' work on Mediterranean mobilities. He was able to elucidate that migrant identities are not reaffirmed as characteristically stable but as populations featured by their movements; they function through a combination of territory and movements. Tarrius mints the term circular territories to refer to certain population groups who are hallmarked by movements, the coming and going, the type of entry and exit between worlds designed as different (Tarrius, 2000).

Notwithstanding, those circularities cannot only be expressed by the actual physical mobility of the people themselves, but can also be related to the circuits of information which bound transnational communities, flows of information with the help of today's technologies and bound peoples' social lives between Mediterranean locations as well migrants´ dispersal over the globe. The importance of migratory networks and survival strategies, the role of migrants as entrepreneurs responding to the structural conditions of labour migrations, the role of investors and remittances and their social development in the countries of origin, the new forms of migrants´ political deterritorializatiton are some of those examples. Mobilities of contemporary migrants would be characterised by the intensity of the movements, even circulation movements, the intensified migration culture, the use of the diasporas network and the references developed by an intensified diaspora identity.

Furthermore, such mobilities work also in conjunction with other types of social interactions. In the past years I have been particularly interested in examining in-depth the global circuits that can be identified in the Mediterranean Region. In such Region I have considered how in border cities (Tangiers and Dürres, in Ribas-Mateos, 2005), we can examine many types of circuits between the North and the South, such us the textile circuits (matching industrial relocation trends). However, many other circuits can be described such as the internationalisation of non-governmental organisations, the circuits affecting the vulnerable actors of border crossing and being affected also by the commodification of the body, arranged marriages among others.

Therefore, contemporary mobilities can be thought as the sensor for all intercultural changes in the terms of post-Fordist flexibility, in contrast to the conception of Fordist arranged migrations. Nowadays such mobilities can be featured through different concepts: the old community network, the complexity of categories, circularity and the impact of new technologies.

In the case of the old community network, the base of such mobilities is constituted by the experience consolidated during the Fordist times, which constructed the labour migration model as well as the social network bases for such mobilities. Of course networks are remade today with others, including neighbourhood networks, peer groups based relationships, as I could find out through research among youngsters in the city of Tangiers (Ribas-Mateos, 2005). Today, families in the South quite often use such resources between relations built up in the Euro-Mediterranean space and draw new strategies taking into account structural factors such as political issues related to border restrictions and economic issues related to economic crisis and unemployment. With regard to the complexity of categories, these are constructed around global migration and are much looser and more heterogeneous than in the Fordist times, but the Fordist model is often still the reference for the projects of social mobility for migrants and for their families. The feminisation of migrant flows and the diversity of women strategies would be also considered under this complexity of categories illustrated at a later stage through some examples concerning cultural tourism.

Furthermore, another novelty in the projects of the migrants is the idea of circularity between different spaces of the Mediterranean. This is connected with the ideas explained above by the works of Tarrius. In this article, we will see it through the example of Moroccan migrants in Catalan flea markets. Finally, as far as new technologies are concerned, in principle, such technologies are used to attend the needs of the diasporias network; however, in a very unequal way, where we think of the Jebala region in North Morocco where hardly any village has internet access or where telephone mobile network functions badly during the winter (Ribas-Mateos, 2009). On the other hand, new technologies serve mobilities to other needs and other forms of exclusion and a specific example is given by the phenomenon of pink telephones.

The Impact of Cultural Tourism

Among these differences of mobilities I would like to show some examples of mobilities and tourism (Ribas-Mateos, 2008). I think here of the idea of 'caravanserai', as a nodal place in a Mediterranean route, as a route where markets (commodities), mobilities (people) are connected and where information is exchanged about such routes. The mobilities of people are highly diverse: nomads, passengers, tourists, pilgrims, temporary migrants, long-term migrants, temporary refugees, definitive refugees among others. Such mobilities are also connected with other processes thanks to the attraction caused by archaeological and historical sites like the case of Syria. We encounter in our research tourists thirsty for historical knowledge about the cradle of the Middle East, of old civilisation, of the crossing cultural space among continents. To such historical legacy we can also add, the Syrian kindness, the interest for the gastronomic Levant. Those are the people who are brave enough to come, away from the list of the forbidden countries. They are tourists who in many ways still look for the intact images of the Orient of the 19th century: the laziness of the atmosphere, the narguile, the images of Old Damascus and its everyday life, the citadels, horses and camels, and specially the icon of the desert as the old travellers were also attracted to. In other words, the images which are still untouched in the imaginary of many people, and especially in the imaginary of the tourist and of the cultural tourist.

In a context of global changes characterised by a process of intense economic liberalisation, a process that we can see very evidently in the last seven years in Syria, and most particularly in its capital, we analyse the increase of Spanish tourists in the urban site of the Damascus intra-muros, recognised as a protected area by UNESCO in 1979. The mobilities and cosmopolitisms of this city which has been inhabited for over 5000 years, show us a suitable analytical perspective to see contemporary changes under Mediterranean conditions, which in such a case are very particularly connected to a very

Germany - Urban Immigration Exhibition

The investigative exhibition project 'Crossing Munich' is the result of a unique and innovative cooperation between international scientists, academics and students of history and cultural studies. The research dimension of the initiative focused on thirteen migration-related themes within the urban setting of Munich, carried out over 2008 and 2009, with the main aim of scrutinizing widespread images, opinions and policies related to immigration. By drawing on information from the city's archives, as well as examples from work in the field, it was possible to wider the perspective on issues related to Munich's pluralistic society. In total thirteen installations were featured in the final exhibition, which presented the city in its context as a place of immigration since 1955, the year in which Germany signed the first labour agreement for 'foreign workers' with Italy. The exhibition addressed a range of topics including globalisation, transnationalisation and the hybridization of European urban societies.

www.crossingmunich.org

particular setting of the Middle Eastern migratory pattern.

Exclusion and Cosmopolitanism in the Public Space

Other examples of public interactions refer to public squares and markets. Many studies have been conducted in the last decade on the different relations between migrants, ethnic communities and natives in different parts – in particular cities - of the North of the Mediterranean. Nevertheless most of them have emphasized the conflictual social interaction between communities which have reached catastrophic episodes such as the one in El Ejido in Spain in 2000, and from that onwards we find many others, concerning the construction of mosques, and many other types of neighbours affected by pro-security mobilisations which have been developing in Spain in the last years and had already a significance in Italy in the 1980s. We do count also on ethnographic research conducted for example on the interrelations that can happen in a public space such as the square. In that respect I would like to highlight the results of the research of Díaz-Cortes (2009). The author, by researching the living practices of the public space in popular Catalan urban neighbourhoods found a suitable background where to analyse intercultural practices. In such neighbourhoods, identity and belonging is explained by the social and material constructions where public spaces are intimately linked to a recent history. The history of activism towards ameliorating living conditions and a political fight against the Franco regime. Such an identity can today be used as an exclusionary tool against foreigners and against a harmonic interaction between different communities (not only according to ethnic differences, but also on the bases of age and gender). The problem is often put in the spaces of the living practices. We refer in particular to the tensions provoked by the use of emblematic squares, where ethnic inequality and conflict have often opened up in real battlegrounds. Another example is the cosmopolitan space of the market of Encants in Barcelona (Ribas-Mateos, 2004). This market is a flea market of Barcelona different from traditional shops and developed by Moroccans in the form of an ethnic business. Weekly markets, their sellers and their buyers follow the insertion of Moroccan in the Catalan geography. Markets are a clear geographic expression of the relational spaces of Moroccans in Catalonia. What it is here most interesting is that they do constantly relate in cosmopolitan relationships which use constant bargaining as a commercial strategy. Some of them they even travel to Perpignan in France, once a week. Reciprocity relations are here sustained by ethnic affiliation, so is ethnicity which serves as a form of adaptation to the market and to society. Nevertheless, such relations consider a wider scope of talking and related with natives, with Ecuadorians and with other Africans.

A Shared Mediterranean Project?

The shared Mediterranean project is, of course, a human exchange, but such an exchange should not be understood in a totally abstract way. It is a result of the historical construction of the Mediterranean as an area of communalities, interaction but also of hard conflict. Some of the selected cases have shown us some of this complexity. Such a human exchange is also heavily conditioned by global socio-economic conditions and by the internal socio-political evolution of each of the Mediterranean countries and by the impact of the Europeanization process of Southern European countries. Mobilities are at the core of such exchanges and show the real experience of structural global contradictions. On the one hand, by the closing of European borders and on the other, through the will of people to move, representing two contradictory faces of the global economy. What will be the final definition of such specific places where to analyze mobilities in the Mediterranean South in the time of globalization? Are they simply products of peripheries? Spaces of transit or are they places where images, and desire for mobility – be it social mobility or geographical mobility - play a strong role? In a few words, the difficulties encountered, contradictions and paradoxes on the issue of Mediterranean unequal mobilities are among the biggest handicaps for a strong foundation for a shared Mediterranean project.

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Jordan - Trips for Cross-cultural Understanding

A cultural tourism initiative, the 'Abraham Path' aims to promote mutual understanding through focusing on the Region's unique and common history. Since 2008, a tourist route has been developed which follows the footsteps of Abraham in the area of Ajloun in Jordan, retracing a journey which is shared by more than three billion people in the world and has been kept alive for some four thousand years. During 2009, more than one thousand walkers organised trips and took part in the route, and through working in collaboration with the media, around one hundred and fifty million readers were able to follow the story. Through the initiative, the organisers - 'Ideal for Developing Cultural and Tourism Routes' - also set out to promote economical development through sustainable tourism and protect the natural environment and historic places of the area, with the project bringing income to rural areas through the way it has encouraged local people to turn abandoned village houses into guesthouse and provider tourists with food from their gardens.

www.abrahampath.org

Translation as a Tool for Dialogue

AÏSHA KASSOUL

Spanish, Arabic, Italian are all considered 'minor' languages compared to English. This trend has started since English was officially and consensually chosen to be the international language, somewhat distancing French, previously considered as the official international language.

Farewell to the 'Tower of Babel' and the wish to seek differential and gathering voluntarism. If our project remains that of building a community encompassing the people of Sweden, Tunisia, Slovakia and Spain, then it would be hopeless without translation. Translation remains at the heart of 'Creativity For Dialogue'.

This brings us to translation and its problems. At first glance, there is the problem of reading, progressively disappearing in favour and to the benefit of images. This is a phenomenon observed almost everywhere across the world, an issue faced equally by the North and South.

In this regard, what good would it do to translate books that will never be read by people seduced on a daily basis by visual media? The stakes are big and quick steps must be taken towards educating future Euro-Mediterranean populations, stressing on thoughts and reflections that would radically bring divides and clichés to an end. Yet, this calls for efforts to put an end to an ingrained laziness acquired by too many reassuring habits; one must learn to go towards the 'other', knowing that the 'other' hardly resembles oneself, bear with doubts and questions that might bring about destabilization, venture into a risk that would be worth its toll. Is not this the adventure that translators intentionally delve into for our pleasure and their own?

No doubt that constant self-questioning is certainly the most enduring task, as it shapes oneself and dusts off the fattening and engrossing habits of what Bachelard called the "viscous mass". By crossing with allure geographical borders of the real world map, a translator gives free passage into another territory, with acrobatic postures, perpetual imbalance both for him and the reader who is dragged into an endless confrontation with his own self. Reading and writing are intimately intertwined and languages are worth nothing but for their cultural references that maintain it alive. Thus, the targeted youth will grow in an open space, rejoicing with such a healthy contamination, laughing at stereotypes and mortifying etiquettes. In the current state of things, our Mediterranean youth will be raised in absolute ignorance of deadly identities, mocking those who highlight differences hopelessly reflected by a Florentine mirror where hidden alveoli attempt to lure into what resembles him without really being it.

In the dynamics of a dream in motion, translators have the predominant role of being bridge-makers and weavers. In their skilled hands, our beautiful human weave will come out as best as it can. With the patience and hard labor that keep us forever young, Pénélope would find no reason to undo it in the fine equilibrium of our days and nights.

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Differences and Similarities in the Value Map

DALIA MOGAHED

Dalia Mogahed underlines the importance of shared values in building a common project around the Region. From shaping shared objectives to developing guidelines for the positive interaction between people, she illustrates how common values can form the foundation of a mapped political vision. At the same time, however, Mogahed stresses on the importance of not ignoring differences in values in order to clarify challenges to face as well as opportunities for cross-cultural learning and understanding the unique assets of different communities.

In the first comprehensive survey of its kind, the Anna Lindh Foundation, in partnership with Gallup, measured the attitudes of residents of both European and southern and eastern Mediterranean countries about a plethora of issues, including personal values. If the aim of the partner organisations is to explore the viability of a new union of Mediterranean countries, why is a study of public opinion regarding values important? Is it not enough to explore strategic economic and geo-political advantages of such a union?

There are in fact several reasons which make the study of a society's values key to assessing the viability of a union of states. Firstly, values help predict priorities. Any cooperative entity will begin with shared goals and these in turn will be driven by what the partners deem important. An account of each communities' values, and a recognition of both commonalities and differences, informs the process of creating shared objectives for the Union.

Secondly, values reveal what societies see as their greatest assets, what each hope to protect and from which each draws strength. This helps guide interaction where by each group of countries understands the likely reaction the other may have to proposed programs and initiatives that brush up against these cherished principles. Finally, a study of communities' values helps chart out areas of cross learning opportunities. One group of countries my value a set of norms that the other group enjoys with little effort. These areas of mutual exchange can strengthen a union's sense of cohesiveness and benefit to member states. For these reasons, there is a great deal of value in not only commonalities, but differences.

Commonalities in Mediterranean Values

Common values present a foundation to work from, and build upon. Differences however present the challenge of appreciating diversity, but also the opportunity to learn and perhaps more deeply understand one's own community. It is also where societies can complement each other's strengths creating stronger ties since duplication often means one's partner is unnecessary.

The most prominent area of commonality between the European and the countries on the southern and eastern shores of the Mediterranean is 'family solidarity' (Chart 5.1). Both groups of countries rate this as either the most or second most important value to pass on to their children. A common appreciation for the importance of family is a strong foundation for cooperation for several reasons. Firstly, 'family solidarity' is likely related to raising healthy children, who represent the future of any community. A shared emphasis on children and their well being may present the strongest foundation for creating cooperative institutions.

Secondly, the family, perhaps in contrast to economic prowess, is an area of the most basic shared humanity. It is an area that no society can claim superiority. Finally, the importance of family is a central teaching of Islam. While religion is not important to most European respondents, and is most important to residents in the countries on the southern and eastern shores of the Mediterranean, it is noteworthy that this celebrated value of Islam is shared with Europeans helping to bridge the gap between the faithful and the secular.

Other areas of commonality are actually the lower value placed on 'curiosity', 'independence' and 'obedience' by both groups of countries. It is interesting to note that a minority in both country groups only value all both individualistic values such as 'curiosity' and 'independence' and their approximate opposite, a value of communal conformity, such as 'obedience'. This helps to dispel the notion that the West values individuality, while the East values conformity. In fact, it is worth noting that European country respondents directly counter this notion by valuing 'family solidarity' highest, a value which some may regard as tempering extreme individuality.

Differences in the Value of Religion

The most pronounced difference in values between European countries and those on the southern and eastern shores of the Mediterranean is the importance placed on faith. A majority of residents of countries in the South East Mediterranean regard religion as the single most or second most important value to pass on to their children, more so than any other studied value. Other Gallup research shows that clear majorities in on the southern and eastern shores of the Mediterranean countries, including Turkey, say religion is an important part of their daily life and cite religious values as their society's greatest asset (Esposito and Mogahed - Gallup, 2008).

In sharp contrast, Europeans place religion as the least important value to pass on to their children of any of those presented. This striking difference likely presents the greatest challenge facing this group of countries. If one group regards religion as central, while the other regards it as unimportant or even harmful, the relationship is at risk for misunderstandings and mutual offense.

It will be important to proactively recognize this challenge and work to address it early on. Since Europeans value respect for different cultures, leaders should leverage this value to help them understand the importance residents in the countries on the southern and eastern shores of the Mediterranean place on religion even if it is very different from the dominant European point of view.

At the same time, residents in the countries on the southern and eastern shores of the Mediterranean should understand that while Europeans may not value religion per se, they do value some of the central teachings of religions, most notably 'family solidarity'. As has been famously quoted, a prominent Egyptian Muslim scholar of the 19th century said upon visiting France, "In the West I found Islam and no Muslims. In the East I found Muslims and no Islam," referring to his perception that the West had more successfully implemented the values of Islam than his home society (Noakes, 1991).

The other major difference is the value placed on respect for other cultures. This value is important to Europeans while most residents in the countries on the southern and eastern shores of the Mediterranean place less value on it. It is worth noting that European countries enjoy more culturally diverse societies than do most of the countries southern and eastern shores of the Mediterranean.

Though there are Europeans in the countries on the southern and eastern shores of the Mediterranean, these are often not well integrated and may live in isolated expatriates communities, rarely interacting with locals. In contrast, most immigrants in European countries live in mixed communities (Coexist Index, Gallup, 2009). Though there is a great deal of diversity in the countries southern and eastern shores of the Mediterranean, especially Lebanon, it is more religiously rather than culturally based diversity.

In conclusion, European countries and those on the southern and eastern shores of the Mediterranean group countries have a foundation of common values on which to build. At the same time, there are some important differences between the two groups, which present both challenges, and opportunities for the fledgling cooperative.

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Albania - Research Network on Religion

With the aim of developing a common research project focused on the comprehension of religious principles, the 'Women and Religion' initiative brought together female representatives from three belief groups in Albania: Muslims, Catholics and Orthodox Christians. Organised over six months by the Forum of the Alliance of Civilisations, Head of Anna Lindh Network in Albania, the participants focused attention on shared areas of importance for their faith communities, identifying 'understanding' and 'self-control' as leading values of a religious woman, despite the different doctrines on which practice is based. The representatives also concluded that there is a special need to recognise and foster women's religious literacy and that their beliefs can play a central role in promoting an appreciation of other cultures, other religions, and fostering harmony among them. One of the major outcomes of the initiative was the creation and strengthening of a network between women dedicated to promoting wider discussion on the role of faith in cross-cultural understanding.

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The Religious Issue in the European System of Values

GRACE DAVIE

> With the main aim of exploring and explaining the reality of the European value system today, Grace Davie presents an overview of the way in which religion has been present in societies across Europe through the history of the last century. A major issue which Davie highlights is that on the one hand there are relatively high levels of secularity in most if not all of the continent, but on the other hand, a noticeable resurgence of religion in the public debate, a factor which has a significant impact on the shaping of perceptions across the Region.

There are two ways of looking at the religious situation in Europe: the first considers the features that are common to the continent as a whole; the second looks at the characteristics of different regions and different countries. Both aspects are important in terms of the data gathered by the Anna Lindh Foundation, which reveal both commonality and difference. This article will start by outlining a range of factors that must be taken into account when looking at Europe as a whole; the crucial point to grasp is that they push and pull in different directions. The second section will develop a series of variations within Europe based on (a) the different confessional blocs (Orthodox, Catholic and Protestant); (b) the contrasts between West Europe and the parts of the continent that were under communist domination from 1948 to 1989; and (c) a range of demographic variables.

The concluding section of the article points to the current paradox: on the one hand are the relatively high levels of secularity in most if not all of Europe, but on the other is the noticeable resurgence of religion in public debate. The reasons for the latter require careful thought since they relate in particular to the growing presence of Islam in Europe. A preliminary point is important. The manner in which these patterns translate into values is not straightforward. It would be a mistake simply to 'read-off' values from religious profiles. Indeed it is quite clear from the data gathered for this project that the relationships between these variables are complex, and depend among other things on the long term trajectories of each country.

Factors for Understanding the Place of Religion in Europe

There are six very different factors, which – taken together – contribute to a better understanding of the place of religion in modern Europe. These factors change and adapt over time. Currently they are interacting in new ways to produce distinctive formulations, some of which are unexpected.

The six factors are:

1. The role of the historic churches in shaping European culture. This is easily illustrated in the sense that the Christian tradition has had an irreversible effect on time (calendars, seasons, festivals, holidays, weeks and weekends) and space (the parish system and the dominance of Christian buildings) in this part of the world.

2. An awareness that the historic churches still have a place at particular moments in the lives of modern Europeans, though they are no longer able to discipline the beliefs and behaviour of the great majority of the population. Despite their relatively secularity, Europeans are likely to return to their churches at moments of celebration or grief (whether individual or collective).

3. An observable change in the churchgoing constituencies of the continent, which operate increasingly on a model of choice, rather than a model of obligation or duty. As a result, membership of the historic churches is changing in nature; increasingly it is chosen rather than inherited, though more so in some places than in others.

4. The arrival into Europe of groups of people from many different parts of the world. This is primarily an economic movement, but the implications for the religious life of the continent are immense. The growing presence of Christians from the global South together with significant other faith communities has altered the religious profile of Europe. Quite apart from this, some of these communities are – simply by their presence – challenging some deeply held European assumptions, notably the notion that religion should be considered a private matter. In this context, the strong affirmation of respect for other cultures that can be found in this enquiry is very welcome.

5. Rather different are the sometimes vehement reactions of Europe's secular elites to this shift: i.e. to the increasing significance of religion in public as well as private life. Such elites did not anticipate a change of this nature.

6. A gradual, but growing realisation that the patterns of religious life in modern Europe should be considered an 'exceptional case' – they are not a global prototype. This point is very apparent in the data gathered by the Foundation. Europeans quite clearly think that religion is a more important variable for the raising of children in the countries bordering the southern and eastern shores of the Mediterranean Sea than it is for the raising of children in Europe.

Regional Differences and Demographic Variables

The first major split in the Christian world occurred in the 11th century, when the continuing tensions between Western (Catholic) and Eastern (Orthodox) Christianity could no longer be contained. The reasons for such tensions were both doctrinal and ecclesiological. This division still resonates in the sense that Orthodox (Eastern) Europe and Catholic (Western) Europe have been on separate tracks for the best part of a millennium. Such differences are not easily overcome.

The second division concerns Western Europe only and occurred considerably later, at the time of the Reformation. As a result, West Europe divided itself (more or less) into a Catholic South and a Protestant North, with a range of 'mixed' countries in between. The crucial point is the following: boundaries gradually emerged all over Europe dividing one nation from another, one region from another and one kind of Christianity from another. And boundaries imply dominance as well as difference. Majorities and minorities were, and still are, created depending on the precise location of the line in question. It is quite clear, moreover, that majorities and minorities behave differently with respect to their value systems: the former are much more likely to take their religious inheritance for granted; the latter know that they will have to work hard to sustain theirs. This contrast is strongly supported by the data sent to me.

A second point is also important. Broadly speaking, both Catholic and Orthodox countries maintain higher levels of practice that the Protestant parts of the continent, though there are important exceptions to this rule. In terms of religious activity, for example, France looks more like its Protestant neighbours than its Latin counterparts, though Spain is catching up fast. Interestingly, Sweden (the country most often cited as the most secular in the world, never mind Europe) shows more commitment than the other European countries in this sample to the importance of religious beliefs in the raising of children, though not in personal beliefs. This is especially true of younger people.

Europe was differently divided following World War II, as each of the victorious parties claimed their spoils. The Baltic States, Poland, East Germany, Hungary, Czechoslovakia, Albania, Bulgaria, Romania and (until 1948) Yugoslavia fell under Soviet control. The implications for religion were considerable. The ideology that pervaded the Soviet bloc was aggressively secular. Public displays of religiousness were considered a threat to the regime and were suppressed, more brutally in some cases than others. Exactly what happened in each of the countries listed above varied; equally different were the effects of Soviet policies on religious vitality. An interesting debate in this respect concerns the relative importance of long-term factors (the longue durée) vis-à-vis the shorter, but at times devastating, communist experience.

Gender is normally considered a crucial variable in mapping religious behaviour – in terms of practice, belief and behaviour. It emerges as dominant in a wide range of empirical enquiries (for example those carried out under the auspices of the European Values Study). Interestingly, in the data gathered by the Anna Lindh Foundation, such differences do not translate themselves into the recognition of religious belief as either important for the individual or for the upbringing of children. Nor is it possible to see any consistent connection between the significance of religious beliefs and those who work at home or in other categories of employment.

Age is a second factor to take into account, whether this is considered as a life-cycle variable or as a cohort variable. For the most part the data presented here affirm that younger

Morocco - Debates on Religion and Power

Under the title of 'Ibn Rochd', the Arab philosopher who had a significant influence in the West, a series of meetings and discussions were organised on the interrelation between political and religious power. Intellectuals, academics, artists, students and a large public audience were invited to think about several key questions on this matter including: How could these two spheres of religion and power be irremediably intertwined in the public space? How can we modernise without secularising? How can we manage fundamentalism? During the meetings, literature and philosophy texts were also read to the audience, and, in the evenings, films and theatre plays were presented with the aim of further enriching the theme. Participants at the event included 'young thinkers' who were selected among students from ten schools following a contest on topic of 'Reason and Liberty', and the aim is to repeat this process every two years ,with partners including ICRA, the National Bibliotheca in Morocco, the National Institute of Management Studies, and the French Institute in Rabat.

www.espaceculture.net

people/ younger generations are less attached to religious beliefs than older ones, but there are some interesting exceptions, especially in relation to the importance of religious beliefs in the raising of children (see the note about Sweden, above). Levels of education can also have an effect on attitudes to religious beliefs, but the patterns are not consistent across all countries. The same is true with respect to place of residence.

Religion Re-enters the Public Space

Bearing all these points in mind, it is the unpredictability of the present situation which is most striking. In much of Western Europe, two things are happening at once. On the one hand there are higher levels of secularity than there are in other parts of the world – a situation that leads inevitably to a decline in religious knowledge as well as in religious belief. No longer is it possible to assume a degree of religious literacy across the continent as younger generations in particular resist the faith of their parents and grandparents. At precisely the same moment, however, religion has re-entered the public space, provoking considerable debate in both the continent as a whole and in its constituent nations. And despite the respect for other cultures evidenced in these data, the resulting discussion is, all too often, both ill-informed and ill-mannered.

Why is this so? It is hard to avoid the conclusion that the public debate about religion in Europe is disproportionately related to the presence of Muslims in most European societies. Statistics regarding this phenomenon are difficult to establish, but most commentators agree that currently around 5% of the European population is Muslim, remembering that this figure varies considerably from country to country. This is not a large percentage, but Muslim communities in Europe are relatively visible given both their provenance and their lifestyle, which includes the public as well as private practice of their religion.

The need for mutual respect is evident: on the one hand European populations must learn to accommodate minorities that make new and different demands on their host societies;

and on the other the Muslims must find ways of living in a diaspora. Neither is easy. Many Europeans, for example, have difficulty in accepting that debates about minorities must engage religious as well as ethnic differences. Muslims, conversely, need to establish precisely what it means to be a Muslim in Europe – religion, in other words, must be separated from culture. Either way, Europe needs to be seen in its global context. New forms of religiousness are coming in from outside, that is clear.

Equally important, however is the growing awareness among Europeans that their own situation may not be typical of the world as a whole, a point that is clearly reflected in this enquiry. In terms of perceptions, respondents in Europe were agreed that the religious beliefs were more important for those on the eastern and southern shores of the Mediterranean than they were for themselves. It short, Europeans are beginning to realize that Europe is secular not because it is modern, but because it is European. It is equally true that some Europeans welcome this insight; others are disconcerted by it.

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Czech Republic - Conference on Perception towards Islam

Hosted at Brno University, the conference 'Islam in the Czech Republic' aimed to promote links between local students and the country's seventy different religious groups. The event, a first of its kind, was jointly organized by different associations of the country's Islamic communities, and involved in the opening sessions experts in presenting an insight into the national perceptions towards Islam. The debate also drew on the experiences of Czech Muslims who were brought up in mixed marriages, as well as newly converted Czech Muslims, and discussion areas included sharing perspectives on the future development of Islam within the country. Among the consistent points raised during the conference were the need to combat stereotypes deemed to be 'reinforced in the national media' and the role of Islamic communities in contributing to a comprehensive strategy for intercultural dialogue. In order to multiply the reach and impact of the initiative, the Czech-Arabian society has disseminated conclusions to libraries, universities and the wider public,and supported follow-up projects.

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The Mediterranean is Always Coming Back

PREDRAG MATVEJEVIC

The title strikes a chord with the 'Cimetière Marin' by Valéry: "Mer, toujours recommence", and, thereafter, is a memento to the work of Fernand Braudel: "What is the Mediterranean?" The Mediterranean is no less than thousands of things together. Not merely single sceneries, but countless ones. Not a single sea, but a succession of seas. Not a mere civilization, but heaps of civilizations piling on top of each other. The Mediterranean is a historically old crossroad: for several millennia, everything centered around it, muddling, yet enriching its history. Although much has been said and retold about the 'Mare Nostrum', it is fortunate that there is always something new to add about its unity, divisions, transparencies and obscurities. We have known for long that it is neither 'a given reality' nor a 'constant', for the Mediterranean is composed of several subsets that defy or refute several ideas received.

Perceiving the Mediterranean solely on its past is a tenacious and occasionally noxious habit encountered both on the coast and inland. Our Sea, and ourselves along, wish to have a new present-day reality. It might be useful to learn how to get rid of certain inveterate repertories. The tendency to confound the representation of reality with this reality harms the discourse about this sea as well as its poetic setting: the image of the Mediterranean and the Mediterranean itself never come in tune. An 'identity of being', very powerful in our 'basin' and its lifestyle, does not always find a corresponding 'identity of doing' – the latter being idle and aimless. Thus, retrospective ends by winning over prospective.

The Mediterranean is facing modern life with delay. It has not known secularity on all its shores. Each of its coasts has lived its own contradictions reflected on the remaining part of the basin or other spaces, sometimes far. The realization of 'convivial living' or 'convivance' (a French term that seems to better fit the circumstances than conviviality) at the heart of multinational or multiethnic territories, where various cultures and diverse religions encounter painful experiences: the Mediterranean deserves a better destiny.

Can this Sea be seen as a set without considering fractures dividing it and conflicts tearing it apart: Palestine, Lebanon, Cyprus, the Maghreb, the Balkans, former Yugoslavia, and so on? 'Does the Mediterranean exist elsewhere than in our imaginary world?' A question as often asked in the South as in the North, in the Ponant as in the Levant. Yet, there are common or close ways to live, despite the numerous scissions and conflicts.

Today, several definitions that are part of our heritage are still dubious and questionable. In fact, there is nothing called a single Mediterranean culture: there are rather several cultures within a unique Mediterranean. Such cultures are characterized by traits that are a mixture of similarities and dissimilarities at the same time, rarely united and practically never identical. Their similarities are due to the proximity of a common sea and the meeting of nations and neighboring expression forms along its shores. Their differences are marked by facts of origin and history, beliefs and customs that are sometimes irreconcilable. Neither similarities nor differences are absolute or constant and, more often than not, the former win over the latter.

'Elaboration of an inter-Mediterranean alternative culture' and bringing such a project to life does not seem imminent. A more modest approach would be rather 'to share a differentiated vision', though this would still remain in the realm of difficult tasks to achieve.

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Values in Raising Children in the Southern and Eastern Countries

MAGUED OSMAN

The Anna Lindh/Gallup Poll 2010 points to the differences in perceptions between what people consider are the priority values for raising children in societies on the opposite shore of the Mediterranean. Magued Osman examines more closely this issue from the perspective of societies in the southern and eastern Mediterranean, with a focus on 'religious beliefs', 'family solidarity' and 'obedience'. In this regard, he examines the question of whether there are absolute guidelines of what is good and bad, or whether things are relative to the circumstances.

The current section analyses a series of questions related to the perception of a sample of respondents from five Southern and Eastern countries of the Mediterranean, namely Egypt, Lebanon, Morocco, Syria and Turkey. The questions are related to values parents are emphasizing when raising their children. Six values ('curiosity', 'obedience', 'religious beliefs', 'independence', 'respect for other cultures' and 'family solidarity') are listed and respondents were asked to identify the most important and the second important to them personally, to societies in countries on the southern and eastern shores of the Mediterranean and to societies in Europe.

According to data collected from the five countries on the southern and eastern shores of the Mediterranean countries, parents are placing more emphasis in bringing up their children on 'religious beliefs' (Chart 7.1). This was more obvious in Egypt and in Morocco where 51% and 46% reported that 'religious beliefs' is the most important value to them personally that should be emphasized when raising children. Even though 'religious beliefs' turn out to be the most important value in the other three countries as well, a lower percentage was given by respondents from Lebanon (40%), Turkey (40%) and Syria (32%). The second largest proportion of respondents identified 'obedience' as the most important value in Egypt, Morocco and Syria, and identified 'family solidarity' in Lebanon and Turkey. The third largest proportion of respondents in Egypt, Lebanon, Morocco and Syria reported 'curiosity' as the most important value while in Turkey 'respect for other cultures' appeared as the third most cited among the six values. As illustrated in Figure 1, the lowest prevalent values with reference to the most important value received only 7% in Egypt, 15% in Turkey, 19% in Morocco, 21% in Syria and 28% in Lebanon (aggregated percentages related to 'respect for other cultures', 'independence' and 'curiosity'), suggesting a different level of homogeneity with regard to the value map pertaining to each society on the southern and eastern shores of the Mediterranean. When responses to the most and the second most important

| RAISING CHILDREN IN SOUTHERN AND EASTERN MEDITERRANEAN COUNTRIES				CHART 5.1
Egypt	Syria	Morocco	Lebanon	Turkey
RB (51)	RB (32)	RB (46)	RB (40)	RB (40)
O (26)	O (30)	O (21)	FS (21)	FS (35)
C (16)	C (17)	C (14)	C (12)	ROC (10)
FS (3)	FS (10)	I (8)	I (11)	I (9)
I (3)	I (8)	FS (8)	O (11)	O (3)
ROC (1)	ROC (4)	ROC (3)	ROC (6)	C (3)

RB: Religious beliefs, **O:** Obedience, **C:** Curiosity, **FS:** Family solidarity, **I:** Independence, and **ROC:** Respect for other cultures. % of respondents describing the value as the most important to them personaly.
Base: % of all respondents. Chart developed by M. Osman on the basis of the Anna Lindh / Gallup Poll 2010

value in raising children were combined, it was found that an additional significant proportion in the five countries identified 'religious beliefs' as the second most important value. The highest proportion was reported in Egypt (73%) followed by Turkey (67%), Morocco (65%), Lebanon (62%) and Syria (53%). 'Obedience' and 'family solidarity' came in second and third place in the countries on the southern and eastern shores of the Mediterranean with more emphasis on 'obedience' in Egypt (57%) and Morocco (41%) and with more emphasis on 'family solidarity' in Turkey (64%), Syria (49%) and Lebanon (34%). The other three values namely 'curiosity', 'independence' and 'respect for other cultures' received less emphasis with regards to raising children. 'Respect for other cultures' came last in the list of the most important value in raising children in Egypt, Lebanon, Morocco and Syria while 'curiosity' came last in Turkey (Chart 7.2).

The pattern of disparity according to demographic variables (age, sex, residence, educational level and employment status) differs across countries on the southern and eastern
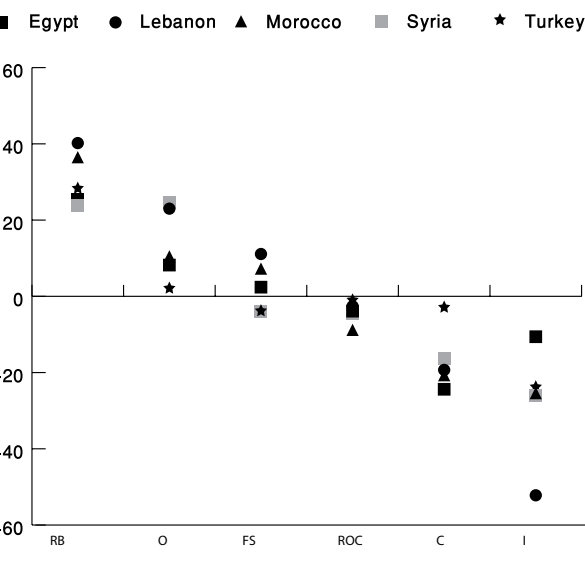
RELATIVE DISTRIBUTION OF SIX VALUES IN RAISING CHILDREN	CHART 5.2
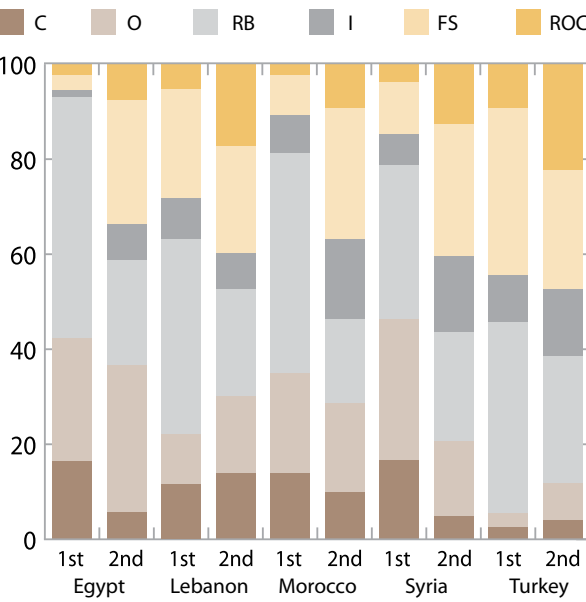
C: Curiosity, **O:** Obedience, **RB:** Religious beliefs, **I:** Independence, **FS:** Family solidarity and **ROC:** Respect for other cultures.
Base: % of all respondents. Chart developed by M. Osman on the basis of the Anna Lindh / Gallup Poll 2010.

VALUES GAP BETWEEN EUROPEAN AND SOUTHERN/EASTERN MEDITERRANEAN	CHART 5.3

RB: Religious beliefs, **O:** Obedience, **FS:** Family solidarity, **ROC:** Respect for other cultures, **C:** Curiosity and **I:** Independence. Gap in values between European and shouthern and eastern Mediterranean parents in raising children.
Base: % of all respondents. Chart developed by M. Osman on the basis of the Anna Lindh / Gallup Poll 2010..

shores of the Mediterranean. The value of 'religious beliefs' is considered the most important value parents emphasize among all social groups in Egypt, Lebanon and Morocco. In Syria, 'obedience' appears as the most important value among males, older respondents who are employed and respondents leaving in suburbs of large cities. In Turkey, highly educated respondents and students put more emphasis on 'family solidarity'. When respondents from the five countries were asked about the values that are important to parents raising children in societies on the southern and eastern shores of the Mediterranean, an agreement was found regarding 'religious beliefs' as the most important value. 'Obedience' followed 'religious beliefs' in Egypt, Lebanon, Morocco and Syria. In Turkey, the second

most prevalent value was 'family solidarity'. A comparison between the results of the most important value from the respondent's own opinion and what s/he believes is adopted in the countries on the southern and eastern shores of the Mediterranean societies indicates that the most important value is 'religious beliefs' in both cases. However, it was found that the percentage attributed to this value from the respondent's own opinion is significantly lower in Turkey (40% vs. 50%), in Syria (32% vs. 38%) and in Lebanon (40% vs. 45%). An opposite trend was found in Egypt. The percentage of Egyptians who personally say that 'religious beliefs' are the most important value in raising children was higher than the percentage saying that societies on the southern and eastern shores of the Mediterranean consider 'religious beliefs' as

Sweden - Publication for Arabic Language Learning

Based on a collection of course materials, the publication 'Elifboken' supports non-Arab speaking young people in learning Arabic language. The book is an initiative of the Swedish NGO Mekteb which aims to help second generation of emigrants to develop their own Swedish-Muslim identity through the organization of courses on Arabic language and Qur'an reading with mixed groups of Swedish and international students. By using different didactic exercises, they teach young people in their communities general grammar rules and through the Elifboken publication students also increase their understanding of other languages which can be advantageous in terms of their professional development. In addition, the training component related to Arabic script is designed to broaden participants' perspectives on the outside world and other cultures, and to develop their overall communicative ability. Developed as part of the 'Restore Trust, Rebuild Bridges' Initiative, the organisers have been looking into ways that the book'smethodological approach can be rolled out at a European level.

www.swedishmekteb.se

the most important value in raising children (51% vs. 38%). This discrepancy, which was absent in Morocco, suggest that Egyptians might perceive themselves compared to other neighborhood societies, more attached to 'religious beliefs' when raising children. This state of mind is reversed in Lebanon, Syria and Turkey. When asked about values that are important to parents raising children in Europe, the larger proportion of respondents from Lebanon, Morocco and Syria identified 'independence' as the most important value (57%, 37% and 35% respectively) European parents emphasis in raising their children. An additional fourth of the respondents in the three countries identified 'curiosity' as the most important value. In Turkey, the larger proportion of respondents identified 'independence' (38%) followed by 'religious beliefs' (21%) while in Egypt the larger proportion identified 'curiosity' (40%) followed by 'independence' (23%).

The gap between the value map of European societies and of societies on the southern and eastern shores of the Mediterranean is obvious with regard to raising children. This gap is quantified for each of the six values as the difference between the percentage of respondents reporting that this value is the most important one societies in the countries on the southern and eastern shores of the Mediterranean and in European societies. The larger gaps were in 'religious beliefs' and 'independence', reflecting a perceived less emphasis in Europe on 'religious beliefs' and more emphasis on 'independence'. To compare the magnitude of the cultural gap in each country, the sum of the absolute differences was calculated. Results indicated a more evident gap in Lebanon (149) followed by Morocco (106), Syria (97), Egypt (72) and Turkey (61). Results from data collected in European societies indicate that parents living in Europe have value preferences towards 'family solidarity' and 'respect for other cultures' when raising their children. Opinion of respondents from the five countries did not reflect a similar value map of European societies. Such discrepancy illustrates the perception gap between the countries on the southern and eastern shores of the Mediterranean and European countries (Chart 7.3).

An additional question was asked on the views related to whether there are absolute guidelines of what is good and

bad or things are relative and depend on the circumstances. A vast majority of Moroccans (90%) says that truth is absolute. The same trend was found in Egypt where 74% of the respondents agree that truth is absolute. A lower percentage of absolutism was found in Syria (65%) and in Lebanon (62%). The views of Turkish respondents towards truth as absolute were quite different. A majority of Turkish (71%) respondents believe that truth is relative and deciding what is bad or good depends on the circumstances. Considering that truth is absolute was found to differ by demographic characteristics especially age and residence. The percentage of respondents saying that truth is absolute increases with age. In Syria, the percentage among the youngest cohort (15 to 29 years old) was 58.9% compared to 83% among the oldest group of respondents (65+ years old). Retired respondents in Lebanon and Turkey are more likely to say that truth is absolute. Rural residents in Lebanon and Syria and residents of suburbs of large cities in Morocco and Turkey are in favor of the absolutism of truth. In Egypt, the discrepancy was between residents of small or middle sized towns and residents of large cities, where 57% vs. 79% of the respondents said the truth is absolute. Students in Lebanon, Syria and Turkey are less conservative than the general population with a lower percentage reporting that truth is absolute. The percentage is nearly six points less than the corresponding percentage for the whole society (Lebanon 56.5%, Syria 58.2% and Turkey 22.9%). Another evidence showing the impact of education can be illustrated in the significantly higher percentage of Turkish respondents with no formal education saying that truth is absolute.

Value absolutism can be a determinant for values adopted for raising children. A negative association is suggested between value absolutism and 'respect for other cultures'. Viewing value absolutism as an explanatory variable for respecting other cultures can have its policy implication in modifying attitudes through education and media programmes.

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Spain - Quarterly on Mediterranean Cultures

With the aim of contributing to research and studies on the Mediterranean, 'Quaderns de la Mediterrània' is a publication focused on giving an insight into contemporary issues across the Region. Produced on a quarterly basis by the Institute of the Mediterranean (IEMED), which is based in Barcelona, the journal tackles current events across the two shores of the Mediterranean such as mutual perceptions, mass media, migration, shifting values and the sociological, economic and political processes of the peoples. In each issue of 'Quaderns' there is a central dossier which tackles a key subject, as well as a series of articles on current events, a collection of pieces on cultural, anthropological and sociological aspects, a selection of internet resources and a book review section. In this way, the publication, which has been successfully running since its launch in the year 2000, also contributes to debate and discussion on intercultural dialogue issues and the future of Mediterranean societies.

www.iemed.org

Islam, the West and Modernity

MICHELE CAPASSO

In the context of the dialogue between cultures, the relation between Islam and the West is fundamental. Islam is the common denominator through which the Muslim world is represented despite its diversity. This is a generic concept in which western historic imaginary makes a convergence of several unconscious allusions. This term indicates 'a society in which the State is the ruling authority and civil life is ruled by religious norms dictated by the Quran'.

Modernity is also a common denominator, pointing towards 'a society based on positive law and not just divine law, as well as on legal equality and equality of access to positions of political representation'. Much as Islam is a static representation of a wider differentiated and dynamic reality, modernity is the static abstraction of diversified changing realities. That is why modernity does not identify with the West and Europe of today. This is a project of societies developed in Europe during the Age of Enlightment and that further developed during the period of Positivism. Its basic principles are crucial for the complexity of modern life, effecting changes in all structures that were seen as appropriate to ways of living in the past.

If on one hand the Islamic world is facing problems related to the absence of Modernity, in terms of individual rights and democracy, on the other hand the West is suffering from an excess of modernity. Rapidity, rationality, decentralisation of production, absence of solidarity, anomie of collective contexts, lack of a 'sense of life' in young people: these are the new problems of a society which defines itself as post-modern.

The problem of 'Islam and Modernity' does not lie in the opposition of two antagonists but encompasses three terms: 'Islam, the West and Modernity'. Two historical realities and a common critical area; a problematic situation where everyone sees the reflection of his own defects in the other's eye; a divided universe where the logic of the world capital makes the European West and the Mediterranean peripheral to the hubs of the government. When the issue is placed between two terms, it brings about a political opposition. When the same issue is placed between three terms, it calls for a policy of solidarity to advance together in a parallel evolution and in shared agreement towards a shared objective, even if the starting points and distances to the objective are different.

Countries of the Mediterranean, Europe and of Arab-Muslim culture have a vital interest of following a path, different from the one undertaken until now. One must not forget that the European civilization is greatly indebted to Islam. Western Europe owes much of its renaissance to Islamic civilization and time has come to pay back this debt. However, Modernity is not often offered to Islam in ways to promote its equality but rather through structures that aim at expressing its submission.

The challenge that awaits us is to build a 'coalition of shared values and interests', avoiding that modernity homologates and cancels different cultural identities: A big resource for Islam and the West alike.

MICHELE CAPASSO is President of the Fondazione Mediterraneo

Culture at the Heart of Relations between the Mediterranean and Europe

THIERRY FABRE

The cultural dimension of Euro-Mediterranean relations, according to Thierry Fabre, has been significantly marginalised and not given the central position it merits. There remains an essential need to recognise the shared heritage on which the Region has been built and to promote and defend the culture in daily life, whether related to food or design and architecture. Fabre advocactes for the circulation of artistic works and cultural producers to facilitate a real knowledge between people and societies.

Camus wrote in his Carnets: "Ask the question of the absurd world amounts to asking whether we would accept despair without doing anything. I suppose that no honest person can answer with a yes." This is where we stand today, with the possibility that with one leap we could come up with a common future between the Mediterranean and Europe. Given the results of the Anna Lindh/Gallup Poll on the common representations of European and Mediterranean societies, it would be absurd and totally dishonest to despair, as Camus says. There is a whole future for relations between the Mediterranean and Europe to invent and build, particularly at the level of cultural relations where a world of common significance could be instituted. It is simply a matter of giving them shape, meaning and consistency.

This is the real raison d'être of the Anna Lindh Foundation: putting culture at the core of relations between the Mediterranean and Europe. Yet, fifteen years after the Barcelona Process was launched and two years after the Paris Summit, which gave birth to the Union for the Mediterranean, we still are quite far from this objective. The cultural dimension has been really marginalized in Euro-Mediterranean relations.

The Anna Lindh Foundation may be - and wishes to be - an actor which is valued on the scene of international cultural relations. In fact, it will fully achieves its objective of becoming what it is by attempting to imagine what it will - or what it should become - based on which grounds, according to which priorities and in the name of which project ? How can it contribute to putting culture at the core of relations between the Mediterranean and Europe?

At least three strata can be distinguished in the cultural field: 'memories', 'means' and the 'works' (or intellectual and artistic products). These three strata are not isolated: they are porous, in permanent interaction with each other, but nevertheless easily distinguished, allowing imagination of a horizon, sketching a strategy at the scale of cultural relations

between the Mediterranean and Europe and attempting to define a future project in which the Anna Lindh Foundation would be the driving force.

Towards a Policy of Recognition

"Nothing is forgotten in the Mediterranean", this adage could be considered the compass for imagining the future. It is not a matter of counting the multiplicity of conflicts of memories in the Mediterranean world: the list would be too long and the exercise vain. The idea is to sketch two main strategic orientations around which a policy of recognition is to be built. For a long time the Mediterranean world has been profoundly divided by opposing discourses between major cultural heritages: Greco-Latin versus Judeo-Arab, Athens and Rome versus Jerusalem and Cordoba. This long-standing antagonism between cultural heritages is still continuing and legitimizes face-to-face confrontations. With such exclusive discourses, no common Mediterranean world would have existed. There is 'Them' and 'Us' and nothing in between, Greek, Latin, Jewish and Arab sources would never mix however this has not stopped to happen across history. Recognition of these pluralistic genealogies and woven links between great heritages from the past is an indispensible base to build the future.

Far from denials that intentionally seek to separate and oppose – true ruptures in transmission – one should aim at encouraging initiatives and projects founded on the recognition of these shared heritages. It is a primary essential memory task, a foundation based on which it becomes possible to assemble fragments forming the diversity of the Mediterranean world. Coming out of the face-to-face confrontation between 'Them' and 'Us' depends on the recognition of genealogies and affiliations between the big cultural heritages. It is a way to associate large symbolic capitals – Athens and Rome, Jerusalem and Cordoba – which are the foundations of relations between Mediterranean and European sets.

The second main priority in the field of memories is to stop avoiding 'memory nodes' where the past is not passed and – on the contrary – ponder on it with the greatest care. Denying hurtful memories only nurtures future conflicts. "We never get rid of dead people; we are never done with them" said Paul Ricœur the philosopher who strongly opposed a 'history duty' to a 'memory duty'. There is a huge need to know in the face of numerous nurtured intentional silences. One of the priorities is to maintain an active policy of recognition of what has happened in the past and undertake a memory task, encouraged by the large cultural hubs around the Mediterranean linked with the Anna Lindh Foundation. This priority is particularly important for the young generations which need landmarks and which aim at leaving conflicts of the past to invent the future. To move towards a policy of recognition, on the path of memories, is one of the priorities in order to put culture at the core of relations between the Mediterranean and Europe.

Towards a Mediterranean Life-style

For the Anna Lindh Foundation, another priority intervention is the field of culture in daily life, means of doing, places and forms which sketch a Twenty Century Mediterranean lifestyle. This cultural field is even more significant because it does not stop at the elite and reaches the depth of large layers of the population. There exists a possible alternative to the American way of life, whose consequences will be unlikely to be borne worldwide soon. Instead of being on the defensive, caught in a perpetual logic of catching up as if caught defaulting about Western modernism, the Mediterranean should defend its values and lifestyle. One good example is the field of nutrition: the 'Mediterranean Diet' has proven itself on public health, reaching as far as the United States. Even though Western societies are struggling with the growing phenomena of obesity, particularly among younger generations, finding another nutritional balance is a possible solution. Fast food is disastrous for physical health and lifestyle and could easily be superseded by 'slow food'. This movement, launched in Italy by Carlo Petrini, could be a successful idea at the scale of the Mediterranean and Northern

and Southern Europe. An original and a good omen for the Anna Lindh Foundation would be to encompass the cultural dimension of nutritional matters and this mode of life. In the end, this could re-establish the link with a larger philosophical tradition from the Mediterranean world, a philosophy of savoir vivre, which would inspire a way of life. This taste of life is encountered in the Mediterranean, around a table, in the convivencia that may appear around a meal taken together instead of individually, as is the case with fast food. Western modernism is best characterized by the phenomenon of acceleration (Rosa, 2010). "We hardly have time, though we are gaining more of it". A Twentieth Century Mediterranean 'savoir vivre', applied in daily living, may be a simple way to regain control of our relation with time.

'Urban condition', that is the art of living in places and not simply let one self be traversed by flows - flows of globalisation, information, financial flows, commercial flows is another fertile field in which the Mediterranean world, heir of the art of making cities - the polis - has much to teach us for today and tomorrow. Design and architecture are major cultural fields where our 21st Century manners and living are woven. Why not invest in these fields? Urban actors and creators teaming up to change the shape of towns and cities, more and more disfigured with a totally irresponsible urbanism. The task is daunting for sure, but one has to start by giving an impulsion of thought and culture to get people to meet because these careers are dispersed and knowledge interspersed. The Anna Lindh Foundation could be an opportunity for a get-together, an organisation which would favor fertile meetings between urban actors and artists, designers, architects involved in conceiving tomorrow's cities. The Anna Lindh Foundation could become the meeting point which encourages Twenty-first Century Mediterranean lifestyle. However, it is not an exclusive world of reclusion or a Mediterranean geographical entity where one would withdraw. The horizon is open to favor values, manners and living that everyone could adopt and that in addition can stroll on world roads in the trail of diasporas and the international dimension of imagination.

Palestine - Study on Post-Conflict Communities

The project which ran from November 2009 to July 2010, consisted in a joined research between Austria and Palestine about post conflict mitigation through a comparative study, after which a wide conference was held in Gaza about the research findings. An initiative of Civitas Institute, the objective was to enrich the Palestinian experience in the field of human response to social transformation in conflict areas through producing a significant and pioneer research study, by designing a training curriculum in conflict resolution and transformation, and community peace building. A training course was conducted for twenty students from dfferent Palesitinian universities, including workshop techniques. Simultaneously, 1,500 copies of project booklet handout were produced, which contain the research findings. Students held 40 debates and study circle discussions among Palestinians in 40 non-governmental organisations in Gaza Strip. Furthermore, two radio episodes were conducted on the topic. Due to the success of this model, cooperations with new partners are forseen.

www.annalindhreport.org/goodpractice/postoconflictstudies

Towards a Policy of Inter-Knowledge.

The layering of works – products of intellectual and artistic creation – is obviously more suited for an international cultural institution, but what are its priorities? The first objective – in my opinion – would be to encourage the circulation of works, authors and artists between the Mediterranean and Europe. There are numerous and diverse fields, of which I shall mention three as priorities for the future:

Umberto Eco had beautifully formulated this concept by saying "The real language of Europe is translation". We can clearly state it also ,"The language of the Mediterranean is translation ! " It is a possible common language, a new type of lingua franca in the relations between the Mediterranean and Europe. One of the main stakes is to circulate thoughts and literature, which is best achieved by a vast and thoughtful translation initiative, built on reciprocity and in the framework of multilateral perspective. This reaches the foundations and shared references which would have a traceable impact and which would not be the simple flow of ephemeral cultural traditions. A policy of inter-knowledge, based on translation, is a strategic priority. This spans from the literature for children to critical and philosophical thoughts, thus covering a wide array of works to translate. The priority of works to translate remains to be defined in common, based on a sound knowledge of existing works. Thus, an international type of translation would be born at the hands of the Anna Lindh Foundation. A genuine pollinization of culture and thought may be born from such an initiative, away from thriving identity fallbacks, rejects and fears, and an initiative that has already been launched with the project of Translating in the Mediterranean.

We are currently witnessing an emergence of contemporary urban musical scenes in Istanbul, Casablanca, Beirut, Marseille, Essaouira or Berlin. These new areas and new musical expressions reach for a huge public of young generations which form the majority of people in the Mediterranean perimeter. These contemporary musical urban scenes are already in contact, but it would certainly be more useful to connect them and develop systems that would enable them to better work together. Away from the backward looking and nostalgic Mediterranean, wreckage and ruins, away from the commonalities and common places of the 'cultural dialogue' or the 'cradle of civilizations', it is high time to lend some attention to the Mediterranean of the 20th century. Parallel to a destructive Mediterranean, torn by violence and hatred which spread in the trails of international political conflicts, there exists a creative Mediterranean. "Inventions from the unknown call for new forms" the striking spirit of Arthur Rimbaud paves the way for young artists of the Mediterranean world, seeking a new life. It is about enabling researches, introducing new forms to the event, particularly in the musical field and encouraging a 20th century Mediterranean that chooses the taste of life rather than that of death, a living and creative Mediterranean in the face of all immobilizing trends. It is this type of Mediterranean, linked to Europe that we wish to encourage. Contemporary urban musical scenes will be its theater stage, and all is needed now is to link its actors. Circulation of works cannot be a virtual thing. It involves the circulation of men and women from around the Mediterranean as well as artists to create common projects. Though digital systems may establish real connections and favor cultural hybridizations, nothing equates the power of people meeting face-to-face. Nothing is worth living art and the inter-knowledge born from working in common, which implies artist mobility. However, we are very far from this reality today, given that we are increasingly ensconced in the 'Citadel of Europe', which fears its neighbors from the South, consequently hindering the free circulation of people. The Anna Lindh Foundation plays a major role in encouraging the mobility of artists, making possible intellectual and artistic and intellectual meetings, to help borders crossing, from the South to the North and also between Southern countries where borders are also laid down. A policy of inter knowledge, encouraging the circulation of works and artists, is a priority future project of the Anna Lindh Foundation. Its credibility holds mainly in its capacity to make possible such mobility.

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Portugal - Book on Ideas for Dialogue

First issued in May 2007, the concept of the publication is to provide 'Forty-Four Ideas' how dialogue and diversity can be applied and promoted in the daily life of people. Whether as citizens and professionals, mothers and fathers, a range of simple ideas are presented which could be recreated and adapted to the reality people face in their communities. The publication, an intiative of ACIDI, also contains an educational section entitled 'Did You Know?' which provides information about the one hundred and seventy four nationalities coexisting in Portugal and background data on a number of the religious communities and dates which are of importance to them. In addition, there is information on services supporting immigrants, institutions offering free language and culture courses for foreigners, and specific agreements adopted within the EU concerning the protection of rights of immigrants and ethnic minorities. The overall approach is to ensure that ideas and resources are presented in a way which is engaging for the reader and as straight-forward as possible to implement.

www.entreculturas.pt

Our Shared Europe

MARTIN ROSE

The sometime sulphurous gap that is opening up between Muslim Europeans and Europeans of other faiths and cultures is a serious challenge to cultural relations practitioners. Compounded by the impact of political, economic and international events and the deliberate goading of cynical activists on both sides of the gap, the growing tension (of which the Swiss referendum is only the most recent example) is becoming acute. It is not something that a civilized continent can, or should, tolerate.

After extensive consultation with Muslims across Europe, on the north and south shores of the Mediterranean, the British Council has launched its 'Our Shared Europe project'. This is an attempt across a broad front to demonstrate that 'Muslims are an integral part of Europe's past, present and future'. It aims to expand and defend the imaginative, generous understanding of the words 'we us and our' which are vital to civilized society. Above all, it recognizes that this is not just a matter of justice, fairness and decency. Failure to handle well what are often deliberate and malicious (though sometimes simply negligent and ignorant) attacks on the culture and people of today's Europe, endangers the entire liberal society of the West. Attacks come from the nativist right quite as much as they come from the wilder shores of Islamism.

So the British Council has drawn together a number of areas in which it has greatest experience - education, arts, youth exchange, exhibition work, the web and the organisation of serious debate - to deliver a broad impact on this crucial issue. A programme of debates has begun in the European parliament and is moving on to other European cities, including a globally broadcasted debate in March 2010. Research into media consumption of Muslim Europeans and the barriers to Muslim participation in youth exchange is already under way; so is the first stage of multi-country education work and audio-visual material production. Much more is to come.

It is a partnership project, and it will only work well if it works as a magnet for the many organisations and individuals working in the same filed. We seek partnerships of every kind from those committed to the same vision of a civilized Europe in which no faith or ethnic group is made to feel that it does not belong.

Above all, 'Our Shared Europe' means what it says: Europe is not to be fought over by nativist politicians, American commentators, and culturally introverted Muslims. It is the common home of people from both sides of the Mediterranean Sea, and from much further afield. We share it, and we glory in sharing it. Europe's past is not the short-term past of the teleological European tradition: it is a part of the history of humanity, and so it must remain. And the same is truer still of our shared future.

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The Euro-Mediterranean as a Cognitive Map

ANAT LAPIDOT-FIRILLA

> The last fifteen years have seen a growing interest in the Mediterranean through political initiatives for Regional cooperation. Yet, according to Anat Lapidot, there is no agreement to whether a 'Mediterranean category' is actually needed, and cogitative maps are created and are neither inherent nor natural. Lapidot explores the historical evolution of this Regional identity, arguing that colonial images of the past should now make room for a shared vision which allows people of the southern and eastern shores to represent themselves.

After years of cultural and political decline, ignored as a unifying centre, the Mediterranean is, once again, the focus of discussions and cultural-political plans. The Barcelona Process since 1995, the cooperation between Europe and the Mediterranean, and the recent founding of the Union for the Mediterranean, have all adopted and redefined the Mediterranean as a historiographic concept, a uniting ideological cement and an economic, political and cultural programme.

As was pointed out by researchers, it is hard to determine with any certainty whether the Mediterranean Region ever had a common history and similar culture over time. The nations along its shores do not share similar traditions, the same language or the same structure of governance. It was the Europeans who, during the 18th and 19th centuries, shaped the Mediterranean idea as a romantic, ideal picture of a place where people of different religions could live side by side, a place of tolerance, safe trade and multiculturalism. A greenhouse for cultural symbiosis between religions and cultures along the Mediterranean shores, from Andalusia to Istanbul in the north-east and Alexandria in the south-east.

The Mediterranean in Historical Works

Geographical and historical works written in Europe, mostly in Germany and France, but also across the Atlantic Ocean, positioned the Mediterranean at the forefront of historical and geographic research emphasising the commonalities between the societies and cultures in the Region. The ethno-geographical approaches in Europe received validation in the late 19th - early 20th century in the United States which quickly became the world's centre of academic knowledge with deterministic ideas developed by geographers such as Ellen Churchill Semple (1863-1932) and the climatologists Ellsworth Huntington (1876-1947). There was no distinction between Spaniards, Greeks or Turks. People of the Mediterranean were seen as having primitive and feudal social institutions. They were a threat – like the Visigoths were to the Romans.

These conceptions were reflected in historical attitudes, in formative images, in religious world views and missionary work, tourist fairs and even in forestation policies. Furthermore, the Mediterranean was constantly shaped and transmitted through the powerfull agency of the Hollywood film industry. From Cleopatra and Ben Hur, to Shirly Valentine and Midnight Express - powerful movies re-invented the romantic but primitive Mediterranean.

To the geographical and sociological attitudes on both sides of the Atlantic, we must also add the contribution of European historians in creating the Mediterranean consciousness. Most prominent of which were Henri Pirenne (1862-1935), the German historian Shelomo Dov Goitein and the French historian Fernand Braudel (1902-1985), of the Annales School, who created a global and total model that ties human society to its physical geographic space.. Despite much criticism of their work, no one disputes that their publications contributed to positioning the Mediterranean as a historically and geographically imaginary distinct unit.

Other individuals who contributed to the creation of the Mediterranean as a organising concept were intellectuals from its northern and southern shores. Among them was Albert Camus (1913-1960), the French-Algerian author who tried to describe a secular cosmopolitan distinct Mediterranean space, a meeting place for traders, artists and tourists from around the globe. However, Camus was an exception within the Regional intellectual landscape. The Mediterranean concept did not receive much support along the eastern and southern shores – not in Lebanon nor in Syria, Turkey, Egypt or even Israel. In these countries the idea was marginalised, treated as merely a Regional framework and not as part of the forces that shape cultural identity. Most national intellectuals in Egypt saw themselves as part of other identity circles: African, Muslim and Arab. The Tunisian Jewish writer Albert Memmi, claimed that the Mediterranean is always described with generous handfuls of clichés and cautioned dreamers of Mediterraneanism against becoming pillars of salt .

Exception can be found in the writings of Taha Hussein's and his famous essay 'The Future of Culture in Egypt' (Mustaqbal al-Thaqafa fi Masr) (1938), in which he attempted to tie Egyptians with the heritage of the Pharaohs and with the Mediterranean arena. In Lebanon, the idea was more favorably received than in any other place in the Region. However, as the power of Christians, who were the advocates of the idea, diminished, the sea's charm dissipated. Important figures in Arab culture, such as Michel Chiha, Georges Naccache, Amin Maalouf, Nizar Qabbani and Adonis , all contributed in different times and in different ways to keeping the Mediterranean idea alive, and were a cultural lobby for a vision of Arab-Western unity. In Israel, which struggled to create a local national ideology that would easily tie together new immigrants from all over the world, the Mediterranean vision faced many obstacles. Many saw it as an attempt to engineer and manipulate Israeli society while ignoring its real problems – the conflict with the Palestinians and the Arab countries. Others saw the Mediterranean vision as an unsuccessful compromise between Eastern and Western identities – a pleasant but unrealistic background to Israel's dynamic and stressful everyday life. There were also those who considered (and still consider) the Mediterranean as the antithesis of progressive Western culture, and identify it with social practices of North African immigrants who were marginalized in Israeli society. To these obstacles, religion as a political, social and cultural ideology, ,which returned in the 1980s to the public sphere in most of the countries, could be added . Indeed, in recent years, religion has become a clasifizing, divisive tool that threatens to further split the communities on the shores of the Mediterranean.

Associations with the Region in the Second Half of the Twentieth Century

After World War II there were attempts to revive discourse about the Mediterranean as a strategic arena, perhaps in response to the American challenge. However, the sea quickly became no more than an American lake in more than one sense. Throughout the Cold War, East and West that were thought to be corresponded to different values. The Mediterranean was not recognized as a unique arena, neither strategically nor culturally. In addition, the search for generalisation and models took over, replacing the study of regions. However, the collapse of the USSR, fuelled global and Regional social-cultural and economic processes, which revived political and social interest in the Region, as well as cultural interest, as a by-product. The Mediterranean, after many years of hegemonic nationalistic discourse, became once again a focus of interest. While the motivation for this new discourse was mainly political and often accompanied by fear, it has lead to a fresh discussion over basic concepts such as the existence of Judeo-Christian tradition or a Judeo-Islamic tradition. A clear demonstration of the new interest in the Mediterranean was in the creation of academic programmes in various universities throughout Europe as well as in research institutes that focus on the Mediterranean Region in Jordan, Israel, Turkey and North Africa. Interest in and studies of the Mediterranean moved from the domain of tourist agents and marine biologists to strategic research centers and foreign policy diplomats. Even in Turkey there is a tendency to discuss the Pax Ottomanica, that became a symbol of the political option marked by nostalgia for a pre-national, Mediterranean, pre-colonial world; again, an imagined perhaps even utopian space where Muslim and Christian worlds are not in constant conflict, but cooperate and influence each other mutually and productively.

Current Challenges

Despite the growing interest in the Region, also in terms of political initiatives, there is no agreement as to whether a Mediterranean category is needed and what exactly it would reflect. Can old new images be revived and become an integral part of our cognitive map, after the many years during which it was merely a reference category, not a metaphor or a unit of ideological identity? Have we, in the post-modern era, reverted from modern thinking which is based on dichotomies that create pure categories of nature vs. culture, East vs. West, rational vs. emotion? This way of thinking, after all, left no room for the cultural symbiosis that the Mediterranean represented. Can the Mediterranean be extracted from the Eurocentric discourse and provided as a new cultural political option? Are we willing to challenge major cultural assumptions and acceptable norms by questioning the grand democratic

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Intercultural Research Souk

Taking place simultaneously in different locations, the 'Euro-Mediterranean Research Souk' has offered a platform for young researchers from around the Region present projects related to intercultural dialogue and the priories of the Union for the Mediterranean. An intiative of the Euro-Mediterranean University (EMUNI, the second edition of the Research Souk was hosted at the Bibliotheca Alexandrina in partnership with the Anna Lindh Foundation, on the theme of 'Living Together in the Multi-cultural Society' and brought together around 150 students to explore challenges and opportunities, and develop projects which could support coexistence within and across societies. Through the use of online tools and webcasting, it was possible to widen the debate to researchers and academic experts in the participating countries, that is to say the Czech Republic, Egypt, Greece, Italy, Lebanon, Morocco, Palestine, Portugal, Romania, Slovenia, Spain, Tunisia and Turkey.

www.emuni.si

peace theories and acknowledging the connection between the long process of European secularisation and nationalism with the ethnic cleansing of Andalus and the elimination of co-existence Indeed, the greatest challenge today is how to create Mediterraneanism which does not deny its ties to the East – the Arab, Turkish or Israeli cultures – but instead delineates flexible, fluid conceptual and physical borders that allow a symbiotic relationship with the West.

The Region's history suggests a place where man can simultaneously be part of a number of communities and networks. Currently, Western sociological language cannot reconcile this complexity. The challenge is to create a new language that will allow conceptualisation appropriate to the new reality of Turks in Berlin, Moroccans in Paris and Russians in Israel. The shores of the Mediterranean are no longer another attraction, but part of the hyphenated fusion Region. The Euro-Mediterranean is a region, but also a conceptual framework and an image. This analytical category requires coherence and a fresh, original point of view. Opponents of the Euro-Mediterranean as a unifying ideology claim that it is unnatural. This claim is true in many ways, but it makes no difference. Cognitive maps are created – they are not inherent or natural. Furthermore, the same can be said about other social cements. After all, the elite in Cairo, Istanbul or Athens have little in common with their countrymen living in the economic, ecological and cultural periphery. In addition, in the last two decades the immigration map demonstrates that cultural symbiosis and a networked society in nature are not restricted to Christian or Jewish minorities only. The reality of hundreds of thousands of people moving from one continent to another has created a new dynamic. A dynamic that challenges even the fundamental definitions of who is European, not just who is Mediterranean.

Respect for immigrants and new communities inside Europe is a basic demand. It is important, however, to bear in mind that recognising the collective rights of communities and their heritage does not constitute a categorical agreement to accept all the social-cultural traditions of the past and present and implementing them. Tradition, we must remember, was written by men, and one of its roles is to maintain the patriarchal

gender balance. A new Mediterranean vision must reject the remnants of patriarchy, as well as practices of discrimination and intolerance towards political, ethnic, gender, religious and sexual-preference minorities.

To the displeasure of many, in recent decades it seems that regional geography has returned to centre stage. In light of the revival in area studies and in light of global changes, a need has evolved to return to regional terms and research, and the need for definition and re-conceptualization of regions and their relationship with other disciplines. To the aversion of discussing the need for area studies in general, we must add the aversion of discussing the Mediterranean specifically, stemming from a complex history, emotionally charged with anti-colonial sentiments. The people of the Mediterranean, who were referred to as the South, felt being the periphery of Europe and Mediterranean options only emphasised their subordinate status. However, current trends in scholarship dealing with peripheries have favoured the development of internal discourses that originate within these so-called margins and that define themselves in their own cultural terms. At the same time, scholars – whose research deals with postcolonial and subaltern theory – have also suggested overturning the dominant discourse and provincializing Europe itself. Such a shift may allow for the treatment of the Mediterranean as central to academic inquiry and will help lead to the re-conceptualization of Europe and other Regions themselves. The challenge is how to accomplish this without falling back on oriental descriptions that send the discussion in the direction of unfounded romantic nostalgia, which sees only the olive branches and lemon trees, a romantic sunset and attractive beaches where lovers stroll. The sea and its shores are paved with dozens of bodies of immigrants and hard-working fishermen. The colonial images that created the Mediterranean should be replaced with ones that will allow people of the southern and eastern shores an opportunity to represent themselves, and to become active agents of change in economy, history, politics and society.

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Spaces of Belonging and Emotional Co-Ownership

HEIDI DUMREICHER AND BETTINA KOLB

> The search for identity is of significance to people and communities across the Euro-Mediterranean region, and continues to play a central role in the building of a common Region. Heidi Dumreicher and Bettina Kolb underline the importance of the local perspective in shaping the socio-cultural context in which identity evolves, from the house and the street to family members and neighbours. It is from this viewpoint that the authors contend that an emotional co-ownership can be developed as a basis for a shared future in the Region.
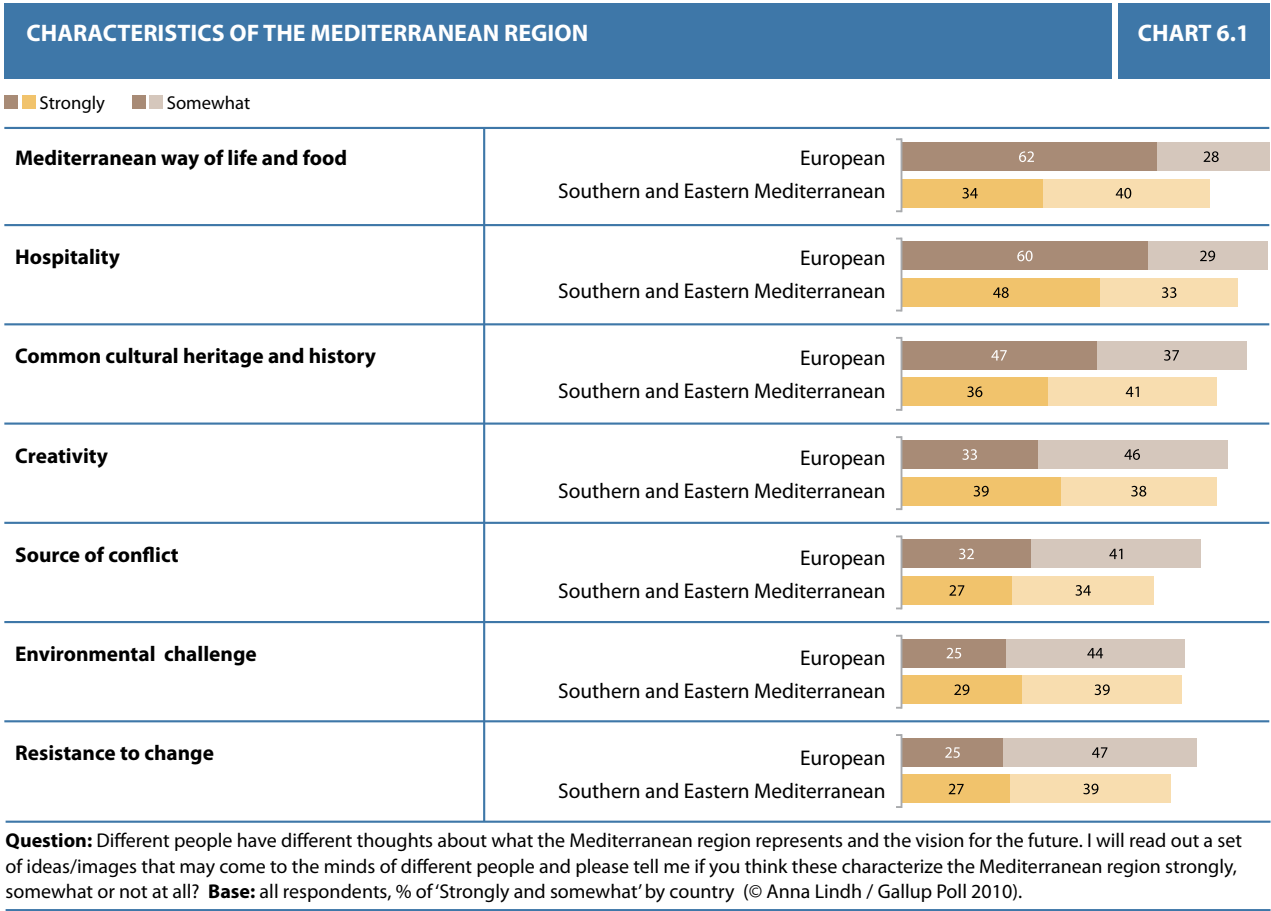
Yes, I want to have a feeling of belonging, to know where I come from, to feel part of a place and to have a social context that supports my self-image, how I think and feel about myself. But also yes, I want to feel different from the spaces and people around me; I am dreaming and looking for a different sense of reality. Human beings need both of these qualities of self-conception – socially and spatially settled roles of belonging that provide the grounding and self-confidence to seek new places and activities to take us into the future. The quest for identity plays a major role in identifying the old, valid concept of a common Mediterranean Region and in constructing a new one; this concerns people and nations, individuals and social groups, Mashriq and Maghreb, old Europe and new member states. When searching for a cultural and political common identity concept, the Mediterranean Utopia is well advised to start with a pluralistic concept of identity. Following a concept of unity in diversity, identities become overlapping; they appear as a patchwork of common yet differentiated histories, of controversial political situations, of patterns of socialization and of cultural and religious roots that come to light in this process. In the search for a common identity between the two shores of the Mediterranean, two sorts of desiderata emerge, namely the yearning for sameness and continuity on the one hand and the nostalgia for local identity on the other.

Home and Belonging

To us, as a research team, the images shown in pictures of Mediterranean places do not look outstanding at all and could be in several countries of the world. Other partners try to discover a certain architectural style and want to verify the place as part of a specific national territory. For a resident himself who presents his house is very well defined, it simply represents his image: "This is my lovely home and here lives my darling wife." This is the way in which an interviewed dweller presents his photo of a house and a courtyard. To him, the home is a combination of physical and social elements, as an ascertained place with familiar yet outstanding people.

Our home -the place and the people - the house, the street, the family members and the neighbours - all these elements together build up the basis for the specific socio-cultural situation where identity grows. The combination of individual and collective identity is the basis for cultural traditions, social activities, with personal and societal elements. Starting with the house, the space for the individual and her/his most closely related family members and friends, the identity space grows in concentric circles, in fields of spatial and social encounter (Dumreicher and Kolb, 2006 and 2008). Several of these fields can be related to hominess, and contribute t o the socialization of an identity construction. It is a combination of spatial and social elements that constructs the feeling of belonging and social affiliation: the family makes the house a home, the dwellers' community in the street and the quarter transform an anonymous open space into a well known neighborhood that I belong to.

These fields deliver a synthesis of empathy based identities, the social and spatial realm where the human being finds a place to express nearness and bonds of affection. At the edge of the village or the urban quarter, the construction of 'sameness' and 'otherness' develops more and more influence. The process of common identity construction starts in this field: the village becomes 'my and/or our' village, the town becomes 'my and/or our' town and they are different from the neighbouring village or town. Artifacts and cultural goods are slightly different inside and outside these spatial fields, house forms combine local features and, at the same time, intrinsic elements of the region, and common folklore finds an idiosyncratic expression. Even the language carries particular forms whether it be the accent or the wording. The nation state gives the geopolitical borderline to what we consider our people. The globe gives the broadest spatial frame - the human space within the limit of nature, where cultures and religions in their diversity create a multifaceted human identity. Beyond this spatial field starts the realm of philosophy and spirituality; these are concepts which can find their realm independently from the spatial place. All these

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Israel - The Arab Jewish Youth Orchestra

With the aim of fostering friendship and understanding, the 'Arab-Jewish Youth Orchestra' consists of around twenty-four young musicians aged between 15 and 28 years old – twelve Arabs and twelve Jews – coming from various parts of Israel. Musical direction comes from Taiseer Elias who is renowned in Israel and other countries for his artistic skills and deep knowledge with regards to Arab music, and the initiative aims to promote mutual understanding to audiences across the Region. Concerts have been performed in Jewish and Arab locations, and venues across Europe, and the project is seen as a success in terms of its musical development and social impact. One of the artistic achievements is in creating a new sound and composing original works in addition to works taken from Oriental Arabic or Jewish traditions, a mixture of East and West, which is also reflected in the instruments used, Oud, Kanoon, Cello and Violin. When the musicians perform together on stage, it is an opportunity to illustrate the message that harmony and coexistence is a reality and a possibility for all.

www.youth-music.org.il

CHARACTERISTICS OF THE MEDITERRANEAN REGION		CHART 6.1

■■ Strongly   ■■ Somewhat

		Strongly	Somewhat
Mediterranean way of life and food	European	62	28
	Southern and Eastern Mediterranean	34	40
Hospitality	European	60	29
	Southern and Eastern Mediterranean	48	33
Common cultural heritage and history	European	47	37
	Southern and Eastern Mediterranean	36	41
Creativity	European	33	46
	Southern and Eastern Mediterranean	39	38
Source of conflict	European	32	41
	Southern and Eastern Mediterranean	27	34
Environmental challenge	European	25	44
	Southern and Eastern Mediterranean	29	39
Resistance to change	European	25	47
	Southern and Eastern Mediterranean	27	39

Question: Different people have different thoughts about what the Mediterranean region represents and the vision for the future. I will read out a set of ideas/images that may come to the minds of different people and please tell me if you think these characterize the Mediterranean region strongly, somewhat or not at all? **Base:** all respondents, % of 'Strongly and somewhat' by country (© Anna Lindh / Gallup Poll 2010).

spatial and social fields contribute to create the multifaceted identities that constitute the human being. Through social action, the individual constructs a relationship to a specific spatial field. In multiple empirical social and spatial studies, we found the evidence that even activities of residents that seem to be rather insignificant in themselves contribute to the appropriation process where 'usage creates meaning'; not an abstract meaning but an emphatic one. Starting from with many similar statements of village or city dwellers, it became clear that "only if dwellers use the potential of the city and what it has to offer (including the amenities of public space) will they be able to fully identify with the place, releasing it from abstraction" (Dumreicher and Kolb, 2003). This founded our thesis about emotional co-ownership which we first discovered in different local situations in human settlements; but it can also apply to a larger field - in our case the Mediterranean Region which is a reality, but also a human and political vision. Emotional co-ownership describes a strong attachment to a place and its social meaning, to architecture and socio-cultural activities that take place in this urban environment. Under the condition of emotional co-ownership this interest stimulates the citizens

Poland - Educational Workshops on Islam

Launched in schools across twenty Polish cities, 'In the World of Islam' aimed to use education as a way to change negatively held cultural and religious stereotypes related to Arab and Muslim communities. Through a series of dialogue workshops taking place during a three year period from 2005 to 2008, over nine hundred students actively participated in sessions consisting of theoretical aspects, basic information on Arab and Islamic countries, discussion, and a practical dimension such as learning to write Arabic letters. According to the evaluation with participants, the initiative had a significant impact not only on the students' knowledge and attitude towards Arabs and Muslims, but also on their perspective towards other cultures – including people of Roma and Hindu background – which changed in a positive way. Following the project, a workshop was organised in 2009 with the participation of teachers and educators from Baltic Sea countries, as well as from Ukraine and Belarus, and the learning materials were promote through a series of new publications targeting schools.

www.unesco.pl

Croatia - Debates on Multiculturalism

Reaching out to around five hundred people across the city of Zagreb, the initiative consisted of a series of lectures, presentations, open debates and workshops on the theme of multiculturalism. An initiative of the organisation Veselkoleutar, the discussions drew on policies and practices carried out in different parts of the world, and the aim of the programme was to put the issue of 'cultural differences' in the heart of the public debate, taking into consideration that Zagreb does not have an official policy regarding immigration, segregation and cultural diversity. The way in which people of the city perceive and treat differences of 'others' was also discussed, putting in perspective the multicultural reality of Croatia and Zagreb, while at the same time exploring ways of implementing multicultural ideas and practices within the borders of the country. As a result, intercultural policies were established for implementation with non-governmental associations from eastern Slovenia, and the initiative led to the organisation and promotion of the 'International Tolerance Day'.

www.cekate.hr

to value the qualities of the place and to feel responsible for its present and future. This involvement creates spaces of possibility and fields of action for an empowered citizen who takes part in the decision making processes within her or his locality. All the spatial fields need a combination of individual - me - and collective – we identity spaces for people and their personal capacities. Our research in Islamic Mediterranean cities shows that the 'hara' - the small narrow lane that differentiates the urban pattern of the Medina at the smallest scale – works as a first collective locale for the creation of emotional co-ownership. The place of birth of my grandparents in my hara is more important than my actual individual living place. "We lived here in the hara, ….where me and my brother have grown up, and we are now ready for marriage". The origin as well as the future of the individual and his family is embedded in the specific hara. The quality of the hara is determined by spatial and social elements, which together form the background for life in the neighbourhood (Dumreicher and Kolb, 2010). Islamic cultural tradition is alive in the common bakery providing for physical needs, the Qur'an School and the library for educational requirements, the Friday mosque for establishing the weekly and yearly religious rhythm, and the hammam as a place for personal wellbeing, luxury and conviviality. When our interview partners speak so tenderly about their hara, they refer to their daily life experience which anchors them to the local background. This social and cultural anchor contributes to the perception of belonging and identity, as a result of this process of local socialization. In its similarities and differences, the elements perceived in the hara, its social practices and cultural patterns form a common collective memory, as this little lane becomes part of the historical and political framework of the Islamic city. How can persons with such an intense relationship to the place of primary socialization establish a concept for a common future of the Mediterranean region? Is the concept of multiple and multifaceted identities an assumption that helps in understanding the Utopian construct of a common space between north and south shore? The hara as a key experience for socialization stands for the origin, the base, whereas the shore on the other side of the Mediterranean stands for the 'otherness', the curiosity about the 'differentness'. The pluralistic concept of 'unity *in*

diversity' provides places for more than one identity. The hara is the starting point for a common culture, but will be enlarged with a broader spatial concept of identity. The cultural space of the Mediterranean Sea stands for the 'otherness', not withstanding its long history of contact and relationships, its exchange of cultural goods, of stories and traditions – and at the same time the confrontations through history and into the present.

Mediterranean as a Common Space

The common space of the Mediterranean Sea can be seen as a specific spatial field - a region built with villages, cities, monuments, landscapes and nations: a region with a diversity of economic and cultural conditions, responding to different challenges of history. Although there is an understanding of a common perception in terms of the social and spatial place constituting a Mediterranean region, latest quantitative approaches show that there is also a common understanding of key elements of a Mediterranean culture. When expressed through the options of 'strongly' and 'somewhat', several topics characterize this common space through a majority of agreement: the way of life and food (84%), hospitality (81%) and a common cultural heritage and history (81%) (Chart 8.1). Our approach that starts from the premise that identity needs both, nearness and otherness, is supported by a set of other questions that go beyond an acknowledgement of the common understanding of the 'project Mediterranean'. The quantitative results show a demand for the respect of cultural diversity: 46% think that their own society can gain in respect through cultural diversity from closer political, economic and cultural exchanges between the Mediterranean countries. In conclusion: The concept of multifaceted identities should take into account that cultural diversity is based on locally expressed emotional co-ownership and an active membership within the local society including a broader space and time concept: the future goes beyond spatial and cultural identities, contributing to a local yet global civic identity.

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A Shared Perspective from the Nordic Countries

TUOMO MELASUO

From sociology to exploration to trade to literary exchange, the Nordic countries have had throughout history extended relations with the countries of the southern shore of the Mediterranean. As Tuomo Melasuo highlights, these relations remain a modern-day reality through tourism and migration, as well as through the role countries such as Finland and Sweden have assumed within the European Union's foreign policies. Yet, it is the domain of civil society and popular culture that may offer the most promising and visible areas of cooperation.

The Mediterranean world is a kind of cultural cradle whose borders are almost impossible to define. Its rayonnement has no limits, its political, but also cultural spreading concerns all the continents. In this sense it has become the property of all the humanity.

The European North, that is the Scandinavian countries, Finland and the Baltic states as well as other countries surrounding the Baltic Sea are all very much maritime nations. For this reason these countries have always had a lot of cultural and commercial exchanges with faraway regions, and as well as with the Mediterranean world, which was for centuries, even for more than a couple of millenniums the main source of inspiration for the North of Europe. These long historical relations were multifaceted, qualitatively extremely important and tenacious, but, at the same time, thin and narrow. An important part of the Nordic social and cultural life is based on Mediterranean items, be it Latin letters, Arabic numbers and Middle Eastern religions.

Exchanges throughout History

The first known contact is the expedition of Pytheas from Marseilles to the North in the 4th century BC. More than a millenary later the Vikings sailed into the Mediterranean in the 9th century and they met the Arabs also in the Russian rivers as Ibn Fadlan tells us in his journey book about hundred years later. Both, Idrisi, the Moroccan geographer, gave a description of the Northern Europe in his geography handbook in the 12th century as did Ibn Khaldun, the North African historian and the founder of sociology in his famous world history in the 14th century.

During the Middle Ages Nordic pilgrims went to Santiago de Compostella and to the Holy land. In the Middle Ages some Nordic royalties travelled to the Mediterranean and the Middle East in order to spend some time in the southern environment. From the other side, the Knights Templar and the Knights of Malta managed to establish themselves in

the islands of the Baltic. But generally the Nordics travelled to the South much more than the Mediterraneans travelled to the North. There were also myths proposing that in the 17th century Sweden was a reincarnation of the lost Atlantis and that the origins of the Finns were in the Mediterranean islands.

In the 17th century Arabic was taught and studied at least in three Scandinavian universities and the following century the King of Denmark sent a scientific expedition *Arabia Felix* to the Arabian peninsula and to Yemen. Since that time the Nordic scientific activities concerning the Mediterranean and Middle Eastern world have been stable, and they have had an impact on the evolution of sciences in the North. For instance, more than one hundred years ago the Finnish sociology was born in Morocco with the works of Edward Westermarck and some of the internationally best known Scandinavian writers, such as Axel Munthe or Mika Waltari, developed most of their production concerned the Mediterranean world.
Today's understanding of the relations of the Nordic countries with the Mediterranean world should be based on this vast heritage, and not on the short-term political or commercial conjunctures.

Political and Economic Dimensions

The Nordic understanding of the European Union (EU) and of its role generally determines the Nordic countries approach towards the Euro-Mediterranean Partnership in its different forms. In their relations with the Mediterranean world the Nordics sometimes stress that they do not have colonial background like many other European nations. They also underline that they had diplomatic relations with the southern shore of the Mediterranean before the colonialism, that they were critical towards the colonial adventure, and that they actively supported the decolonisation process both directly and in the United Nations also. This is only partly true. The Nordics did, however, took actively part in economic performance of the colonial order.

Anyway, the understanding that the Nordic countries form together with the southern Mediterranean countries, a kind of periphery towards the European centre, towards the founding members of the EU, did not really take place even if there were some attempts since before World War I to develop this idea. In the 1980s and the early 1990s there were several international Maghreb and Nordic scientific conferences, and at least one in Madrid which brought together all the peripheries, Iberian, Maghrebin and Nordic. After World War II the Nordic societies have slowly turned their regards more towards the Atlantic and these kind of Mediterranean sensitivities have lost at least a part of their charm.

In the early 1990s the perspectives to join the EU changed the approaches towards the Mediterranean in an important way in countries like Finland and Sweden. Once EU members these two countries wanted to assume their new membership entirely, taking part in all the domains, issues and questions they judged essential for the EU's performance and for its future. They also understood that if they wanted the central and southern European member countries to support their own goals and ambitions in the North, in particular the 'Nordic Dimension' and more recently the EU Baltic Sea Strategy, they needed to show interest, engagement and responsibility to the Mediterranean issues and goals of these countries. Secondly, for the Nordic countries the Euro-Mediterranean Partnership is an essential part of EU's relations in the neighbouring areas and as such a concern of all the members countries.

Both Finland and Sweden started their official Mediterranean policies already before their accession into the EU in 1995, when they also signed the Barcelona Declaration. They both actively took part in the Barcelona Process. To provide an example Finland organized the first ministerial conference for the environment and Sweden presented together with Spain the first initiative for the dialogue between cultures much before the tragic event in New York 2001 and the Valencia action plan in 2002. Finland created its own Euro-Mediterranean network for the main internal actors which gathers about 40 persons being civil servants

and the representatives of research institutions and non-governmental organisations.

The Finnish EU Presidency in 2006 , has been estimated by several specialists as maybe the best one until today for the Barcelona Process. The Swedish 2009 EU Presidency managed to put forward the EU Baltic Sea Strategy which, in the long run, might play an important role in strengthening the Euro-Mediterranean Partnership by producing different options and tools highlighting the importance of the sea areas in general and those in proximity of the EU in particular. It is obvious that in the domain of energy, environment, urgency relief and maritime transport they could even develop common institutions in order to face challenges which they share. Whether this can be done in reality depends on the political will.

The approaches and attitudes of the Nordic countries towards the Union for the Mediterranean, created in 2008, has been pragmatic. When the first preliminary propositions were presented in 2007 and when the intention was to exclude the non coastal countries, the deception felt by Nordic countries was net and clear, but discrete. Those circles in these countries which had struggled during the previous two decades for making their countries active in Euro-Mediterranean policies felt very discouraged. The Nordics were satisfied that the new Union would reinforce the Barcelona Process and they supported it. But they were also very much of the opinion that this new Union should concern all the EU member countries. As a consequnce, they were very much backing Germany when Chancellor Angela Merkel required publicly that the Mediterranean partnership cooperation should belong to all Europeans.

Today there is, in the Nordic countries, a certain degree of disappointment due to the modest results of the Union for the Mediterranean. At the same time they feel that the achievements of the Barcelona Process should be further developed and better incorporated in the performance of the new Union for the Mediterranean. More generally the Euro-Mediterranean Partnership is felt strongly as a EU issue, it is too important for not being dealt with all the member

Finland - Baltic and Mediterranean Conference

Building on a previous 2002 forum on 'Baltic-Mediterranean' cooperation, the 2008 conference was prepared by Tapri, the Baltic Institute of Finland and Tamk in the context of incoming regional cooperation frameworks including the EU Baltic Sea Strategy and the Union for the Mediterranean. The main aim of the event was to increase mutual understanding and recognition of the Baltic-Mediterranean axis, with discussions on scientific and educational cooperation, social, political and cultural issues, and economic cooperation at both the macro-economic level as well as at the micro level. In total there were around seventy experts and civil society activists from twenty different countries around the Baltic and the Mediterranean Sea areas. One of the major conclusions of the conference underlined the need for increased coherence and shared coordination between networks, partnerships and programmes in order to strengthen the overall cooperation work and dialogue initiatives between the Baltic and the Mediterranean.

www.annalindhreport.org/goodpractice/balticmedconference

countries. The Anna Lindh/Gallup Poll indicates that, for instance in Sweden, the respect of cultural diversity will be strengthen with the Union for the Mediterranean.

Civil Societies, Migrations and Mixed Cultures

The attitudes and the approaches of the Nordic civil societies and public opinions towards the Mediterranean have been, during recent decades, influenced mainly by the evolutions in three different domains: tourism, migrations and cultures. The Nordic mass tourism towards the Mediterranean already started in the 1950s. Today, more than a half a century later, the number of Nordics spending annually a couple of weeks under the Mediterranean sun are around at least about two million. The significance of this phenomena for such a number of people having a direct but still restrained experience about the South is not really known. But it is obvious that it has an importance. And one can presume that it makes the Mediterranean world more familiar and thus plays a positive role by approaching these two vicinities. It certainly has an impact on how the Mediterranean migration is felt by the Nordics, and promotes the Mediterranean cuisine: two important elements of cultural dialogue. In order to really appreciate the significance of the Nordic tourism into the Mediterranean we need more studies and investigations. The Anna Lindh/Gallup Poll provides some evidence demonstrating that Swedes travel to the southern and eastern parts of the Mediterranean more than other Europeans including those from coastal countries.

Migration from the Mediterranean, especially from its southern and eastern shores is a very important element forging the image of the Mediterranean and the Euro-Mediterranean relations in the Nordic countries. Here again the Poll data shows that the Swedes have more contacts with the Southerners than the other Europeans. Still, in the 1960s only a few thousands of people coming from the Mediterranean countries lived in the North of Europe, today we can speaks of hundreds of thousands. This is extremely important in several ways because these people form a kind of human bridge towards the southern and eastern Mediterranean. A part of them have come also because they got married with

the Nordics. And the number of these cross-Mediterranean couples is constantly increasing in an important manner. So, today, with the second generation, the number of young Nordics having half of their grandparents in the other side of the Mediterranean is tens of times superior to the figures of the 1970s. We can not underestimate the importance of this kind of family relations. They bring the Mediterranean world much closer to the Nordics than any kind of official or semi-official exchange and cultural dialogue programmes can ever do. According to the European Social Survey 2006, Finland and Sweden are the countries whose population has the most positive attitude towards the foreign migrants.

The only southern European Mediterranean country being on the positive side of the European average is Spain. Nordic tourism and Mediterranean migration have both an impact on cultural dimensions in the Nordic world. Before going into it, let us note that the first ever Nordic cultural institutes were created especially in the Mediterranean area. And it is not a coincidence that the newest ones can be found in the southern and eastern shores of the Mare Nostrum such as the Danish Institute in Cairo and Finnish Institute in Damascus. The number of this kind of Nordic institutes in the Mediterranean is considerable, and their role for cultural dialogue even more. Concerning civil society and popular cultures the role of cuisine is very visible and maybe the most promising. In Finland the 'National pizza' (ham and pineapple) was developed already in the 1980s, when also the Kebab houses completely overcame the traditional sausage kiosks which have almost disappeared. The new phenomena are the 'reindeer couscous', local falafel, and the latest, that is 'sapas', the original Finnish tapas. All this is to say that the mixture of cultures is a very complex and very rich phenomena, but that it is also very creative and extremely innovative, producing this 'art de vivre' where there are no borders.

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Latvia - Intercultural Week

Taking place in nine different Latvian cities, an 'Intercultural Week' was organized in November 2009 with the support of the Anna Lindh Foundation and by its National Civil Society Network in Latvia. In the context that data about the Euro-Mediterranean region is not easily accessible for the general public, the main aim of the project was to increase people's understanding about the existing diversity of countries of the southern and east Mediterranean area. The programme of the week included 24 different activities, such as language classes, poetry readings, meetings with religious leaders as well as discussions with representatives from across the Euro-Mediterranean region. Around one thousand five hundred people took part in the initiative with the 'intercultural evening' bringing together 400 people to a stylish café in Riga with dancing rooms, exhibition areas, film-screenings and a room for informal talks and discussions. In addition to impacting on public awareness, the event was also an opportunity to consolidate and promote the work of the Anna Lindh Network in Latvia.

www.euromedalex.org/networks/latvia

A Nomadic Approach to Cultural Dialogue

BICHARA KHADER

According to Bichara Khader, the perceptions and stereotypes which exist today with people living across the two shores of the Mediterranean are a result of centuries of friction between Muslims and Westerners. It is in first better understanding the intense history of the Region that, for Khader, it will be possible to build a new vision for the future. In this regard, the author argues that cultural dialogue must assume a central role in supporting the next generation in changing both the vision people have of themselves and of the 'others'.

Let us start with some facts: the Mediterranean is neither barrier nor borders, being at the same time the link and the centre. Arabs call it the 'White Sea of the Centre' in that it unites more than it separates. A sea rich in fertile memories, source of multiple identities, cradle of monotheist religions, and grave of pretentious empires who have dared claim making it their 'eternal sea'.

Such is the vocation of the Mediterranean, as is its peculiarity, constantly pulled apart between its existence, sense and power. Being a cast of models aspiring towards universality, conjugating the synthesis of faith and reason, it has been – since Antiquity – the cradle of and yet innovating thought, blending philosophical wisdom, metaphysical interrogation and the art of living. This is the very vocation of the Mediterranean that is threatened by 'identity delirium' of some and 'killing sprees' of others. Ideological opposition follows intellectual confrontation: in the past, monotheist religions and religious cores, colons and colonized populations and, today, the confrontation between 'identity' and 'otherness'. These numerous traumatizing polarities explain why cultural dialogue in the Mediterranean is so seriously affected and even broken. Such a bitter conclusion is indeed painful for a man like me, bridging over the two shores.

Roots of Historical Mediterranean Relations

How have we reached this point? To locate the historical point of inflection and cultural disruption is a daunting task, because it implies that there is a before and after. In fact, as many as 14 centuries of permanent friction between Muslims and Westerners have molded stereotypes and common grounds nurtured by painful memories rooted in conquests of Europe by Muslims between the 7th and 15th Centuries, Christian crusades in the East between 1099 and 1290, European colonization of the Arab world in the 19th and 20th Centuries, continuing Western domination under various forms, ranging from the implantation of the State of Israel in the heart of the Arab world in 1948 to the American invasion of Iraq in 2004.

Despite long periods of truce and peace, historical animosity continues to haunt the minds between the two shores of the Mediterranean, casting imaginary vindication and spoiling visions to the point that past events have acquired an 'instrumental function' and have become 'political myths' crystallizing hostility against the 'other,' and even legitimizing it. Some radical Muslims have gone as far as denouncing the 'new crusade of the West' against Islam as a form of using the past as a tool in opposition strategies. Similarly, clandestine immigration in Spain has been described as 'el retorno del moro' (the comeback of the Maurs), or irked Western polemists against 'growing Islamic presence in Europe', the 'green threat', or 'Islamic violence' all reactivating myths of a 'relentless' and 'incurable enemy', and 'absolute evil'

Having lived in Europe for over forty years, I have noticed how public opinion is strongly influenced by prejudice on Arabs and Muslims. I used to attribute this to ignorance of historical facts and social realities and – without doubt – to a certain concept that claims that the West has nothing learned from the 'others'. Coming from Palestine where I learned five languages in school, read Arab and Western poetry at the age of 15, learning European and Arab History, I was somewhat amazed at the lack of interest of European schools and universities towards contemporary Arab world problems. At that time, there was ignorance but no dismay. The Arab world was not perceived as a 'threat' and Islam was rarely put to blame. With the collapse of the bipolar world system, the fall of the Berlin Wall on November 9, 1989 and, much more, after September 11, 2001 attacks, I can only stand to watch helpless and sad to a wrath of passions.

Harmful Impact on West-Islam Relations

The implosion of the Soviet Union has lead to a series of intellectual elaborations of three concepts that, rapidly, reach the status of a theory. The first is the one of Francis Fukuyama who claims that, with the collapse of the Soviet system, nothing can hamper the triumphant march of a democratic

and capitalist Western world. The second is the 'clash of civilizations' of Samuel Huntington who divides the world in seven areas of civilizations, of which Islam and China are the most threatening for the West. The third thesis, favored by American neo conservatism proponents, is based on the theory of the End of History and is called either 'Creative Destruction' or 'Democratic Domino Theory'.

All these theories have a harmful effect on Western-Islamic relations for three reasons: The first reason is that the collapse of the Soviet model potentiates the concept that America, being so singled out in its History, is now an example and a model for the world to follow. Bill Clinton went as far as calling it the 'indispensable nation', while Hagan coined the concept of the 'benevolent empire', a vision that has shocked many people in the world and the Islamic world. The second reason relies on the daring thesis of the replacing enemy. For Huntington, modern confrontations are identity and culture based. For him, Islam appears as the 'enemy of replacement'. He puts it in writing: "… There is blood at the borders of Islam … Consequently, the central problem of the West is not Islamic fundamentalism. It's Islam …" (Jacob, 1996). This best seller of Huntington in the United States and Europe can easily help one grasp the amount of damage it has induced in the minds of its readers and the consequent sizeable gap in Western-Islamic relations. The third reason is the noxious effect of theories that have flourished after the collapse of the bipolar system on Arab and Muslim opinions, favoring the new American ideology that aims at exporting democratic values in the framework of the Greater Middle East Initiative.

William Kristol and Laurence Kaplan declare in utter honesty in their book 'Our Road Starts in Bagdad '(Kristol and Kaplan, 2003): "The regime of Saddam Hussein is the quintessence of violent regimes in the Near East. If we were not to start from there, we would renounce to change anything else in the region". We know well what followed: the United States invasion of 2004 and the support of some European countries to that invasion, such as the support of Aznar in Spain and Blair in the United Kingdom. The cultural dialogue between Muslims and the West and between Arabs and Europeans has been the first collateral victim of the theses of Fukuyama

and Samuel Huntington. The wrath of Muslims has been so strong that attacks of September 11, committed by terrorists with apocalyptic visions, have been applauded or at least approved by people polled in many countries.

Such has been the degradation of the climate of trust and dialogue of cultures. All projects envisioned in the year 2000 and onwards towards retying dialogue, restoring contact, calling for the dialogue of civilizations, bring together the people and appease the spirits have proven – to date – insufficient in limiting identity loss, community withdrawals and senseless mixes.

The Way Towards Dialogue

Shall we remain idle? "No", responds Romano Prodi, before leaving office. "We cannot let identity tensions and reciprocal fears take the upper hand. The Mediterranean cannot become a new front where each shore will entrench itself". He repeated these words to the High-Level Advisory Group for the Mediterranean Cultural Dialogue which he had recently established. Among the proposals of the group was the creation of a 'large foundation' whose objective would be to launch concrete action to promote the cultural dialogue in the Mediterranean. The creation of a Foundation, which would better be located in the South, would bring the wishes of the High-Level Advisory Group to reality: impart visibility to the cultural framework of the Euro-Mediterranean Partnership, improve the operational aspect to cut short on repetitive speeches and tiresome large meetings incurred at high cost, but with little if any real impact on public opinions, involve the southern shore in the selection and achievement of projects to break the long-standing asymmetry of cultural exchange between the Mediterranean North and South.

This is the true meaning behind the creation of the Anna Lindh Foundation with polyvalent activities centered on a single objective: change our vision of ourselves and of the *others*. It is indeed a herculean task which needs breath, patience and means, but is of prime importance if we aim to end the culture of fear and resentment. Changing the look of the South towards itself calls for a generous forgiving

Malta - Exhibition on Dialogue in Daily Life

With the aim of stimulating reflections on intercultural exchange among young students, a series of workshops and debates took place during five months in Malta with support from 'Atelier Culture Projecs'. Around fifty creative young people were involved in producing written forms of poetry or prose which were transformed into two public installations set up using projections and boards. One of the main approaches to the discussions stimulated by the artistic works was to focus on what dialogue meant to the students in their everyday life, and then to transfer these reflections to the wider audience in the form of poetry or other types of writing. The first exhibition was launched on the occasion of the 'Euro-Mediterranean Dialogue Night', promoted on the 22nd May 2008 by the Anna Lindh Foundation and its region-wide Network of over 3000 civil society organisations, followed by the organization of a photo projection in Birgu and the Norbert Attard installation 'Where are you from?' held in Freedom Square in Valletta.

www.annalindhreport.org/goodpractice/maltaexhibition

Luxembourg - Celebrating Dialogue Day

Coinciding with the 1st of May International Labour Day, the 'Big Culture and Dialogue Day' initiative brings together hundreds of people to celebrate cultural diversity. The event, which is hosted at the Neumunster Abbey Meeting Cultural Centre has combined a range of activities from creative music, workshops and shows, to exhibitions and a gastronomic village. The entertainment programme is further enriched with information stands and a whole village dedicated to young growing artists in a new era celebration of a traditional holiday occasion. With the involvement of numerous non-governmental organisations and associations, the promotion of social and intercultural values is a central part of this annual celebration, and the Independent Syndical Confederation of Luxembourg has proposed to expand the initiative in order to involve on an even great scale the general public in cross-cultural activities.

www.annalindhreport.org/goodpractice/celebratingdialogueday

and oblivion, healing of wounds of the past, freedom from the bindings of an instrumental memory, using history as a reservoir of teachings and not as a glorified idol and, consequently, a future centered vision which relies on a confident identity and a culture of hope. Changing the perceptions of the North towards itself calls for a culture of humility and respect. Much has to be done to induce a historical amnesia to forget that the West owes much to the fecundity of other cultures, particularly the Arab-Muslim culture. A larger dose of humility is required to recognize the historical path of the West and its countries, a path laden not with roses but with thorns of struggle, conflicts and violence culminating in its barbarian Hitlerism.

Yet, we exist in the eyes/perceptions of the others too. The Southern Mediterranean, mostly Arabs, is not recognized as a sensible entity, but feels a sense of alienation and frustration that ends in introversion and reflection. Lucio Guerrato, the former Executive Director of the Anna Lindh Foundation, need saying nothing more.

The West, mostly European, exists in flesh and blood in the vision of Arabs and Muslims: it fascinates as much as it repels. It fascinates by its economic and technological prowess, its democratic breakthroughs and the security and protection it offers its citizens: this is the West that has conquered Arab minds and hearts. On the other hand, it repels by being perceived as haughty and arrogant, inept at listening, even indifferent sometimes to Arab distress, and often incoherent in its practices or clumsy in its discourse. Arabs often feel that Western countries, particularly European ones, tend to project their fantasies and fears on strangers they consider closer and more intimate than Arabs, thus building differences in barriers defying any crossing.

Changing the perceptions of self and others is a matter for generations. It is akin to crossing from a prison identity to a bridging one. It is a heavy task that calls on collective mobilization, responsible media, open educational institutions to the world over, politicians without election deadlines and intellectual elites that spare no effort in spreading their knowledge and know-how.

Europe and the Arab and Islamic worlds are inseparable like Siamese cats. The more one tries to pull the other apart, the more they cling to each other. Are we to separate the shores of the Mediterranean when they are bathed by the same waves?

Whether one is a disciple of Henri Pirenne who, in his book 'Mahomet and Charlemagne' sees a resurgence of Islam as a rupture between Antiquity and the Middle Ages or a disciple of Maurice Lombard, who in 'Islam dans sa première grandeur' presents Islam as a messenger and interpreter of Greek heritage, one evidence remains : in historical intimacy and intellectual collusion, Europe and the Arab and Muslim worlds call upon each other, question each other, pose for and oppose each other, much as if the existence of one defines and determines the other. They are not two entrenched camps facing each other, but more of a single camp which struggles towards defining its multiple identities.

I, therefore, refute the arbitrary separation so historically false between Judaic-Christian and Arab-Muslim cultures. This border is not a vocational one, says Joseph Maila, but has been created. If I call upon this matter of invented border, it is because it tends to separate the inside from the outside, this side from the other, the similar from the dissimilar. Yet, given the circulation pathways in the Mediterranean, how dare we erect such borders where there is only movement?

The Anna Lindh Foundation must strive towards creating modalities of a common Mediterranean collusion, based not on the hegemonic notion of the Mare Nostrum, but on the appealing notion by Edgar Morin, of the 'mater nostra' which refers to a common reference, an attachment of solidarity and a spontaneous fraternity.

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MEDIA THEMATIC FOCUS - COUNTRY CASES

Media and Intercultural Perceptions in the Euro-Mediteranean Region

NAOMI SAKR

> Media has been chosen as the thematic focus of the first Anna Lindh Report on Intercultural Trends due to the great importance it represents in relation to the promotion of intercultural dialogue and cultural diversity in the Euro-Mediterranean region. Naomi Sakr, coordinator of the media chapter, presents an insight into the work of the media sector today, from editorial policies to journalism practice, and introduces the 'country in focus' articles which shed light on key challenges and emerging positive practices in reporting across cultures.

Any written discussion of the way diverse neighbours in the Euro-Mediterranean region talk about each other through their media faces an immediate challenge: if the subject is to be broached in an interesting way it is liable to adopt some of the very same characteristics of media talk that ought to be scrutinized as part of the discussion. The temptation exists, for example, to grab the reader's attention at the outset by quoting a shocking statistic from the Opinion Poll that the Anna Lindh Foundation commissioned about the kind of media images that people in two groups of countries making up the Union for the Mediterranean (UfM) see of each other. It emerged from the Poll that nearly four-fifths of people questioned in eight European countries and two-thirds of those questioned in five countries in the southern and eastern Mediterranean (SEM) were unable to recall coming across anything in the media recently that had enhanced their view of people in the 'other' group. The statistic is arresting and no doubt justifies examination in the present article. Yet how legitimate is it to highlight the negative dimension of this piece of news?

To do so is to risk perpetuating a cycle of negativity that the Anna Lindh Foundation's aim of intercultural dialogue within the UfM seeks to overcome. If people are more accustomed to hear negative rather than positive news about their counterparts in another group of UfM countries, it is logical from a news media perspective to lead with negative information because that is what is easily digestible, since it fits an existing negative frame. It is equally logical from a news media point of view to present the information in terms of 'sides' — in this case the European 'side' and the SEM 'side' — because, like startling statistics, any implication that the story is about opponents injects a narrative with momentum that compels the reader to read on. To disrupt such potentially divisive reporting practices requires us to stand back from the statistics and the practices to gain a more holistic view of how media are used to represent inhabitants of the Euro-Mediterranean regions to each other. That is what this section of the Anna Lindh Report 2010, with its individual country

chapters on media openness to intercultural dialogue and spotlight on promising initiatives, sets out to provide.

Cultural Overlaps and Multiple Levels of Analysis

One prominent feature of the UfM, which forms an essential backdrop to any study of Euro-Mediterranean media treatment of intercultural issues, is a long history of migration and of resulting overlaps in cultures and religions. This phenomenon falsifies any notion of distinct European and SEM cultural groupings, even though their status as political entities may be relatively clear cut. In a recent five-country study of how Europe is represented in the media of 'Muslim majority' countries and how Muslims and Islam are represented in European media, a scholar at Oxford University concluded that the terms 'European' and 'Muslim-majority' were unhelpful in describing France, Germany, Bosnia-Herzegovina, Egypt and Turkey. Instead she suggested that they "might be more accurately described as two European Union countries with minority Muslim populations, two Muslim-majority countries and one European country with a large Muslim community" (Abou-El-Fadl, 2009). Today, after half a century of migration into Germany from Italy, Spain, Portugal, Greece, Turkey, former Yugoslavia, Morocco, and elsewhere (Nötzold and Dilli, 2009) immigrants and their descendants - many of whom have German citizenship - make up some 20 % of the German population. In France, where collection of data on ethnic backgrounds has traditionally been subordinated to a policy of assimilation, the population is no less diverse. Already, back in the mid-1970s, Mosaïque, a pioneer French television programme for viewers of diverse origins, was attracting an audience of some 4.5 million (Frachon and Sassoon, 2008). As the Anna Lindh/Gallup Poll reveals, well over half of respondents in Turkey, Morocco and Lebanon said they had friends or relatives living in Europe.

Yet the German example also demonstrates that migration is more multifaceted than flows across the Mediterranean sea. If, therefore, we are to assess media openness to intercultural

dialogue, multiple strands of media content need to be addressed. On one level there is media treatment of people who move across frontiers in search of work and security, and here there is as much to say about their image in the countries they leave as the countries they travel to. Thus British media coverage of Polish communities in the United Kingdom (UK) or Swedish media coverage of Bosnians in Sweden (and vice versa, in terms of Polish or Bosnian media coverage of these same communities) is as relevant as Lebanese media coverage of Syrians in Lebanon or Moroccan media coverage of Moroccan expatriates in Germany or France. On another level there is the question of space available for minority ethnic groups in different parts of the UfM to create and enjoy their own media, and whether these outlets are inward or outward looking. On a third level there is the issue of how different populations and regions of the UfM are portrayed to each other. Are we only informed about our partners in the UfM when they are hit by crises, and is that why so few Poll respondents in the Anna Lindh/Gallup Poll recalled media coverage that left a favourable impression of people in the 'other' country group? Questions like those above are tackled in the individual country chapters that follow. The purpose of the present chapter is to survey the field to consider which aspects of media practice are deemed to be most and least conducive to the effective conduct of intercultural dialogue across the UfM space.

Assessing the Potential of Mediated Entertainment

Editorial practices obviously differ across different types of media, from broadcasting and print to film, and from information and current affairs to entertainment. A number of studies in recent years have drawn attention to the potential for non-news or entertainment formats such as television drama or feature films to increase intercultural understanding, because of their scope for intimacy in exploring background issues and personal stories (European Monitoring Centre on Racism and Xenophobia, 2002). This recommendation seems persuasive; indeed this Report's chapters on Greece and Germany mention examples of TV fiction that reflect cultural diversity issues such as migration, mixed marriages and religion. On the other hand, there are

clearly limits to the current impact of entertainment genres if we are to take the Anna Lindh/Gallup Poll findings as an indication. The minority of respondents who said a media item had improved the image of the other country group (not as migrants but in their home countries) were then asked about the source through which they had received the positive image. Of this minority, most cited news and information on television or in print media. The figures for television were 58% and 55% for people living in Europe and the southern and eastern Mediterranean countries respectively, while for print they were 27% and 12% respectively. For documentaries the equivalent figures were 20% and 13%. For feature films, however, these ratios were reversed: 20% of people living in Egypt, Lebanon, Morocco, Syria and Turkey cited films as having given them a positive impression of people living in European countries, whereas only 9% of people questioned in Europe referred to film as a medium through which they had received a positive impression of people living in the southern and eastern Mediterranean.

Pending further investigation into the reasons for this finding, some pointers can be drawn from existing research. One possibility is that media users find just as much negativity and unsatisfactory representation in entertainment media as they do in news and current affairs. Films dealing fairly with challenges of mutual incomprehension between different communities in the UfM or exorcising bitter memories of historic injustice are rare, not least because a judgement as to a film's 'fairness' ultimately depends on the predisposition of the viewer and the way they interpret details of narrative and characterisation. Someone who has not experienced a particular kind of discrimination or marginalisation may regard a film about it as fair and progressive, but a victim will see nuances that may seem to perpetuate a sense of inequality. Evidence suggests that, even on the small screen, apparently positive fictional portrayals of minorities in society can evoke dissatisfaction among groups whom the scriptwriters and producers are attempting to portray (Dhoest, 2009). Several scholars attribute such dissatisfaction to a tendency to tokenism in screen productions, whereby in the absence of a greater diversity of roles and functions a single character has to 'carry the burden of representation'

Anna Lindh Journalist Award

This award was established in 2006 by the Anna Lindh Foundation and the International Federation of Journalists. It is the Region's leading prize for reporting across cultures and on issues of cultural diversity. The award programme was created as a response to the challenge journalists in the field are facing in reporting on the rapid transformation taking place across the Region from once mainly homogenous societies to vibrant multi-cultural and multi-religious communities as well as on increasingly complex conflicts and wars. The Award's Jury is composed of international media experts, with former Chairs including renowned Mediterranean personalities including Amin Maalouf and Edgar Morin, and winners of the annual prize are invited to work as 'ambassadors for cultural dialogue' through events organised across the 43 Anna Lindh National Civil Society Networks. Partners involved in the initiative include the COPEAM Audiovisual Platform, the European Commission, the United Nations-Alliance of Civilizations and the Monaco Mediterranean Foundation.

www.euromedalex.org

Euro-Mediterranean Media Task Force

Bringing together journalists and editors from across the two shores of the Mediterranean, the Euro-Mediterranean Media Task Force is a network of media practitioners involved in analysing issues across the media sector, developing joint initiatives and providing policy recommendations to decision-makers. The initiative began in September 2005 at the Dead Sea in Jordan as part of the European Commission's 'Euro-Mediterranean and the Media' conference which aimed to give a voice to journalists within regional cooperation work. Since then, participation has grown to over 500 media practitioners and has led to a wide range of events on issues including conflict reporting, press freedom, reporting on terrorism, and the media and migration. As part of this region-wide network, a 'Task Force' of journalists has been engaged to consult on policy developments within the framework of the Euro-Mediterranean Partnership, to advise the Commission, as well as deliver recommendations at Forums related to intercultural relations.

www.journalismnetwork.net

on behalf of an entire group.

For similar reasons, perhaps, disparate judgements have emerged about the potential for so-called Reality TV to counteract prejudice. Reality TV, or popular factual entertainment capable of turning non-professionals into instant celebrities, took off during the early 2000s, with broadcasters north and south of the Mediterranean buying up formats for social experiment shows like Big Brother and singing contests like Fame Academy. Given commercial broadcasters' interest in boosting advertising revenue by tapping into new audiences (Tsagarousianou, 1999), reality formats gave producers a chance to assemble on-screen reflections of the viewing public's ever-widening ethnic and cultural composition without being forced to seek out qualified professional performers from the relevant ethnic groups. The trend was so marked that in 2005, Trevor Phillips, then Chair of the UK Commission for Racial Equality, declared that reality TV had given many British people a chance to "encounter people from other ethnic groups in a way they would never do in their own everyday lives". Not everyone agreed, however. Audience responses both to Big Brother and its French version, 'Loft Story', were equally capable of questioning Phillips' contention that the programme had managed to confound stereotypes (Fayard, 2003).

In the same way, as is pointed out in this Report's chapter on Germany, praise heaped on the award-winning comedy series 'Turkish for Beginners', for its treatment of conflict in a cross-cultural household, was counterbalanced by criticism that it actually reinforced stereotypes. For an answer to the problem of tokenism in representing minorities and marginalised groups, many scholars of gender, class and ethnicity in the media look to the Jamaican-born cultural theorist Stuart Hall. He advises occupying the terrain that has been "saturated by fixed and closed representation" in order to "open the stereotypes up in such a way that they become uninhabitable for very long" (Hall, 1997). In other words, it is not a matter of trying to reverse stereotypes to create positive images, but rather of creating a multiplicity of images and exposing the practices that naturalise certain representations and exclude others. There seems to be an argument here for

rethinking how to promote intercultural communication through fiction, with media literacy on the part of audiences and self-questioning on the part of producers being a key ingredient. For example, media interviews could place more emphasis on asking film or television directors to reflect on their narratives and casting decisions. This is an alternative to asking them to make entertainment according to some kind of intercultural formula, since audiences quickly see through formula. Audiences do not generally appreciate propaganda or didacticism; they want entertainment that is genuinely creative. At the same time, the harsher their immediate circumstances, the more they may rely on entertainment for temporary escape from the realities of everyday life. That was a point made about a ten-part television drama made by and for Palestinians in 2008, with funding from Germany and the European Union, under the name Matabb (meaning Speed Bump). Modelled on a combination of popular Turkish and German soap operas, but produced on a fraction of their budgets, Matabb was welcomed by critics in Europe, who believed that the series opened a window onto the world of Palestinians living under Israeli occupation. But they also noted that European viewers would need local knowledge of the West Bank in order to understand the jokes, while others predicted that local Palestinian audiences, who actually face the endless problems depicted in Matabb, would not choose to watch these problems reproduced on screen (Frenkel, 2008).

Sympathetic critiques of Matabb exposed a further fundamental challenge that faces any attempt at intercultural communication through fiction and comedy. This challenge, known as the 'cultural discount', lies in the fact that viewers in particular communities share common histories, beliefs, humour, physical environment and so on. Thus programmes made from the viewpoint of other communities with other sets of common knowledge have much less appeal, especially if there is also a language barrier to be overcome. It is precisely this phenomenon that gives the Hollywood film and television industry one of its biggest competitive advantages. Because the United States (US) has the largest domestic market in the world, ample profits can be made from big-budget movies at home before the cultural discount

comes into play (Hoskins, McFadyen and Finn, 2004). By the same token, small countries face major hurdles in generating finance for films or television series that are remarkable enough to be seen in distant parts of the UfM. On the other hand, as seen from the Anna Lindh/Gallup Poll statistics on film as a source of positive impressions, the hurdles do not seem to be faced equally across the Region: many more people living in SEM countries seemed to have received a positive impression of their counterparts in Europe through film than the other way round.

This imbalance indicates that there must be additional obstacles holding back the flow of films from south to north. One possible factor could be tough constraints on distribution experienced by film and programme makers, even in those southern and eastern Mediterranean countries with a domestic market large enough to encourage investment in film and from which, in consequence, film exports are more likely. Independent film production is booming in Turkey and Turkish film makers have won prestigious prizes abroad. But at home they complain about limited screenings, while their success in Europe seems mostly attributable to word-of-mouth recommendations among Europe's Turkish-speaking residents. It remains to be seen whether other Europeans will develop a taste for Turkish film. In Egypt, a populous country whose film industry has a history of success, multiple contemporary layers of direct and indirect censorship ensure that only a fraction of indigenous creativity gets reflected on screen (Farid, 2006). In particular there are restrictions in Egypt, and elsewhere, on portraying social divisions in fiction, for fear that such portrayal will aggravate disharmony rather than stimulate the kind of rational and well-intentioned public debate that can eventually culminate in consensus.

To overcome such restrictions, film-makers in southern and eastern Mediterranean countries have the option of seeking European sponsorship to make films about social issues. But those who take it come under subtle pressures to modify scripts and purposes in order to suit European tastes and prejudices, which limits the film to European distribution and starves the film-maker's own industry of re-investment through self-generated profits (Menicucci, 2005). In other

words, the image of people that audiences in Europe see in 'Arab' films may well be one that has been crafted under European influence. 'Paradise Now' (2005, dir. Hany Abu-Assad), a Palestinian-directed film that was nominated for the Oscars in 2006, was a Palestinian, Israeli, French, German and Dutch co-production. Caramel (2007, dir. Nadine Labaki, Arabic title Sukkar Banat), a Lebanese-French co-production heralded in Europe as counteracting prejudices by depicting a peaceful slice of Lebanese everyday life, was edited in France during the Israeli-Hezbollah war that caused massive casualties and destruction in Lebanon in July 2006.

Conflating Nation and Culture: News Media and Nation-Building

Under norms of journalistic professionalism developed in parts of Europe and the US, death and injury make headline news. Hence there is a structural reason why reports of war and violent conflict travel more rapidly across long distances in the UfM than other kinds of news, even though the other kinds could fundamentally alter the knowledge base that media users bring to bear when trying to make sense of conflicts in the absence of either firsthand experience or historical background (Sakr, 2008). Much has been written about modes of conflict reporting that rank casualties according to their relationship to the reporter's audience, or offer simplistic, under-researched explanations of the kind that refer to 'ancient hatreds' without examining tangible contemporary inequalities. There is also a rich literature on 'peace journalism' that can frame conflict in ways that help to transform and resolve it (Lynch and McGoldrick, 2005). Less has been said on the way media have historically been implicated in a process of nation-building in most parts of the UfM, so that the imagined national community remains entrenched in media practices despite population movements across borders and despite the rise of transnational media spaces through satellite television and the Internet.

As a framework for political participation and vehicle for democratic practice, the nation state can offer practical mechanisms for its constituent cultural communities to build mutual understanding and trust. In his work on

Rapid Response Media Mechanism

As part of a joint strategy for responding to intercultural crises in the Mediterranean region, the Anna Lindh Foundation, European Commission and United Nations Alliance of Civilizations have developed a programme aimed at supporting the work of journalists in reporting across cultures. One of the key approaches in this regard has been to provide media practitioners working across the Mediterranean region with fast, free and direct access to some of the world's leading analysts, academics and commentators. This is done through promotion of online resources as well as through organizing 'rapid response' forums with journalists, academic experts and civil society leaders, as was the case of the 'London Media Forum' convened following the outbreak of the Gaza War. Through the joint strategy, the Foundation, Commission and Alliance are also involved in facilitating joint reporting projects between journalists from the two shores of the Mediterranean in order to tackle issues of common concern including migration, globalization and culture.

www.globalexpertfinder.org

multiculturalism, Bhikhu Parekh identifies trust as a key to dialogue, because reciprocal commitment to self-questioning and working together on a basis of equality is needed to alter the context of any intercultural clash so as to defuse it (Parekh, 2006). It becomes apparent from analysis of those UfM countries where media production and consumption are aligned with ethnic divisions in society that cross-cultural national media could offer more effective platforms for building intercommunal trust and intercultural dialogue than those that currently exist. By contrast, national media in some other UfM countries are used to spread homogenising and exclusive versions of national identity. The risk in those cases is of "pathologiz[ing] heterogeneity as a condition" and portraying change as "undermining heritage" (Georgiou, 2005). Where media are complicit in the 'invention of tradition', for example in ritualistic treatment of leaders' speeches to the nation or major sporting events, they help to reproduce a vision of the nation state as continuous and unchanging, so that the possibilities for social cohesion are seen to be linked to a sense of continuity with the past (Hobsbawm and Ranger, 1992).

In Europe after World War II, the model of public service broadcasting was developed in part to forge a sense of national unity. In many countries single state broadcasters retained a dominant position for several decades. In the southern and eastern Mediterranean, broadcast media were deployed to mobilise and unify nations after they had gained independence. Today the legacy of those approaches is sometimes seen in a preoccupation with national cultural identification that cannot 'think outside the [national] box'. Research with communities in Europe who consume media from non-European sources reveals that they develop new pluralistic practices of media use — ones that "involve them in an imaginative and intellectual mobility across cultural spaces" (Robins, 2009). Yet sometimes the pervasive and homogenizing imagination of national community creates a perception that diasporic groups who consume media in their own language are engaging in a form of 'long distance nationalism', as a 'unified community plugging into a unified cultural space'. Commentators who call for an alternative recognition — namely that diasporic groups "draw together elements of old and new homeland cultures as well as cultural perceptions that they themselves originate" (Browne, 2005), — are echoed on the southern side of the Mediterranean by those who are impatient to see intellectual movement away from a situation "where there has always been a social equilbrium that overlooks anything different on the pretext of a post-independence cohesiveness", towards a situation where talk of "pluralism and representative" is translated into concrete proposals (Naji, 2009).

Inevitably, openness to pluralism and dialogue through news media is influenced, just as it is in the case of entertainment media, by the concrete experience of those taking part. Intercultural dialogue is hardly likely to seem an immediate priority to people under siege or physical attack.

The media do not manufacture events; in situations of violent conflict and insecurity, relief and resolution are the responsibility of politicians and the military, not the media. It is reasonable to expect media workers to report accurately and constructively, but ultimately they can only report what happens. In light of assaults affecting Palestinians, Afghans, Iraqis and Lebanese, it is not surprising that a three-month content analysis of three different political talk show series, on a pan-Arab news channel owned by a pro-US Saudi entrepreneur, turned up almost no positive portrayals of US or European policies (Hroub, 2009). The rare exceptions included a programme that mentioned loans to Lebanon and another devoted to an interview with Ahmed Aboutaleb, a Dutch citizen of Moroccan origin and first Muslim mayor of Rotterdam, who had just been appointed secretary of state in the Netherlands Ministry of Social Affairs and Employment. Since populations who live amidst conflict and insecurity are forced to rely more heavily on news media than those who do not, there is a structural imbalance in the possibilities for increasing intercultural understanding through news media, in the sense that not all parties to the desired dialogue share the same hunger for news. This in turn creates a cycle (highlighted in this report's UK chapter) in which a perceived lack of audience interest deters editors in politically stable countries from commissioning the gathering of news about unstable ones. The imbalance is further aggravated by the fact that news-gatherers or documentary film-makers from the southern and eastern Mediterranean face more restrictions on entry to Europe than their European counterparts travelling in the opposite direction.

Building on Positive Practice: Pointers for Future Action

Several possibilities for future action emerge from the factors discussed above. If, for example, it is accepted that true intercultural diversity in media content and recruitment is intrinsically different from mere tokenism, the imperative that follows from this is to push for a multiplicity of images and open-ended representations that acknowledge the same degree of complexity in others' individual and communal identities as media producers would claim for their own. If it is recognised that the phenomena of the cultural discount and unequal media flows give locally produced media an advantage over imports in terms of their ability to communicate effectively about cultural diversity, this places a huge responsibility on local media to address topics that are relevant to co-existence in the Euro-Mediterranean space. That in turn means that they have to safeguard the volume and quality of foreign reporting and not allow it to be decimated under the guise of budget cuts. It means establishing benchmarks for inclusiveness in recruitment and coverage and regularly measuring performance, on the basis of 'what gets measured gets done'. It also means ensuring that practitioners in both news and entertainment are urged at every step to reflect critically on what they do. According

to one published 'Agenda for Responsible Media Practice', the acquisition of 'intercultural [communicative] competence' requires that all media workers should be helped to acquire a "critically reflexive understanding of the belief structures and feelings they bring into their relationship with ethnic diversity" along with opportunities to "reflect upon the adequacy of their own behavioural repertoire" (Downing and Husband, 2005). This is not an abstract exercise. It can be operationalised through initiatives like the pairing of journalists in minority and mainstream media, or the 'Rapid Response Media Mechanism' (see 'Media Good Practice'), and exposed to public scrutiny through Question and Answer sessions with directors and editors. In the digital era, there is no shortage of communication channels through which to share such reflection and scrutiny.

As for who is well placed to promote intercultural dialogue through the media, successful actions have been undertaken at both at the micro level of individuals and small groups to the macro level of intergovernmental bodies. Examples were listed and recommended in a European Commission publication of 2009. Entitled 'Taking the Pulse of Media Diversity', the study covered the twenty-seven EU countries plus Iceland, Liechtenstein and Norway. It recorded 472 relevant responses to an invitation for nominations of projects that seek to promote diversity and equality through the media. After shortlisting 150, the study team finally selected 30 projects launched by media bodies, civil society organisations and governments, in fields such as training, recruitment, mentoring, consciousness-raising, monitoring, content production and rebuttal of misinformation. Several features of this exercise are relevant to action for intercultural dialogue. One is that, even though the media initiatives addressed many aspects of diversity, including age, gender and disability, nominations were most numerous in the fields of national, ethnic or 'racial' origins and diversity of religion and belief (European Commission Unit G.4, 2009). Another is that the 30 initiatives were chosen in part because their methods were deemed easy to emulate.

Meanwhile there is much scope for action that is not project-based. This lies in the need for more awareness of, and engagement with, existing instruments, in the form of cross border institutions and treaties, an awareness and engagement that media practitioners should be equipped (perhaps by Anna Lindh Foundation Networks) to promote. Among existing media institutions that straddle the Mediterranean is the Conférence Permanente de l'Audiovisuel Méditerranéen (COPEAM). Created in Cairo in 1996, it groups major public broadcasters as well as the European Broadcasting Union and Arab States Broadcasting Union, and aims to provide a forum for cooperation among all stakeholders in broadcast media, private and public. COPEAM's Seville Charter of May 2005, signed by 26 Euro-Mediterranean broadcasters so far, called for the "new multiethnic and multicultural pattern", which has been developing through migration in Mediterranean societies,

to be considered as a "fundamental factor of social and cultural development". They called on media to spread knowledge in an innovative 'free-of-stereotypes' way, to privilege 'open and pluralist TV programming' and to pay special attention to the "topics of intercultural dialogue and Euro-Mediterranean Partnership" through new programme genres and technological tools that suit young people and the 'new generation'. The Charter's sentiments have been put into practice with projects such as the Festival 'Plural Plus' (UN Alliance of Civilizations), which invites media makers under 25 years old to send in videos addressing community issues relating to migration, inclusiveness, identity, diversity, human rights and social cohesion. But commitments enshrined in the Seville Charter are voluntary and there is no enforcement mechanism. This means it is up to publics in countries represented in COPEAM to remind broadcasters of their promises, as happened when critics of Spain's March 2010 General Law of Audiovisual Communication pointed out discrepancies with undertakings made through COPEAM.

UNESCO Convention on Cultural Diversity

Other opportunities to follow up on existing commitments to intercultural dialogue through the media are provided by the United Nations Educational, Scientific and Cultural Organization's Cultural Diversity Convention of 2005. In its full title, the Convention aims at the Protection and Promotion of the Diversity of Cultural Expressions; its objectives and guiding principles include encouraging "dialogue among cultures with a view to ensuring wider and balanced cultural exchanges in the world", and fostering "interculturality in order to develop cultural interaction in the spirit of building bridges among peoples". The Convention is an international treaty, which is legally binding on countries that have ratified it or acceded to it. Hence there is action for domestic constituencies to take, not only in countries like Turkey, Lebanon and Morocco that have yet to sign or ratify the convention, but also across the Union for the Mediterranean to ensure that its objectives are widely publicized and fulfilled.

Similarly the forty-seven member Council of Europe has articulated a policy that sees intercultural dialogue as the means to build a 'vibrant and open [European] society without discrimination'. It advises that 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 (Council of Europe 2008). The Anna Lindh Report 2010, being focused on media openness to intercultural dialogue, aspires to achieve the same aims.

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Mutual Empathy against Ignorance and Misunderstandings

RYM ALI

We hold as a truth that this Mare is truly Nostrum. Some Northern Europeans own fashionable 'riyadhs' in Marrakesh, others buy summer houses on the Croatian coast; in some parts of North Africa, many still leave families and loved ones for a piece of the economic wealth they see in Western Europe. Al Hambra and the numerous Crusaders forts testify to this long and often tumultuous history of interaction and we all equally enjoy recipes that the expansion of ingredients such as olive oil has made accessible beyond the geographical limits of where olive trees grow! Our common culture unites us despite the stark imbalances between the North and the South of the Mediterranean. So is it too naïve to ask: why can't we all just get along? What do we really know about each other? And what role can the media play? The Anna Lindh/Gallup Poll sheds invaluable light on certain realities: for example, those who have actually seen the other side of the Mediterranean, or been directly exposed to people from the other side of the Mediterranean, are in fact a surprising minority. This explains to a large extent the real lack of knowledge of the 'other', which leads to increasing reliance on media for that knowledge, which in turn points to the media's potential shortcomings.

Inside the Media Landscape

It may seem that there is so little understanding of one another in view of the flood of information with the advent of new social media, much of which could play a constructive role. In Jordan for example, most of the bloggers play such a role, and are defined more as 'bridgers', made essentially of young, educated English speakers who write to communicate who they are and the values in which they believe. But perversely, the speed and the sheer quantity of media outlets can magnify misconceptions and misperceptions. Like almost everywhere in the world, on all sides of the Mediterranean, the media will focus on the most tragic or sensational events. At times, as with the Danish cartoon issues, it often fans the flames of conflict and tensions and ignores the bright spots that do exist – or even the simple fact that we are all connected: how many Europeans realise how much of the natural gas they consume comes from North Africa?

George Terzis, writing about reporting the 'other' (Terzis, 2008) explains how prejudices are formed: the media use these 'binary oppositions' (us vs. other, good vs. evil, moral vs. immoral, etc.) in constructing these prejudices. At the outset, "the media make these oppositions an integral part of the seeking, collecting, assessing, writing, editing and layout/programming, reporting policies in all, political, economic and societal spheres". A vicious circle emerges of ignorance of the 'other': media not only reflect perceptions but then go on to perpetuate or reinforce these perceptions. Recently an article from a well-respected European news outlet referred yet again to so-called honour crimes as an 'Islamic practice', which it is not, even though it happens to be practised, sadly, in many majority Muslim countries. It is a common misperception but not one expected from seasoned European journalists. The fact that so much misunderstanding prevails despite all the potential benefits of the media demonstrates the value of face-to-face contact and a presence on the soil within the culture of the 'other' to foster mutual empathy and cooperation. So while we do all hear about one another through the media, the quantity of reporting versus its quality or accuracy is misleading, and we're somehow led to believe we actually know much more about one another than we actually do. Finally, what little communication efforts exist are usually unidirectional. Western European media outlets that communicate with the Arab world are quite numerous (e.g. the BBC World Service, Radio Monte-Carlo Doualiya, Deutsche Welle, Euronews in Arabic, etc.) while the only Arab media outlet which is communicating to the same scale with the rest of the world is Al Jazeera International - and for all its financial weight, even that network finds obstacles in getting distributed in the West.

Another factor which fuels misperceptions is the image of Northern Europe as conveyed: movies and news reports show a wealthy and relatively powerful continent, where there is not only less poverty but also more political freedom than in many of the countries in the south. The governments as well as their peoples are seen as not in direct need of anything, which leads to the assumption that if Europe is not opening its doors to more immigrants and if it is not pressuring Israel -financially or politically - it is not because it cannot, but simply because it won't. This perception alone goes a long way to explaining the multiple conspiracy theories and myths which abound in our part of the world about the 'West' . Some of the images broadcast will overshadow what good faith or efforts do exist: those immigrants risking their lives to cross the Mediterranean to arrive in Italy or Spain, some of them in holding camps surrounded by chicken wire, overshadow all the less publicised efforts of some Spanish towns to integrate immigrants in a constructive and dignified way. But there is a limit to which one can accuse the media of being responsible for misperceptions which lead to conflict or tensions. There are other, real and serious hurdles on the way to achieving understanding, cooperation and real peace - of the kind the French and Germans reached after World War II. These hurdles just cannot be wished away by more positive images.

Changing Perceptions on the Ground

Racism, isolationist attitudes, narrow-mindedness, nationalism and religious tensions and extremisms exist on all sides of the Mediterranean. And of course, there is the stalled peace process in Palestine. Its causes and consequences are often timidly referred to by many Western European media outlets; many of which hesitate to use words like occupation, settlements, apartheid, war crimes and gross human rights abuses without qualifying them. Under international law settlements are illegal. Yet although this is a fact, it is covered as though it were just a matter of perception - "settlements which Israelis see as legal but many other countries don't" is one common turn of phrase- placing a doubt in viewers or readers' minds as to how illegitimate they really are. Here the media's depiction of events not only reflects but entrenches the international community's refusal to deal evenhandedly with the issue. For perceptions to truly shift, realities on the ground would have to change.Inundating the airwaves for months on end with pictures showing bloody and dismembered Palestinians bombed in Gaza can sometimes feel as if stories of death and destruction on some Arab networks leave little space for anything else. But a war in which women and children are killed with complete impunity cannot be made less real by somehow 'balancing' the airwaves with other images of 'success stories' no matter how inspiring or real. Those stories alone will not distract an audience whose families have for generations witnessed dispossession, humiliation and violence, especially in today's internet age, when news travels so fast and realities, good or bad, transmitted through mobile phone cameras, are difficult to dispute. This may explain why so many media-related initiatives to build ties between Palestinians and Israelis do not yield the positive results expected: in the former Yugoslavia, whatever peace-building efforts may have been attempted, they were never attempted while refugees were being forced out of their homes. So when it comes to the Middle East, one can hardly expect journalists from either side to attend common media training when the peace process is marred by ongoing killings, occupation, continuous building of settlements. This does not mean that nothing should be done or indeed attempted when it comes to working on changing perceptions that could pose a risk to peace and acceptance of one another, on the contrary, there should be a sense of urgency to do so.

One outcome of the Anna Lindh/Gallup Poll is the importance and the positive influence of culture to rally people and bring about common understanding. Festivals should receive as much support as possible, be they music, film or other cultural events. Festivals that would rove from one Roman theatre to another in various countries could bring about a sense of shared historical heritage. Easier access to films - whose rights are extremely expensive -from around the Region would be a huge help. But these efforts should be combined simultaneously with more targeted and efficient initiatives in a variety of fields including education, research and training, for greater impact.

Noha Mellor believes that Western media professionals tend to look superficially at Arab problems (Mellor, 2007). "The result is that the vast majority of journalistic accounts, and even the majority of academic accounts, inflict a typified identity upon all Arabs. Arab scholars' work should be made available to western scholars and students, and should serve as the bedrock for further studies. We also need more in-depth analyses among Arab journalists and audiences." It is worth noting in that respect that when Amin Maalouf wrote 'The Crusades Through Arab Eyes', for example, no other Arab authors could be found on the reading lists of students of the Crusader era. Upstream, there should be closer attention to the quality of media training and its continuity. One of the many peace-building media interventions consists in an exchange of journalists, whereby media professionals from the South are invited to work in newsrooms of Western media and conversely. However, to be effective and truly transforming, efforts should be long term to include exchanges among reporters working in newsrooms on the 'other side' for at least a year (effects of two-week workshops usually fizzle away quickly). They should also not be limited to journalism education but address other areas to include an enabling legal and social environment. Widespread media literacy is also important. In Jordan, for instance, the presence of knowledge stations with training provided for those who would like to learn about the internet in remote areas of the Kingdom shows a determination, with very little means, to be a part of this equation. Finally, one could imagine several Mediterranean capitals hosting newsrooms that would gather journalists from all the countries in the Region to produce, in various languages, a Mediterranean TV, and publications (including a women's magazine and a children's magazine highlighting our common heritage for example) which could serve as a concrete implementation of training programmes. The Anna Lindh Foundation, with its wide Network of participating non-governmental organisations in practically every country around the Mediterranean, has already contributed to the growing awareness of people in this vast Region. Others will hopefully emulate it, doubling efforts to promote, through a more holistic approach, understanding and cooperation around 'Our Sea'.

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Media and Diversity in Post-Conflict Countries

ELDAR SARAJLIĆ

Despite a legal framework that guarantees freedom of speech and respect for minorities, the media in Bosnia and Herzegovina remains deeply divided along ethnic lines. This is particularly in the case of television news, a medium which represents the main source of information about other Mediterranean cultures. Eldar Sarajlić explores the influence and impact of politics on the media sector, current trends in cross-cultural reporting, and the potential of new media formats to promote cultural diversity at the national level.

The media landscape in Bosnia and Herzegovina is sharply divided along ethnic lines, both in terms of editorial policies and audience. Putting aside several exceptions in the electronic and print domain, most of the radio and television channels, daily newspapers and magazines follow strict ethno-political allegiances and communicate to particular ethnic interests. The media sphere in the country can be clearly taken as an indicator of the existing social and political rifts, due to the fact that in most cases it clearly reflects all dimensions of ethnic politics. At the same time, however, it is the media domain which strengthens many of these rifts, through discursive processes of defining, promoting and sustaining issues which are prone to systemic production of social and political conflict. Moreover, the media on occasions play a leading role in terms of creating divisions and conflicts, acting as a dominant political influence and shunning formal institutions and organisations.

The Legal Framework and Contemporary Media Context

Taking into consideration the highly sensitive role of media in transitional post-conflict countries, such as Bosnia and Herzegovina, legal regulation of the media sector is of great significance. Indeed, within Bosnia and Herzegovina, there are several laws, codes and institutions that determine the rules of the media game, including the 'freedom of speech', a basic rule for any media system which is guaranteed by the country's Constitution and is in accordance with Article 19 of the Universal Declaration on Human Rights, the European Convention of Human Rights and further defined in the Law on Communications and Law on Freedom of Access to Information.

In addition, access to information, freedom of expression and freedom from interference are ensured by the Broadcasting Code of Conduct, defined by the Communications Regulatory Agency (CRA), a state body in charge of regulation of the country's communication sector. Laws at a lower political level also provide guarantees for press

freedom, such as the Law on Public Information and Law on Media in Federation of Bosnia and Herzegovina, as well as the Law on Public Information and Law on Protection from Defamation in Republic of Srpska. Formal independence of electronic media is protected through the establishment of the state regulatory agency, the CRA.

There are, however, many reports that indicate a significant level of direct interference of politics in the work of the media sector, principally through economic and financial means as well as through the assurance of self-censorship. On the other hand, there is no legal regulation of the print media, and instead 'ethical principles' have been established through the Press Code, a document produced by the Press Council of Bosnia and Herzegovina which is a non-governmental association of journalists without the power to impose sanctions on the media.

Relative to the size of its population, the media scene in Bosnia and Herzegovina is significantly large, with the CRA public register recording in 2009 a total of 45 television stations, 144 radio stations and 6 public broadcasting stations in Bosnia and Herzegovina, a country which has less than four million inhabitants. The print media market is also huge, with eight daily newspapers and almost 50 weekly and biweekly publications, produced on a more or less regular basis. With regards to the Public Broadcasting System in Bosnia and Herzegovina, the structure consists of several different parts, in which there are three main radio-television broadcasters: the BHRT (the joint state-level channel), the RTRS (the Republic of Srpska radio-television, a Serb controlled broadcaster) and the FTV (Federal Television, the Bosniak-Croat dominated broadcaster). The public space is divided in three, clearly defined parts in which ethnic media play a dominant role. Some exceptions to this rule can be found in print media, mainly weekly magazines such as BH Dani, Slobodna Bosna and the daily paper Oslobodjenje, as well as in some elements of the public broadcasting system, although, in general terms, an

ethnically divided public sphere is much more a rule than an exception.

Diversity and Difference: Mediterranean 'Otherness' in the Media Mirror

Different groups of media are controlled by different ethnic agendas through which all information and production is filtered. Ethnic allegiance, which does not necessarily need to be explicit in the media name (though there are many television and radio stations and print journals with explicit ethnic labels) serves as a key ideological reference point for all media content, including the presentation of 'otherness' and cultural diversity in the Mediterranean. At the same time, however, normatively speaking, Bosnian media (that-is-to-say public broadcasters at the very least) are obliged to respect cultural diversity and provide media space for its presentation. The Constitution of the country, set out in the Article 2, guarantees all individual and cultural rights to its citizens, and, in addition, the Law on Protection of Minority Rights stipulates that public broadcasters must provide space for the public expression of minority cultures. Taking this into consideration, there is therefore a level of normative standard ground upon which a broader and general attitude towards cultural diversity could be founded. Although no law prescribes how foreign cultures are to be presented, a number of ethical principles could be drawn from these documents, as well as from their formal accordance with European and global standards of respect for cultural diversity. Nevertheless, the statistical data gathered through the Anna Lindh / Gallup Poll during the second half of 2009 appears to indicate that the type of media contents that would bring a positive change to mass perception of the peoples and cultures across the Mediterranean region are predominantly rare in Bosnia and Herzegovina, with only a quarter (25.9%) of the total respondents saying that they recalled such media contents on cultural diversity matters.

The majority of information regarding cultural diversity in the Region comes from the media content that is most prone to political influence: the news. Having to cope with transitional

problems pertaining to economic, financial and ownership struggles, Bosnian media has been very poor in terms of developing educational media, documentary and similar formats. Most of the television schemes and print journal contents are reserved for overtly political themes or news that determines the entire media agenda. This is evident by the indicators of the Poll related to the main sources of information regarding the peoples and cultures on the shores of Mediterranean, which is in most cases news outlets (around 64% of respondents highlighted news as a source of positive information on other cultures, while only 27% said it was documentary films). The data sets out another interesting finding outlined earlier about the traditional oral nature of Balkan cultures, the evidence that it is television media that determines the perceptions of the public much more than any other media source: news from the print sources are highlighted by only 19% of respondents in comparison with 64% of the television media. Books as a source of knowledge of 'others' are almost at the very end of the spectrum, with only 9% of people stating they had read about other Mediterranean cultures positively in books. Blogs and the internet seem to have a completely irrelevant role in transferring positive knowledge about the cultural diversity of the Mediterranean: 0.5% and 9% of respondents respectively have gained positive impressions on cultural diversity online. This finding says much more about the communication channels and perception patterns of the Bosnian population than about the inherent inclination of each of these media sources towards cultural diversity.

The most striking aspect revealed here is that those sources that transfer the most of the knowledge about the 'others' tend to have a negative influence on the image of other cultures, with more than 80% of the respondents in Bosnia not mentioning news programmes on television as a source of positive information about Mediterranean cultures at all. The representation of cultural difference, pertaining to other peoples and cultural groups, takes place on a level of framing rather than in terms of direct portrayal of assumed negative characteristics. Members of other cultural groups, for example, are rarely taken as serious and reliable sources of information, and, on some occasions, the 'others' are even

Bosnia and Herzegovina - Media Centre Sarajevo

Founded in 1995 by the Open Society Fund, the Media Centre Sarajevo is an organization supporting development of a professional and independent journalism in Bosnia and Herzegovina. It was created to assist democratization of Bosnian society through development of a balanced media content, a task which was especially important given the crucial role of the media in ethnic mobilization and conflict in the Region. The Media Centre conducts training of journalists, prepares various publications and produces media content. The most significant contribution to a better cross-cultural understanding is done through some of its research activities aimed at deepening the knowledge on various issues present in media on daily basis. The research reports, such as ones on media discourse and ethnic conflict, social exclusion or public broadcasters in divided societies help to understand how media aggravates or mollifies the propitiousness for social and cultural conflicts in a country such as Bosnia and Herzegovina, and, in this way, provides a basis for creation of inclusive media policies.

www.media.ba

explicitly labeled as undesirable referees of certain disputes. In general, individuals and groups coming from other cultures are seldom framed in contexts that would be equal with the local culture and its values, and cultural difference therefore serves as a framing tool for conveying implicit messages about the non-comparability of moral, social and political values of 'others' with the ones shared by the local population. Due to the particular nature of ethno-cultural differences among the Bosnian population, this trait in most cases is religion, and therefore portrayals and presentations of other Mediterranean cultures and peoples also depend on the religious dimension of the particular ethnic ideology that exerts its influence over the particular media. Media influenced by Bosnian Muslim ethnic ideology, for example, will portray Turkish culture in an absolutely positive way; ethnic Serb media will do the same with the Greek culture, while framing Turkish or Arab culture through an implicit negative guise; and Croat dominated media will frame Italian culture positively and implicitly misrepresent non-Catholic Mediterranean cultures and peoples. In all cases, representation of other Mediterranean cultures will occur in a densely filtered context, and in accordance with values and norms established by the dominating ethnic politics.

Investing in Cross-Cultural Documentary Programmes

As concluding remarks for this article, we can say that there is an intricate mutual relation between the media, politics and diversity in Bosnia and Herzegovina. This reality results in a particular ethnic constitution of the Bosnian public domain, with three distinct public and media spheres created in the process. These spheres serve as filters of all areas of media content, including information about Euro-Mediterranean cultures and peoples.

Television media has the most significant influence over the Bosnian population, and hence represents the strongest agent in terms of providing information on diversity issues. The results of the Anna-Lindh/Gallup Poll suggests, however, that television is only rarely a source of positive information about other cultures, despite being one of the most influential

media, and one of the reasons for this might be the fact that most information about Mediterranean cultures and peoples is presented through news sections and shows which are exposed to political influence and as such distorted along the dominant ethnic and cultural rifts in the country.

At the same time, the data also indicates a factor that may chart a way forward for the institutions and organisations concerned with cultural cooperation in the Euro-Mediterranean region. As highlighted in the Poll, documentary programmes aired on television are rarely mentioned as a source for positive information on cultural diversity (only 27% of respondents said they have received positive information on other cultures through documentary films), and yet given the nature of such programmes and their artistic potential to detach from day-to-day politics that affects other media features, they might be used as reliable, and at the same time perception-changing and cross-generational media tools for advancing and sustaining positive views of cultural diversity.

The most significant structural constraint in this regard is of a financial nature. Amidst constant financial struggles, exacerbated by the current global economic crisis, Bosnian media bodies are reluctant to invest in documentary films and similar features, especially those related to cultures and peoples in the Mediterranean space. As a consequence, the development of cooperation programmes across national boundaries aimed at advancing documentary films and features might have a positive influence over the Region and contribute to the breaking of ethnic affiliations many of these countries are trapped in. It would be particularly important to target young people with such cooperation programmes and documentary features, and to try to develop a new sense of Euro-Mediterranean belonging, free of cultural exclusion and ethnic prejudice.

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Mirror Images in Daily Life Coverage

RASHA ABDULLA

With the emergence of privately owned satellite channels and the spread of online information tools, the Egyptian media sector is in a process of diversification. At the same time, as Rasha Abdulla points out, there remains a significant lack of guidelines on how to treat issues of cultural diversity, as well as limited coverage of issues on the other side of the Mediterranean. Abdulla explores further this situation as well as positive ways in which the media can play a pedagogical role in terms of giving an insight into the daily life of the 'other'.

For the Arab world, cultural diversity is now more than ever an increasingly important issue. Particularly since the attacks of September 11, 2001 on the United States (US), the Arab world, principally Muslims but also non-Muslim Arabs, has lamented the false and inaccurate image of Arabs in the West, and the lack of understanding of this part of the world's culture and religions. The problem reached crisis point with the publishing of twelve Danish cartoons that portrayed Islam as a terrorist religion and Prophet Mohamed as a terrorist, igniting massive anger all over the Arab and Muslim worlds. It has never been more important, therefore, for the Arab world to exert an effort to make sure Arabs have enough information about the outside world as well as to present the world with accurate information about the Arab culture.

At the same time, cultural diversity seems to be suffering within the Arab world. The dominant paradigm appears to be a duality of extremes, whereby you either see the very religious or the very non-religious, the too conservative or the too liberal, the too dogmatic or the too compliant. Middle grounds and moderation seem to be lost on many fronts. It has to be noted, however, that Islam, the dominant religion in the Arab world, encourages cultural diversity. "O mankind! We have created you all out of a male and a female, and have made you into nations and tribes, so that you may come to know one another" (The Holy Qur'an, Al Hujrat, 49: 13).

This article will analyse some aspects of cultural diversity in the Egyptian media, particularly in relation to countries of the Euro-Mediterranean region. It has to be noted, however, that most images of the 'other' or of the West in the Arab media refer primarily to images of the US. This is due to the important stance that the USA represents with its foreign policy in the Middle East as well as to the large supply of US media content that airs regularly on Arab satellite channels. Such content has managed to acquire a large audience following, in particular among the youth of the Arab world.

Guidelines on Cultural Diversity

There is a tremendous lack of guidelines on cultural diversity in the Arab world in general, and Egypt is no exception. Despite its huge importance, the concept of cultural diversity is not part of the everyday language of people in this part of the world. Recently, this author has been involved in training media and communication university professors on the importance of cultural diversity and how to integrate it into their syllabi and classroom teaching, and has been struck by how little even the highly educated think about this important concept. Media laws in the Arab world do not mention cultural diversity, and neither do codes of ethics for journalists or media professionals. Even the highly controversial Arab Satellite Broadcasting Charter that was approved by Arab Ministers of Information (with the exception of the Ministers of Qatar and Lebanon) at a meeting of the Arab League does not include a single reference to cultural or media diversity.

There is also a lack of organisations that act as media watchdogs in the Arab world. Most efforts done in this regard are minimal, and are usually in the form of projects funded by international agencies and foundations rather than on-going monitoring efforts conducted by local non-governmental organisations.

During the last few years, one of the more significant developments on the media scene has been the introduction of a few private-owned satellite channels to compete with the plethora of government-owned and controlled channels. This, by definition, has led to more diversity in the media. Internet use and the introduction of interactive websites (Web 2.0) have also helped a great deal, as every individual now has the potential of being a publisher (Abdulla, 2010). However, Internet penetration is relatively low in the Arab world, and diversity remains a haphazard phenomenon, not regulated or formally encouraged through any media entities or documents.

Credible scientific research is a rare commodity in the Arab world, and therefore, there is also a lack of scientific studies regarding media diversity or the image of the 'other' in general, with the rare exception of studies regarding the Arab image in the Western (particularly US) media, and the image of the USA in the Arab media. This is almost dictated by the massive amounts of American content on Arab television screens, whereby several popular satellite channels are dedicated to airing only American movies or series and sitcom episodes. As an illustration of this point an unpublished doctoral dissertation conducted at Cairo University compared coverage of the US, France, and the United Kingdom in Al Ahram newspaper from September 2001 to 2003. The study found that coverage of the US constituted 66% of the items analysed, while coverage of France constituted 10%, and the UK only 7%. Given the time-frame of the analysis, coverage of the US focused on September 11 and the events leading to the war on Iraq. Coverage of France was positive in light of its opposition to the US political actions, while coverage of the United Kingdom was negative and portrayed the country as a mere follower to the US foreign policy (El Said, 2008).

Representations in the Arab Media

In terms of actual media coverage, Europe gets more of a share in newspapers than on television. However, in a country where illiteracy still plagues one third of the population (UNDP, 2009), newspapers are mostly read by the educated elite. And even then, the coverage of Europe in Egyptian newspapers mainly focuses on political or economic aspects rather than cultural or everyday life aspects, and is therefore dependent on the general political climate and economic relations between Egypt or the Arab world and particular European countries. At certain times, this has led to a positive portrayal of Europe, or parts thereof, in the Egyptian media. For example, the French and German anti-war positions when the 2003 war on Iraq started was received very warmly among Egyptians, unlike the British stance on the same issue. The successful economic model of the European Union is also usually positively portrayed in the Egyptian media, and framed as a model for the Arab countries to follow.
In recent years though, when Europe has been an integral part of television and newspaper coverage, it has mostly been in relation to negative treatment of Islam in European countries, which was naturally only negatively portrayed in Egyptian media. Ironically, France and Germany both had a major share of such coverage: France over its stance against the Islamic headscarf, and Germany for the infamous Marwa el Sherbini case, the Egyptian Muslim doctor who was stabbed to death 18 times by a Russian man inside a German court. Denmark had another major share for the Danish cartoon crisis, as did Pope Benedict XVI for his controversial remarks about Islam that were perceived very negatively all over the Arab world, and the Swiss referendum that resulted in a ban on the construction of Islamic mosque minarets. The case of Marwa el Sherbini was the one topic that, in this regard, got major television coverage in 2009. Dubbed 'the headscarf martyr' by local and international media, el Sherbini's brutal murder brought feelings of Islamophobia in Europe to the forefront of Egyptian print, broadcast and online media. What made matters worse was a feeling that, as the Guardian reported, Germany reacted 'coldly' to the case, and saw it more of a problem of lack of security inside a court room rather than an anti-Islam racist crime (Connolly and Shenker, 2009). When such a major issue is being covered, Egyptian media, particularly television, do integrate European sources. For example, El A'ashera Masa'an (10 pm), one of Egypt's most popular evening talk shows, sent a delegation of reporters to Germany to cover the Marwa el Sherbini case, headed by its star presenter, Mona el Shazly. The programme conducted several interviews with German officials and citizens, some of whom were against the crime, and some who had never heard of it or who, at best, saw it as a mere incident of lack of security inside the court room.

The lack of European media content on Arab television screens only leaves room for news-orientated coverage of Europe in Egyptian media. Such coverage has focused in recent years on Europe's reactions to Arabs and Muslims, which have been largely negative. Incidents such as the Danish cartoons, Pope Benedict's controversial remarks, France's reactions to Muslim headscarves, the Swiss ban on the construction of minarets, and the killing of Marwa el Sherbini have been heavily covered in Egyptian media; naturally, such coverage

Egypt - Radio Cairo's European Service

The Local European Service of Radio Cairo provides transmission in six languages, namely English, French, German, Armenian, Greek, and Italian, therefore catering to foreign expatriates and foreign-language speaking communities throughout Egypt. The Service has always had a large Egyptian youth following, although that has been affected lately by the introduction of private radio stations. The main reason behind the popularity of Radio Cairo's Local European Service is the fact that it broadcasts a good dose of Western music, much of which is actually American rather than European, but that distinction is rarely made. Other than music, the station also presents news, sports and a variety of shows. Even though the overall content of the station says little about European life, it offers an opportunity to non-Arabic speakers to get information about the national Egyptian news, as the news bulletins presented on the Local European Service are usually comprised of the same news items broadcast on other Radio Cairo stations translated into different languages.

www.annalindhreport.org/goodpractice/radiocairo

Waves of the Mediterranean

Launched in Tunis at the start of 2010 with the support of the Anna Lindh Foundation, this media project has established a partnership between leading radio bodies across the Mediterranean, including Tunisian National Radio, Radio France, the Algerian Broadcasting Company, Morocco's National Radio and Television Society, and the COPEAM based in Italy. The context of the initiative is related to the key challenges facing radio cooperation at the Mediterranean level such as cooperation between professionals and the exchange of products, a factor which hampers the development of production standard practices offered to each radio. In this regard, this Network of partners has set out to do is develop new media co-productions related to the Region's historical, social and cultural life, and to broadcast on a rotational basis the series across the Euro-Mediterranean space. At the same time, the partnership is supporting radio professionals through training on co-production initiatives, as well as delivering workshops on media production to young professionals.

www.copeam.org

has been negative. There is a general feeling that Arabs and Muslims are not welcome in Europe, and that Islamophobia is prevalent in European countries. The recent Anna Lindh/Gallup Poll showed that almost three quarters of the sample (72.4%) said they have not encountered anything in the media that has positively affected their perceptions of Europeans. In my opinion, the percentage of respondents who said they did encounter such material (27.6%) is inflated because many Egyptians are 'too nice' to say otherwise. Among those who said they were positively influenced, news on television was their main source of influence (63.1%), followed by movies (18.9%). It would have been interesting to know the sources of influence for those who were not positively influenced as well. However, the overall results show the importance of television as a medium in affecting the perceptions of Egyptians towards Europeans, and a general lack of positive influence in this regards.

The Media as Agents of Knowledge

Intercultural dialogue is of utmost importance to the well-being of societies. To enhance diversity and the image of the 'other', efforts should be exerted on the parts of both sides of every dialogue. In the case of the image of Europeans among Egyptians, both Egyptians and Europeans have some homework to do. The first 'p' in the '4ps' of the marketing mix is 'product.' Image is merely a reflection of the actual product. It is difficult to enhance the image of Europeans as long as Egyptians perceive of them as Islamophobes, and it is equally difficult to eliminate Islamophobia as long as Muslims are not doing enough to spread accurate information about their religion. Education is key on both fronts, and the media, particularly television, could be a major agent in this regards, while other different cultural approaches, including music, theatre, and all kinds of art, can also help. A number of important steps should be taken to enhance intercultural dialogue between Egypt and the Euro-Mediterranean countries. The first relates to 'Edu-tainment'. Entertainment media productions should be used to 'educate' people of different cultural backgrounds about each other. Media content that portrays the everyday lives of Europeans is lacking in the Arab world compared to American content; Content that educates Europeans about the everyday lives of Egyptians or Arabs is non-existent. Funding should be allocated to producing drama content (sitcoms, series, etc) that incorporates elements of the 'other' on national television screens. Secondly, monitoring of diversity and news values: non-governmnetal organisations should act as media monitoring bodies to assess news content in terms of diversity as well as fairness, balance, credibility, and objectivity. Media outlets on both fronts should be encouraged to uphold the values emphasized in universal codes of ethics. People of different cultural backgrounds should be integrated in media coverage of events touching upon their lives or their societies and cultures. The media on both sides should be trained to stay away from stereotypes depicting Europeans as Islamophobes or depicting Arabs and Muslims as terrorists.

There is also the issue of culture to address, where funding should be made available to help independent musicians, painters, actors, producers, and artists of every kind to showcase their talent outside the borders of their own countries. Finally, concerning New Media, information and communication technologies should be used to educate the 'other' about one's own culture and background. The Internet is a wonderful tool for creating friendships among different cultures and different peoples. It could be a wonderful venue for Arabs to spread their cultures to the world and for Muslims to educate non-Muslims about the true essence of Islam as a peaceful, accommodating religion. Social networking sites such as Facebook and MySpace could play a major role in bringing the hearts and minds of Egyptian and European youth closer, and spread a spirit of understanding and mutual respect.

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The Voices of Minorities and Migrants

ISABELLE RIGONI

> The place of immigrants and ethnic minorities in the French media is still perceived as a rarely treated topic according to the Anna Lindh/Gallup Poll. Isabelle Rigoni draws on national and international research carried out over the last decade to put in perspective the evolution of how issues of cultural diversity have been covered in the media. With emerging good practices in minority media, Rigoni points out a number of urgent issues which need to be addressed at the level of mainstream media in order to promote a diversity of voices.

The place of immigrants and ethnic minorities in the media is the subject of much debate in France as in other European countries. This question, that has become during a few years unavoidable –in political, voluntary, academic as well as media spheres – is to be placed in the context of the broader discourse in favor of 'cultural diversity'. As that applied to the whole society and to other activity sectors, political discourse in favor of diversity in the media dates back to the early 2000s (Dagnaud, 2000) and has grown more vigorous with the crystallisation of identity-based categories. The report commissioned in 2004 by the Fonds d'Action Sociale (FAS) on the representation and the representativeness of immigrants in the media (Frachon and Sassoon, 2009), traces the genesis of this issue in contemporary France. It sets out in particular to show that the role of public bodies concerning the representation and presence of immigrants and minorities in the media has been shaped by the priorities of successive governments, but also by the demands and pressures of civil society. Interventionist policies aimed at giving more recognition to such groups in the media have been pursued in France for more than 30 years. Initially, they were proposed by the FAS (then FASILD and ACSE) that has undeniably been a leader in transforming the depiction of immigrants and minorities in the media. Other public bodies such as the Conseil Superieur de l'Audiovisuel (CSA) and the Haut Conseil à l'Intégration (HCI) have also become active in the field, often after having been subjected to pressure by civil society organisations.

Facing Stereotypes and Discrimination

Since 1999 civil society organisations have been crucial to the engagement of certain institutions and they were instrumental, for example, in raising consciousness well beyond FAS and propelling the debate on minority representation into the public sphere and among new concerned actors. In addition to the issue of the degree of visibility of diversity in French society and the emergence or persistence of stereotypes, other themes have been taken up, such as discrimination, slavery and the role played by colonisation in the representation of certain minorities in present-day France. In terms of the policy of discrimination, the CSA remains hostile to quotas, however it works together with the 'Haute Autorité de Lutte contre les Discriminations et pour l'Égalité' (HALDE) that deals with matters such as personnel management and access to the screen, while CSA handles complaints about on-screen matters such as incitement to racial hatred. On 7 September 2007, Louis Schweitzer, HALDE's President declared that HALDE had never, up to that point, found a media organisation guilty of discriminatory practices, nor investigated possible discrimination in the media. These types of investigations were difficult to organise, and costly. HALDE encouraged audiovisual bodies to practise self-testing. In addition, the CSA cooperates with other public organisations, such as the HCI. On 24 April 2004, CSA and HCI organised a symposium entitled 'Pale Screens? Cultural Diversity and Common Culture in Broadcasting' involving the presidents of TV channels, audiovisual professionals and associations that brought for the first time the issue of representation of diversity in the media on the public place. A year later, the HCI gave the Prime Minister a notice entitled 'Cultural Diversity and Common Culture in Broadcasting' (HCI, 2005), which acknowledged real changes but at an insufficient level due to the fact that the measures failed to address the backlog of France compared to other European countries. A few months later, in October/November 2005, the widely spread and highly worldwide media covered urban riots in French deprived areas which profoundly marked the issue of representation of otherness and the participation of visible minorities in the media. They led to even greater involvement of political power with a particularly strong commitment of the President of the Republic Jacques Chirac who convoked for the first time together at the Elysée the eleven presidents of the main TV channels and audiovisual groups, and members of HCI, CSA or Club Averroès. The Head of State announced various measures, including some resulting in the so-called Law for Equal Opportunities, adopted on 9 March 2006. This

initiative led to immediate and concrete repercussions with the arrival of newsreaders from the visible minorities in a few public and private channels. Although other examples could be cited, it is worth mentioning the symbolic and highly profiled figure Harry Roselmack, journalist of Martinican origin, appointed as the newsreader of the evening bulletin of the main private TV channel to replace the very famous Patrick Poivre d'Arvor. In addition, on 24 January 2007, Rachid Arhab, a French journalist of Kabyle origin, former newsreader of the mid-day bulletin on the main public TV channel, was appointed member of the CSA by the President of the National Assembly Jean-Louis Debré, and president of the new working group on 'diversity'.

From Diversity in the Media to Diverse Media

Despite political measures taken, the effects on media content still seem quite low. This is because most actions whether at the initiative of civil society organisations, public institutions or political power, mainly focus on the audiovisual sector and have little impact on the press and especially given the defense of cultural diversity in the media is a recent phenomena in France. Studies by sociologists and historians have described the salient issues related to immigration and, more generally, to 'otherness', covered by mainstream media in France (Rigoni, 2007) as well as the difficulties that the media still faces in the implementation of the 'diversity' policy (for a detailed analysis of the academic research from the mid-1980s up to 2006, see Rigoni's contribution to Frachon and Sassoon, 2009). The analysis of the results of the Anna Lindh/Gallup Poll carried out in France on the values conveyed by the media concerning cultural diversity and intercultural relations shows that the place of immigrants and ethnic minorities in French media is still perceived as a rarely treated topic. Data has been collected among 1001 people living in France, among them 520 female (52%) and 481 male (48%). One third are between 30-49 years old (33.7%) while 23.9% are between 15-29, 22.7% between 50-64 and 19.6% over 65. Most of them (90%) are French natives from French native parents, while 4.5% have parents from abroad, 3.2% are born abroad as well as their parents, and 1.92% are born abroad. Among the immigration countries of the respondents, the

most represented are Germany, Belgium, Italy – but 65.4% refused to answer this question. In the same way, 81.6% did not accept to answer about their religion. In doing so, we presuppose that most of the respondents wish to avoid any stigmatisation. Regarding their economic situation, most of them consider they have an average family's standard of living – probably because more than half are living in a rural area or a village (36.9%) and in a small or middle-sized town (36.1%). Very interestingly, the Poll shows that only 12.7% of the respondents do recall hearing, reading or watching recently anything in the media that has changed or reinforced their views of people from the Mediterranean area into a more positive direction. Among them, only 5.5% could mention a film that carried this positive impression, 6.6% a book, 11.4% a radio programme, 12.5% any Internet sources except blogs, 15.5% a documentary film, 29.8% a print media, and 49.1% a news on TV. Two distinct reasons can be put forward for this disparity between social reality of a cosmopolitan France and the perception of its media representation: on the one hand the marginal space reserved for major reports and documentaries in programme schedules, and on the other hand the ubiquity of pre-established representations of immigrant groups (Mills-Affif, 2004).

Some studies show that this is in a context of negative-representation and over-stigmatisation that many people living in a situation of minority turn to media that they consider different or at least where they can make their voices heard. In their search for self-representation, different populations of immigrant origin have turned, in France as elsewhere, towards the media produced and broadcasted from their country of origin, particularly with regard to the online and offline press and satellite television, in the hope of collecting information and entertain. Since the mid-1990s, research has mainly focused on the phenomenon of satellite television and the concomitant increase of parables in the French suburbs (Mattelart, 2007 and 2002; Guaaybess, 2005).

Alongside the mainstream media and media produced in countries of origin, coexist a multitude of cultural productions led by ethnic or religious groups which, both in their existence and by their positions, contribute to the

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Media and Diversity Prize

The 'Médias des diversités' prize, created by IPP, and awarded at Radio France on 31 January 2007, highlighted the contribution of minority ethnic media (médias des diversités) to the French media landscape. This visibility was strengthened during the summer of 2007 with an initiative aimed at setting up pairings between journalists from minority and mainstream media respectively. All of Radio France's stations took part, along with RFI, RFO, Radio Orient, Radio Rencontre, Beur FM, Radio Hauts de Rouen, Radio Mangembo, Africa No. 1, Radio Campus Dijon, Fréquences Paris Pluriel and EPRA. The objective was to produce, distribute and jointly publish written articles and radio reports. In 2008, this initiative was selected by the European Union and the International Federation of Journalists (IFJ) as one of Europe's foremost initiatives on the theme of 'Media and Diversity'. As a follow-up to the initiative, the organisers have facilitated ongoing collaborations between journalists.

www.panosparis.org

redefinition of national identity, identities of minority groups, and individual identities – and, in doing so, address the diversity issue. Among these productions, different areas of research on ethnic minority media have shown their historically rooted characteristics as they are contemporary of the first waves of migration – both internal and external – as well in Europe as in North-America (Park, 1970 and 2008). Nowadays products of global migration and proliferation of minority cultures, analogue and digital ethnic minority media are both producers and containers of identity. The EU Marie Curie excellence project 'Minority Media', funded for four years 2006-2010 and hosted by the University of Poitiers and 'Migrinter', has contributed to analyse the crucial role of ethnic minority media in identity production and representation. It helped to understand that the orientation and making of ethnic minority media must ultimately be understood within a transnational field of informational flow, diasporic/identity engagement and self-(re)presentation. Even more notably, it has also helped to spot new trends regarding cultural communication in the European public sphere. That is to say the emergence, in most of the post-colonial immigration countries, of renewed mediated forms and practices of cultural production addressing both ethnic/religious, cosmopolitan/diversity, and citizenship/anti-discrimination issues. With nearly a thousand titles according to the research programme 'Minority Media', ethnic minority media represents a place of expression, even pressure, and fully contributes to the process of enhancing the visibility and collective self-representation in the public space. In responding to the needs and having a specific editorial position, these media act as a complement to the supply of mainstream media. Some of them deal with current cultural diversity issues of public concerns.

In the audiovisual sector as well as in the press, some are qualifying themselves as 'diversity media' in order not to refer to any ethnicity. Among other initiatives which appeared in the mid-2000s, it is worth mentioning the European programme 'Mediam Rad' coordinated from 2005 to 2008 by the Paris Panos Institute, in the context of its axis on media and international migration. Through various activities of research-action, this programme has helped to establish,

within the scope of non-governmental organisations but also in the whole French mediascape, the label 'diversity' - be it the promotion of diversity in the mainstream media or the creation of 'diversity media'.

It appears that two main actions need urgently to be addressed at the French level. While print media in France has often contributed to the development of the public debate about the representation of immigrants and minorities in the media, its own practices have rarely been analysed and it appear completely exempt from self-criticism. In contrast with the audiovisual sector, print media is not subject to any regulatory framework concerning the representation of minorities. Yet as the print media can often play a strategic role in structuring the news agenda for other media platforms, more research should be conducted into the way minorities are represented in and the way they express themselves through the press. Moreover, the Internet and the wider process of digital convergence must also be studied closely, since they are redefining the rules of the media industry, especially for print media, and are opening up new opportunities for the expression of the minorities. While ethnic minority media has successfully developed in several Western countries, especially in the United Kingdom, the United States and Canada and plays a significant role in these national mediascapes, they remain relatively unknown in France, even though they are around a thousand in total according to the research programme 'Minority Media' . These media respond to a legitimate need for recognition and expression on the part of populations that are often stigmatised. We need to pay a better attention to them among different cultures and different peoples.

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Belgium - Grant Support For Journalists

Between 2003 and 2008, the King Baudouin Foundation delivered grants to journalists to support the development reports, articles or broadcasts on Islam and Muslim communities in Morocco, Turkey or Europe. The initiative was born out of the recognition that a large proportion of some 400,000 Muslims of Belgium originate from Morocco and Turkey, and yet there is not a great deal of awareness about these communities outside the limited images presented by mainstream media. With the aim of reducing the gap in perceptions between the wider population and migrant communities, a call for proposals was devised and launched, with a final selection granting financial support to 119 journalists. The grants specifically provided support to allow the media practitioners to visit Morocco and Turkey in order to better understand the local society in a way that covering stories of communities in Belgium at a rapid pace of daily work did not allow. Following the first phase of financial awards, the programme is being expanded in 2010 to work around other migrant communities.

www.kbs-frb.be

The Fiction of a Homogeneous National Culture

SABINE SCHIFFER

According to the Anna Lindh/Gallup Poll, Germans showed a particularly high interest in learning more about the 'others', even if a majority did not think that media encouraged more positive images of other country groups. Sabine Schiffer points out a number of limitations of this media format to impact positively on intercultural perceptions, with examples of how stereotypes have been reinforced as opposed to challenged. In this regard, Schiffer underlines a number of good practices which can support an emerging trend for diversity in the media.

The National Integration Plan 2007 of the German government explicitly addresses the media as a factor in supporting the 'integration process' (ALM, 2003). Under 'Section 4.8', which comprises 13 of the 202 pages of the plan, the slogan 'To Benefit from Diversity' exposes the principal idea behind the diversity concept. Its recommendations are "to present cultural diversity as part of normal reality; to encourage more migrants to apply for jobs in the media; to reduce deficiencies in media research and media education for migrants; and to offer special programmes to migrants in order to attract their attention".

In addition to the fact that the proposals are not binding, the lack of understanding concerning the concept of diversity mainstreaming appears to be the first obstacle towards achieving improvement. The focus on immigration is also too limited to lead to representations of diversity, which also covers gender, age, disability, sexual orientation, etc. (European Commission, 2009; Paulus, 2007), and, indeed, the marking of culture and migration already carries the risk of reinforcing the idea of the 'other'.

A Comparative Perspective

Compared with the United Stated, Canada and the United Kingdom, ambitions in Germany are lagging behind (Geißler, 2007; DLM, 2003). The fact that there have been efforts to improve cultural diversity in German Media shows that formulating principles is not enough (Zambonini, 2007; Maier-Braun, 2007; WDR, 2007; Medien Monitor, 2007): "not even 3% of the media staff have a migration background, although immigrants represent almost one fifth of German society" (Oulios, 2007; Böhmer, 2007). At least more vocational training is being offered for 'new Germans' (Linder, 2007). However, the German Journalist Union states that immigrants are very often freelancers and not part of the media corporation (Nghi Ha, 2007, see also CEDAR). In addition, their pigeon-holding in niches is apparent and the growing request for marginal minority members, who fulfill a

certain role in the discourse of the majority part of the society (e.g. Ayaan Hirsi Ali/Magan), is extremely counterproductive to social cohesion (ibid.). This shows that educating the decision-makers (BAMF) is more important than those who try to get access.

Comparison with the stagnating development concerning the rate of women engagement (Gallagher, 2006) shows that there is a disconnection between declarations, on the one hand, and the willingness to accept change and lack of awareness of structural limitations, on the 'other'. Both have to be addressed (Röben, 2007 and 2008; Iglesias, 2005; Berliner Beiträge, 2006; Hartmann, 2002). The 'systematic bias' concerning the personnel seems to have been understood earlier by private television broadcasters. Facing competition from 'ethno-media', the public service broadcasters were late in recognising the advantage of including coloured people in their staff, including visibly on screen – to attract these groups in society too (Zambonini and Simon, 2008). Fear of a segregational effect of the 'ethno-media', on the other hand, proved baseless (Weber-Menges, 2007; Windgasse, 2007).

But, combating discrimination is a big and very often an underestimated issue. While, during the 1980s, the focus on foreigners' delinquency was prevalent, in recent years migrants are increasingly being portrayed in the framework of so-called 'islamist terror' and cultural difference (Ruhrmann, 2007; Jäger and Halm, 2007; van Dijk, 2006; Hafez and Richter, 2007). The 'foreigners' seem to have become 'Muslims' and islamophobia has become an important factor acting against integration (Schiffer, 2005; Jäger and Halm, 2007).

The fiction of a homogeneous national culture is being perpetuated. Hence, mainstream coverage supports the political agenda instead of acting as a check on it (van Rossum, 2007; Becker and Flatz, 2005; Trebbe, 2009). Several analyses of news coverage come to the conclusion that immigrants are the object of less interest and very often portrayed in a negative way although with some improvement over the

past few years (Ruhrmann, 2006; Müller, 2005). In coverage of local events in newspapers, a positive tendency can be noted (Fick, 2006; compare Pollak, 2010). The potential for integration seems to be found more in the TV entertainment formats, where more sensitiveness towards the fate of refugees etc. can be discerned (Thiele, 2005). Television, in particular, has proven to be a leading medium, reaching very different people (Oehmichen, 2007). Every day about 80% of Germans and migrants living in Germany watch television. In 98% of households with an ethnic background, there is at least one television set. In fact immigrants are also exposed to the German broadcasters as the ARD/ZDF study 'Media and Migrants' (2007) reveals.

Qualitative research into one of the most favoured crime series (ARD, Tatort), shows that the roles portrayed still do not invite certain groups to watch (Ortner, 2007). Although some improvements can be observed, the proposals from the EUMC conference about 'Racism, Xenophobia and the Media' in 2006 are still relevant: "better presentation through better representation of minorities, more diversity in mainstream non-fictionals, intercultural knowledge as part of regular education, motivation through best practice, more dialogue between ethnic, religious and cultural different groups, better self-control and at least a forum for discussions about racism." Following the Canadian model, the EBU or Eurovision Intercultural and Diversity Group recommended accompanying all efforts with research, because only "what gets measured gets done" (Linder, 2007a; Screening Gender, 1998). This addresses the fact that German broadcasting companies and newspapers refuse an "ethnic body count" and any discussion about a quota (Linder, 2007b).

Some non-governmental organisations try to support diversity mainstreaming by campaigning for 'More Colour in the Media' (Adolf Grimme Institute), by hosting symposiums like 'Media and Diversity' (Loccum Academy) or by establishing scholarships 'Young Migrants into Journalism' (Heinrich Böll Foundation). The Media are creating programmes like the talent workshop 'WDR grenzenlos', which often provides access to niches like Cosmo TV'

Funkhaus Europa, DW-World and its partner qantara.de as well as offering access for other formats and topics. The qantara/bridge website enables visitors to encounter the Islamic World outside the usual frameworks of daily news coverage. To provide something like the Christian (ARD) and Jewish formats (RBB), ZDF and SWR started initiatives in online programmes by and for Muslims, where different protagonists and point of views are shown (SWR Islamisches Wort, ZDF Forum am Freitag).

Other examples are the intercultural magazine of Eleni Iliadou broadcasted by BR5; the new TV format Puzzle, produced by Özlem Sarikaya; and the IZI research by Elke Schlote and its printed TeleVIZIon. Although the concept of the 'other' is still emphasised here, these initiatives can be considered important steps.

On the other hand, there are also backlashes like the closing down of Radio Multi-Kulti in Berlin (replaced by Funkhaus Europa). Even worse are seminars about the purported 'Islamisation of Europe' by, for example, the Axel-Springer School of Journalism (Nghi Ha, 2007). As regards impressions of Islam, the coverage of foreign affairs is crucial (Hafez, 2002).

Due to the fact that many members of marked groups do not feel well represented, they start their own media: open channels (www.bok.de), blogs (e.g. www.theinder.net), printed magazines like Migazin, Gazelle, newspapers in Russian like Jewropazentr, Russkij Berlin, Nowaja Berlinskaja Gazeta or even film festivals like the annual Turkish-German event in Nuremberg (www.fftd.net).

Depicting the 'Other'

Media watch is predominantly based on self-control in Germany, but diversity is not a subject of any special interest (e.g. Presse Council, FSF/TV). The same applies to media watch blogs like bildblog.de or nachdenkseiten.de. Almost once every two years the WDR conducts self-appraisal and cabaret artists, like Hagen Rether, have become a sort of a media watchdog by upbraiding different magazines for their Islam-bashing (e.g. ARD Scheibenwischer 29.12.1007).

The following examples may provide an idea of the problems we are still facing: An analysis of television documentaries shows their prevalent perspective, which presupposes one particular audience as their addressee, while excluding another. Titles like 'Foreign Neighbours: Muslims between Integration and Isolation' (Chiara Sambucci, 2004) or 'The Turks: Why Faruk Drives a Green Mercedes' (Rita Knobel-Ulrich, 2000) reveal that Turks/Muslims are perceived as not being part of German society, which is presupposed as a Christian or a Christian secular majority (Paulus, 2007).

A certain practice in illustration compounds the impression that – in this case – Muslim women are oppressed, a symbol of a dangerous Islam or the prototype of a foreigner. Moreover, the vociferously praised soap 'Turkish for beginners' reinforced stereotypes enormously (Henning et.al., 2007) while the ZDF - one-week-special - programme on 'Migration' did not receive the attention its makers had wished for (Schiffer, 2008, see also: Yildis, 2006).

These examples of alienation or 'othering' quite often seem to be the result of not considering focussing on the 'other' (ZDF Migrationsbroschüre). The results of my analyses of an 'Islam' format (SWR) underlines this and can be summarised in Riepe´s words: "The 'well-meaning' is the opposite of 'good'", the ingrained framing of Islam as 'violent', 'oppressive' and 'backward' were so dominant that the outcome was not only the alienation of our Muslim citizens, but also the deterioration of their image. SWR then launched the monthly online programme 'The Islamic Word' providing inner-Islamic views of relevant topics and marking an important change in the way Islam is presented.

It is of course the programme makers themselves who "emphasise our good things, and their bad things; de-emphasise our bad things, and their good things," – to quote Teun van Dijk about - the European press. Indeed, the press lacks any diversity or integration concepts comparable to those of the broadcasting companies. In the Press Code (Art.12) the German Press Council only declared as a minor part its will not to discriminate against minorities in news coverage. Besides, the monitoring body Presserat takes only action after official complaints and only a very small number are followed up (Desgranges, 2007). Conservative newspapers like Die Welt are on the way to becoming neo-conservative mouthpieces, while Daniel Pipes and others are strenghening islamophobic coverage. However, the journalist Andrea Dernbach (Tagesspiegel) prooves that a 'migration background' is not essential for the coverage of diversity affairs.

Concepts Against Racist Thinking

Setting aside some examples of self-idealisation by media makers, there are some good practices to learn from. Birand Bingül, for example, is one of the commentators of the ARD-tagesthemen news format, Brigitte Pavetc and Pinar Abut

are anchors of a local news format. Till Nassif is taking over the anchor role in the ARD/ZDF-Morgenmagazin current affairs programme. His colleague Dunja Hayali is not only of Arabic origin, but also a Christian – foiling stereotypical expectations. Today, Aiman Abdallah's Galileo on Pro7 is no longer an exception. Yet older women presenters do not exist anywhere, while their male colleagues may be older.

The book market is also becoming more diverse and has long included famous English authors, but only few Turkish names. The Bosch Foundation therefore set up a 'Turkish Library' to enlarge access to translations of Turkish authors. Prices exist and still reward the focussing on migrants and immigration-related topics, integration and aspects of the 'other'. They thus fall short of their real potential and fail to address the whole idea of diversity mainstreaming: e.g. CIVIS Media Price (www.civis.ard.de).

To attain the goal of more diversity, different measures will have to be taken. Supervision methods could be imposed. Good concepts for work against racist thinking are available from, for example, the Information and Documentation Centre on Antiracism (www.idaev.de). More training for decision-makers is provided by the Media Diversity Institute, and diversity and frame-reflection training could be introduced in every school of journalism and made obligatory for every student. Moreover, immigrants must be included in the GfK polling company research so that they appear in the statistics for audience, readership and customers to take into account their wishes .

To stop or at least reduce discrimination, the Press Council must add a passage to the Press Code covering the use of pictures in newspapers and magazines. Based on Article 12.1 of the Press Code, an Article 12.2 has to be included stating that the usage of pictures in news coverage which are not at all relevant to the subject is a matter of concern, such as Jewish attire in coverage of the Lebanon war in 2006, or showing Mosques or prayer in coverage of the London attacks in 2005.

Making more diversity possible has to start with improvements in the German education system, which has tended to exclude this dimension. The importance of this is revealed by a quotation of the young journalist Ferda Ataman (Tagesspiegel): "My being here was not planned – if my mother had followed the recommendations for my school career, I would never have become a journalist."

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Germany - The Soap Opera 'Lindenstrasse'

Long before any integration programmes and diversity mainstreaming concepts were discussed in Germany, the publicly administered television channel WDR implemented the weekly soap opera 'Lindenstrasse' that gained enormous cultural significance as it has been reflecting the social, ethnic and cultural diversity of the German society for over 20 years. This community-based soap, located in a district of Munich, is directly derived from the long-running British soap Coronation Street. The first episode was aired in 1985 and soon became one of the most successful weekly shows on German TV. 'Lindenstrasse' is based on a close neighbourhood of families and associates and offers a wide forum for examining kinship relationships. People of different ethnic backgrounds, such as Greeks and Turks, have been part of this soap since the first episode. And beside the typical storylines like love, marriage and death, the show is known for confronting challenging social themes: AIDS, homosexuality, immigration issues, cancer, xenophobia and domestic violence.

www.lindenstrasse.de

The Coverage of Minorities in the Media

MARIA KONTOCHRISTOU AND ANNA TRIANDAFYLLIDOU

Over the last decade, Greece has seen the arrival of many hundreds of immigrants and refugees, a phenomena which has led to the rapid evolution of minority media. As Maria Kontochristou and Anna Triandafyllidou point out, this development is a reason, more than ever, to put in place clear policies for how cultural diversity is addressed within the media sector as a whole. In addition, the writers propose that there is a need to build on emerging positive practices such as multi-language broadcasting and media training.

In Greece there is not a particular policy strategy for minority media or a significant agenda for media and cultural diversity issues. There is also no inclusive code of practice pertaining to and regulating the television or press news reporting on cultural diversity, ethnic minorities, racism and other related subjects. Cultural matters are regulated by general codes of practice while the National Council for Radio and Television (NCRTV), acts as a watchdog. In particular, The Code of Journalist Ethics (Code of Ethics) as well as other related codes (e.g. Code of Ethics of Information and other Editorial and Political Programmes) authorized by NCRTV, and the professional journalists' codes, create the basis for the protection of human rights and fair treatment. Furthermore, Greece has made provisions to transpose in the national law, the New Audiovisual Media Service Directive, which endorses specific rules regarding the protection of minorities.

An Insight into Media Production

Themes related to media and cultural diversity have been a subject of research principally during the course of the last two decades. Research is primarily focused on the press coverage of immigrants and minority issues (e.g. Mikrakis and Triandafyllidou, 1994; Vamvakas, 1997; Koiliari, 1997; Pavlou, 2001; Konstandinidou, 2001; Lalioti, 2005; Koundouri, 2008), while there are few studies that provide an analysis of both the press and TV coverage (e.g. Triandafyllidou, 2002; Gropas and Triandafyllidou 2009) , a limited number of studies that map the minority media and Greek media's role in cultural diversity issues (e.g. Georgiou, 2002). In addition, there are studies which examine journalists' attitudes regarding foreigners (International Organization of Immigrants, 2004; Aristotle University of Thessaloniki, 2006), books on good practices for journalists (e.g. Equal-Dream, 2004), comparative studies on multicultural radio (e.g. Commedia.net, 2004).

At the same time, however, there are no follow up studies and practically no research has been carried out with reference to the: Media policy analysis and state strategy regarding cultural diversity; Agenda setting mechanism and the way that effects the content and form of minority and ethnic issues reporting; TV/radio programming policy, programme text analysis and systematic audience analysis with reference to cultural diversity.

The arrival of hundreds of thousands of immigrants and refugees from the Balkans, the former Soviet Union, Asia and Africa has created new conditions in the Greek media landscape. Minority media – apart from that of Muslim minority media in Northeast Greece – started developing rapidly during the last decade as a result of immigrant flow. Today there are about twenty-four migrant newspapers in Greece that are circulated on daily and regular basis (e.g. Panorama Arabic, Gazeta e Athines). Most of them are bilingual and set their agenda around issues of legalisation, employment, security as well as culture, social and everyday themes.

In the broadcasting sector, some positive steps have been made towards greater openness to migrant and minority populations, especially by the public operator. The Voice of Greece, FILIA 665 AM , Athens International Radio, which broadcasts in many languages and have multi-cultural content, are amongst of them (see 'Media Good Practice'). As regards television programming, the public operator broadcasts programmes that are produced exclusively for migrants, TV programmes of antiracist and multicultural content as well as of informative content about legal and policy immigrants issues (e.g. Metropolis of the Word, Balkan Express EURODOC- Europe, 2013). In the same vein, in the last couple of years there has been an increase in information programmes and in private television, that dedicate time to themes related to irregular migration, migrants living conditions and rights (e.g. Research Mega and Pandora's Box, Alpha TV). Furthermore, TV stations have produced series which deal significantly with - or have as a main plot line - cultural diversity issues such as migration, mixed marriages, religion (e.g. Secret Paths and Don't Tell Me Goodbye, Ant1

TV). It is interesting to note that over the last years, popular television programmes, soaps and reality shows, have been including migrants in their casting (Triandafyllidou, 2005).

Moreover, ERT participates in the European programme 'MIM Migrants in the Media Project', which aims to improve Public Service Broadcasting as a platform for intercultural dialogue. In particular, ET3 has the obligation to translate and integrate in the Greek media landscape the 'Diversity Toolkit' of good practices.

As a final point on this, according to recent research findings of the Anna Lindh/Gallup Poll, 14% of the sample population in Greece has received information from the media that has changed or may has reinforced its view in a more positive way regarding perceptions of people leaving in countries bordering the southern and eastern shore of the Mediterranean Sea (while 82.3% has not). In particular, the most frequently mentioned sources of positive impressions are: television (37.6%), followed by the print media (19.9%), documentary films (11.6%), internet sources, and other sources (8.8% respectively). On the other hand, books (6.1%), films (4.4%), radio (2,2%) and blogs (0,6%) are considered as less referred sources that convey positive notions of people for the southern and eastern Mediterranean coast.

Trends in Cross-Cultural Reporting

The coverage on minorities and relevant issues is event-driven and occasional. Reporting is based on the frequency, significance and appeal (attractiveness, dramatization of the events, etc.) and is not part of the every day agenda. The main themes of coverage are: illegal entry to the country, prostitution, robberies and attacks. Subjects related to migrants/minorities, cultural and sport activities, professional success or creative aspects of their lives are rarely or never covered. The press and television use as sources migrants themselves, the police and lawyers. There are very few and in the press only accredited journalists report exclusively on migrant, minority and related issues, while 71% of the journalists, that cover such issues, do not have a special training. It is worth noting that 32.3% of journalists that cover

the above subjects are crime reporters. The vast majority of journalists (89.5%) declare that they are not bothered by the migrants' presence in Greece, while 66.81% acknowledge the significant contribution of migrants in the country's economic growth and 94% maintain the view that migrants should work legally in Greece. Though journalists, as they state, do not treat cultural diversity issues in a racist way, they admit that the coverage is characterized by exaggeration and bias (Aristotle University of Thessaloniki, 2006).

According to the study of Triandafyllidou (2002) which reviewed the press and general media coverage of migrant and minority groups in Greece during the 1990s, daily press (mostly the tabloids and some right-wing newspapers) and TV stations (principally commercial television stations) have adopted a nationalist and rather xenophobic standpoint. However, since the late 1990s the coverage of cultural and ethnic diversity has been gradually marked by an improvement resulting in more balanced accounts of immigration and minority issues. The media, during the last years, has contributed to raising, to a certain extent, public's awareness and sensitivity (Gropas and Triandafyllidou, 2005). Reporting is not focused predominately, as it used to be, on themes such as 'immigration and criminality', 'Greekness' and 'otherness', but also on minority and migrant problems. Indeed, the relatively recent (2004-2006) discussion in the media on the construction of a mosque in Athens (analysed in Triandafyllidou and Gropas, 2009) is indicative of this gradual even if hesitant opening to the principles and values of mutual respect, tolerance and multiculturalism. Indeed, the need for establishing an official mosque in Athens was accepted by the vast majority of stakeholders quoted in the media (state and non-state including the Church of Greece). Two topics actually dominated the media discourse, one was the role of the 'foreign factor' (e.g. Arab governments that offered to finance it but also presumed Islamist groups) in the establishment and functioning of an official mosque in Athens. The second was the value basis upon which the building of the mosque should be decided and implemented. Several newspapers both of the centre-right and the centre-left called for a dialogue between religions and cultures and expressed a willingness to recognize and accommodate

Greece - Intercultural Radio Station

The multicultural and multilingual radio of Athens municipality 'Athens International Radio' (AIR 104.4) broadcasts 24 hours a day, 7 days a week, in 16 languages, informing and entertaining migrants and visitors. It was initially developed in 2004 to fulfill the needs of the Olympic Games, and then to meet the information needs of foreign communities, in Athens. Languages in which it broadcasts are: English, French, German, Spanish, Italian, Russian, Arabic, Albanian, Polish, Bulgarian, Romanian, Tagalog, Portuguese, Chinese, Urdu and Japanese. Locally produced shows revolve around the issues of the Greek capital's largest immigrant communities. News and all kind of useful information are broadcast in 16 languages whereas in weekends the programme is structured in a more casual mood, focusing in music, lifestyle news and useful tips on how to get the best out of Athens. The station also broadcasts content from the BBC World Service, Radio France Internationale, Deutsche Welle and CRI (China), such as major political and cultural events, foreign elections, and word's most popular shows.

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religious and cultural diversity in Greece. However, there was no consideration of the fact that Greek national identity is also in the course of being re-defined in view of an increasingly culturally and religiously diverse migrant population that has settled in the country during the last twenty years.

Good Practice and Areas of Action

As regards other migration related-issues, critical accounts based on objective presentation of the events and respect of human rights can be considered as examples of good media treatment regarding cultural diversity. It seems that many journalists tend to approach with sensitivity themes such as those which refer to: the difficult social and economic conditions of immigrants (mainly from Asia), the sexual exploitation of women who were brought illegally to Greece or under false work pretences and then were forced into prostitution (from eastern Europe and Africa); irregular immigrants (mainly from Asia and Africa) attempting to enter Greece on shipwrecks and under terrible conditions. In addition, the operation of multicultural and multilingual radio stations, such Athens International Radio, or Community Radio, which have a variety of multicultural programmes and employ staff of diverse ethnic origin, can be acknowledged as a good example.

News on southern and eastern Mediterranean countries can be usually found on foreign affairs bulletins (in the press and on TV) or in the national news section if it is of national interest (e.g. themes related to defense). The coverage is mainly event-driven (e.g. political situation in Gaza; large-scale floods in Tunisia; Gaddafi's visit in Italy; earthquakes in Turkey; Cyprus' entry into the EU). Moreover, references were and are made about Southern Mediterranean countries in many television programmes of cultural and travel orientation (e.g. El. Culture, ET 1 TV; Traveling NET TV; Pictures, Alpha TV), information programmes (e.g. New Envelops, Sky TV; Detections, ET3 TV) as well as documentaries (e.g. Egypt: Beyond the Pyramids, ET-1 TV).

In North–Eastern Greece (mainly in prefectures of Rodopi and Thrace) there are radio stations (e.g. Isik FM, City FM, Kral/

King FM, Tele Radio) and newspapers owned and operated by the Muslim minority (e.g. Triakyanin Sesi, Gundem, Dialog, Ozgur Balkan, Ileri) as well as there are slip issues in Greek newspapers (i.e. Observant of Trace) that are written in Turkish language. Furthermore, two Arabic language newspapers circulate in Greece (Al Dafatan, Panorama Arabic) and there are radio news and programmes (transmitted, for instance, in Arabic or French, which play music originating from South Mediterranean countries) in multicultural and multilingual radio stations.

In light of the above findings, the following ideas are put forward for a more proactive media policy that would reflect Greek society's diversity and would promote intercultural dialogue and mutual respect and acceptance of minority and majority cultures. In the first place, the Ministry of Culture should establish a fund that would support the setting up and function of minority media. Such funding may also alternatively take place through tax facilitation towards ethnic media businesses. In media studies departments, there should also be more courses and specialised training regarding cultural and religious diversity, questions of racism and xenophobia. Such courses should be made compulsory also in private institutions teaching media studies (higher education colleges, schools functioning within major media groups). At the same time, public broadcast channels should include TV and radio programmes discussing cultural and ethnic diversity at time zones with high visibility, and a multi-lingual TV channel should be established that would broadcast news and programmes in the languages of the major ethnic groups in Greece (e.g. Albanian, Russian, etc). In terms of monitoring the media's progress in this regard, the Ministry of Culture and the Ministry of Education could work together for the establishment of an independent Media Observatory on cultural diversity.

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Albania - The Bridge Magazine

Since 2008 'The Bridge' has been distributed in Albania, Kosovo and Macedonia among Albanians in their native language. It is an unique magazine in this Region as it features articles about the impact of Islamic and Oriental culture in Albania and among Albanians, as part of their cultural, educational, historical, linguistic and literary topics. The main objective of the magazine is to make people know about the links between Albania and Albanians with the Orient and the influence of Oriental-Islamic civilization on their own culture. The Bridge's quality is assured by the Editorial Board and collaborators, who are mainly Albanian Orientalists or Albanians live and work in the Orient. They have been able to display, on a scientific basis, the long history of coexistence that has been characterising the relations with the Orient and many Albanians who were famous in the Orient for centuries, such as the old Albanian Arnaout. In the future, other language editions are foreseen to make this exceptional cultural and historical relevant magazine accessible to other people in and outside Europe.

www.acfos-albania.org

The Challenge of Media Quality and Ethics

ANTOINE MESSARRA

The amount of information available in the world today is more than significant than ever, with the advent of new communication technologies and twenty-four hour media coverage. Yet according to Antoine Messarra the important question is how to ensure across the media sphere the quality and the diversity of information. Taking the Lebanese example, Messarra stresses on the ethical role of journalists as opinion-shapers and observers of truth with an ever increasing responsbility to communicate the complexities of the Mediterranean landscape.

Media pluralism, easy access to information, multilingual traditions as well as the geographical location and quality of Lebanon as a crossroad of exchange and encounters make Lebanon speciaworld . According to the Anna Lindh/Gallup Poll, more than 40% of the Lebanese have either heard or read in the media about facts and analyses which have positively changed or consolidated their perception of people in Europe. The average value in five other non-European countries is 31.9%. In Lebanon, sources of positive information are movies (15%), TV (57.8%), printed press (4.2%), documentaries (12.8%), blogs (1%), other web resources (6.8%) and the radio.

Evidently, the main sources of information are films and television. One would tend to rely on these data to assume that visual TV information is privileged, irrespective of the problem of quality and content of information on dialogue between the people offered by Lebanese and Arab TV channels in general. However, most substantial information on the Euro-Mediterranean space is to be found in supplements of Lebanese dailies. Additionally, a selection of European movies during 2009 has expanded the qualitative knowledge of culture and artistic creativity of other people. A series of conferences on Switzerland (Lebanese Association of political science and Swiss Embassy in Lebanon, 2008) were held in various regions of Lebanon. A cultural programme was also organized by the sports, cultural and social center of the Collège Notre-Dame de Jamhour called 'Flânerie à travers le monde' (Strolling across the world), France, Czech Republic, Switzerland, Spain, (Ateliers culturels, 2007-2008) to give the insight of a foreign country. Both activities were conducted to ensure delivery of qualitative information with a cultural character.

The Lebanese Public and Audience

One thousand respondents in Lebanon were surveyed through the Anna Lindh/Gallup Poll, taking into consideration the relative representation of various social strata, the age pyramid, communities and regions.

To which extent do birthplace, migration, travel and knowledge of other countries influence the mutual knowledge among people and the positive perception of the Euro-Mediterranean space? The Survey question: 'Were you or one of your parents born in another country?' was met with a variety of answers, which showed that the ratio of people born abroad was small (2.9%), in spite of the strong tendency of the Lebanese to migrate. In comparison, the ratio of people born abroad in the 13 Euro-Mediterranean states was even smaller (1.9%).

In contrast, the ratio of born-abroad parents in the 13 countries was high (4.4%), given the strong professional mobility in the European space and was similarly high (3.2%) in Lebanon. When the focus is on Arab Mediterranean states other than Lebanon, mobility is relatively weaker, given that immigration from Morocco, Egypt and Syria is definitive.

Which foreign nationalities were the birthplaces of respondents and their parents? To rephrase the question, which foreign countries did respondents know best, at least by birth? The distribution of the countries of origin was widely diverse, encompassing 250 countries in various continents, and proved insignificant. The long percentage list is on the margin of the countries listed in the questionnaire since Lebanese immigration is generally definitive and Lebanese siblings born to migrant parents settle in the host country without ever returning to their homeland.

In response to the question: 'Do you belong to a particular religion or a religious confession?', only two Lebanese out of the 1000 respondents denied belonging to any creed. All other respondents declared belonging to a religious community. Out of the 13,116 respondents in 13 Euro-Mediterranean countries, 1431 (10.9%) denied belonging to any religion compared to 0% in Lebanon. The response to the question: 'Are you a true believer?' yielded a weak percentage (6.9%) for a total of 13 surveyed countries. Surprisingly, only 52 out of the 1000 Lebanese respondents (5.2%) declared

being true believers. This is even more surprising given that all Lebanese declared belonging to a creed. Could this indicate a regression in Lebanese faith towards a socio-political and cultural belonging? or could it point towards the progression of religious ideologies under the cover of faith, religious identities and 'soul-less' religions? This is beyond doubt the most surprising result in the Lebanese chapter of the Survey.

How did respondents rate themselves in terms of their standard of living: poor, rich or average? The question stated: 'Taking into consideration the various data, how would you rate the standard of living of your family?' The majority of respondents rated themselves at various levels of poverty (on a scale from 1 to 6), while only 360 respondents out of a total of 13116 (0.8%) rated themselves as belonging to the 'rich family' group. This observation is particularly significant because it indicates that, although the Euro-Mediterranean intercultural exchange favors mutual knowledge and understanding, it may give rise to perceptions of relative deprivation in case of acute socioeconomic divide between Euro-Mediterranean populations. The term 'relative deprivation' indicates the perception of the standard of living in comparison with people and groups with which the comparison is held, and not in terms of exclusively objective 'data' as in the questionnaire. How do Lebanese respondents rate the regions in which they dwell? A high ratio of respondents in the 13 countries rate themselves as living in rural regions (30.8%), while 6.3% of Lebanese respondents rate themselves as living in rural regions, 14.1% in small or medium-sized towns, 34.1% in the suburbs of a large city and 45.5% in large cities.

The geographical area of Lebanon is limited and, despite its poor public transport, urban proximity affects the geographical perception of vital space, even in the absence of sound urban infrastructure and technological equipment. More than half Lebanese respondents (58.3%) are married, and either maintain a family life (4.4% vs. 5.1% for the group of 13 countries), or are divorced (1.3% vs. 6.7% for the group of 13 countries). A total of 23.1% of respondent Lebanese are either job owners or freelance workers, employees (25.6%), in school or university (14.5%), home workers (27.1%), retired (4.2%) or jobless (3.4%). The career fields of the Lebanese respondents encompass agriculture (4.5%), industry (12.5%), administration (9.7%) and private enterprises (58.4%).

The excessive opening of the Lebanese to enemies and real or equivocal brothers (at the top of the survey scale) has cost them dearly in terms of independence and sovereignty of their small country. Such an excess must be constantly associated with a culture of legality, professional ethics and caution in foreign relations.

The gains of the Lebanese since February 14, 2004, with the Cedar Revolution, The Beirut Spring and The Independence

Intifada have been carefully targeted by expert politicians who excel in manipulating the masses. They have often delivered putschist speeches in the televised media and undermined republican values and the foundations of legality. This phenomenon is almost universal nowadays in consolidated democracies, as often seen in young or transitory democracies (Sciences Humaines, 2008)

Media and the Future of Democracy

Information in today's world is more geared towards the spectacular than the informative. In this context, the analysis of the role of information in promoting dialogue and intercultural exchanges must be more concerned with information quality and ethics, rather than flow, data, numbers and percentage values of receivers. The future of democracy depends on such qualitative considerations. The Anna Lindh Foundation aims at "sharing qualitative and plural information" (Mauriac, 1970). However, wherever media are free and multiple – particularly in Lebanon – public life pollution increases in the media, particularly in television. Aimless discourses are only a means to spread sterile debates which rely on such vocabulary that would be used in the pugilistic arena of power and mobilization conflicts. François Mauriac declares: "Politics have voided substance from language." (Issa, 2009). Progress in human and general science as well as in professions related to information and journalistic training is not always followed by improvement in quality information or in journalistic performance. Such progress is accompanied by further development of sophisticated manipulation techniques used by hegemonic powers and politicians in a policy that resembles more a spectacle than anything else. The Survey shows how poorly the media contribute to intercultural comprehension, if not downright negative when the message is conveyed via conflicting and debating speeches on TV. It also shows the importance of school and university education and the value of culture conveyed qualitatively via school books in the Euro-Mediterranean space.

Alfred de Vigny had already tackled the issue towards the middle of the 19th entury when he wrote in his Journal the following about the press: "The press is a mouth forced open that has to speak all the time. This entails that it says a thousand times more than what it should and that it often talks nonsense and is extra vague … The same goes for an orator, be it even Demosthenes, who is forced to talk without interruption all year long." (de Vigny, 1951)

Lebanese TV viewers have watched a verbal storm of artificially argumentative insults, putschism, fascism, Nazism and no-go in a TV series broadcasted in the Lebanese society which enjoys a heritage of pluralism, legality and conviviality, yet harshly aggressed by putschist tendencies following the terrorist attack against Prime Minister Rafic Hariri and his convoy on February 14, 2005. Never before, especially since the Spring of Beirut has the propensity towards rationalization

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Lebanon - Public Information Initiative

In a multiple community pluralistic society such as the one encountered in Lebanon, insisting on diversity may contribute to fragmentation. Acting on what joins common and shared interests in the public scene, like daily relations between citizens and the administration, is a pioneering and normative action towards what approximates. More than fifty newspaper articles, radio and TV programmes by young journalists have become normative examples of genuinely public information, destined to public service users and neither official nor limited to officials. The programme was organized through the Lebanese Administration Rehabilitation Assistance Program (ARLA) in cooperation with the European Union. Themes were addressed in over fifty media productions: 'venture into public administration'; 'organisation of workspace and access to services'; 'administrative formalities'; 'how public service users in Lebanon are informed today'; 'journalists facing administrative information and news'; 'local news in Lebanon today'; 'communication between municipalities and local citizens.'

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been so widespread and daunting, with slogans, legal reform, reformation and ratiociner exaggeration(ratiociner is derived from Latin, ratiocinari, from ratio, reason, reasoning, losing oneself in endless reasoning and cinis-cineris, ashes). Rationalization has become the daily bread and butter of TV programmes which persistently hide the essential. Journalists who limit themselves into merely reproducing declarations of politicians are responsible and even accomplices and guilty … Politics weave debate, manipulate national and elementary national reference and end up by uniformly brainwashing spirits in talk shows … This anecdote of Woody Allen perfectly fits TV programmes: "In Hollywood, everything's clean. They don't throw away garbage. They use it for TV programmes."

Depollution of the Media Space

Journalists who believe that they are engaging into a democratic dialogue and debate face the risk of being exploited as a public tribune of pollution of the minds, spread of vulgarity and becoming a political spectacle. Is the journalist a passive robot facing insults and confronting menacing fingers, putschist talk and even trivialization of crime and terrorist attacks? Even apparently corruption denouncing and transparency promoting TV programmes introduce financial scandals in a game of power and competition stakes between politicians instead of focusing on investigating the effects of embezzlements on the quality of life of the citizens. Neutrality, objectivity, impartiality … all – unfortunately – help camouflage the lack of professional rigor, the lack of authenticity, lack of ethical engagement. Journalists are neither passive robots merely conveying insults, nor a camera capturing pointing and menacing fingers, nor amnesiacs which moderate a televised debate in which politicians contradict their own declarations and programmes, nor moderators of a debate where politicians are confronting each other without even exposing a problem … The problem!

TV media pollution has become the worst type of pollution. All that is is needed is to reprogramme aimless spirits, in a totalitarian putschist version of the 21st century. The

'Journée des dupes' had only lasted a day, but certainly had long lasting consequences. TV night shows of today are likely to be a lifetime of hoax. Max Weber had insisted on the break – claimed to be civilized – between sense and existence. It is only through televised media that the risk is maximal under the apparent cover up of tele-reality. One has to scrutinize the reality of the real, armed with the virtue of caution (phronésis), a central piece of Aristotle's philosophy. In other countries, particularly in Europe, fundamental issues such as love and family, turn to fun in a cogitation supermarket and a generalized nonsense. Is TV information more geared towards amusement, shows and entertainment as Pascal meant it, rather than information? Credible, unless the person you are talking to is told that we are on a stage for debate and information and not a stage for exhibition or gladiator arena. Nothing could be performed with professional rigor and authenticity if, from the outset, one is not extremely strict in word usage. Talleyrand said it with the clairvoyance of a great diplomat: "Words were given to man to give him the chance to hide his thoughts."

Speech is not innocent. One must always be cautious, elicit it, but apprehend it discerningly, carefully, with a critical mind. We are witnessing and participating in – often without being aware – a pollution of republican values that are the essence of our society, with an unlimited propensity to rationalize. Journalists – especially those of televised media – report on declarations and cover facts. Journalists, as observers and witnesses, are called upon nowadays to be lucid careful witnesses. How difficult indeed it is, nowadays, not to be fooled!

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New Initiatives to Reflect Cultural Plurality

MONA EL HAMDANI

> There has been a trend in Morocco in recent years related to the promotion of cultural diversity issues, a factor which has had an impact on the national media landscape as well as on cross-cultural reporting at the Euro-Mediterranean level. Mona El Hamdani highlights recent postive case-studies in the domain of electronic media, inspired by the increasing recognition of linguistic and cultural diversity. At the same time, the author proposes areas of action which can support the media's capacity to present balanced information of the 'other'.

In Morocco and in other countries, the debate about diversity and its relationship with the media has been growing and attracting more attention from different segments of the society. The issue of diversity was not recognised until recently because it was perceived as a dangerous concept that could create chaos and shatter the unity of the Kingdom. Before 1999, the concept of diversity was not accepted at all because the state policy was that all Moroccan citizens were the same and they consitute a homogeneous group sharing the same values and perceptions and expectations. However, this tendency changed due to a new political will and diversity was recognised in the context of the new values associated with globalisation. The Moroccan media began to benefit from an unprecedented freedom in treating a variety of media and new media organisations emerged.

The issue of cultural diversity in the media is a very recent debate in Morocco given the gradual development of the Moroccan press in terms of numbers of media outlets, regulation and openness since 1956. The key question has been: is the Moroccan media really reflective of the rich cultural diversity in their country? Many voices are trying to give answers to this question by trying to assess the current situation concerning diversity. Towards this end, many conferences and national debates have been held to discuss this issue and try to come up with positive approaches to represent cultural diversity in the Moroccan media. However, there is a shortage of written records or references for recent and credible studies regarding this issue in Morocco.

It was possible to find only certain short articles that superficially discuss this issue. Yet the general direction and policy in the country are pushing towards the execution of credible studies and researches that examine and discuss the different aspects of diversity and media in Morocco. Nevertheless, certain obstacles have to be recognized, mainly the absence of specialized media research institutions that can carry out credible studies concerning diversity. Morocco does not need to import already made policies in the domain

of diversity and implement them blindly into the current situation. This country needs to learn from different foreign experiences, consider its own characteristics and then come up with a customized approach that can serve Moroccan expectations.

Moroccan Media and the Mediterranean

The debate now in Morocco is only focused on national diversity within the borders of the Kingdom and Moroccan media does not treat the issue of cultural diversity in neighboring countries. To get more information and facts about this issue, a first step was to carry out research within the programmes that are presented by the Moroccan TV channels and radio stations. It was not possible to find that there is no specific programme that is directed towards uncovering the cultural diversity of the Mediterranean countries or other countries in general. The only news that is broadcasted in this regard is the one related to international events and updates such as elections, agreements, or other incidents. There are certain documentaries, but they only treat political and economic issues in other foreign countries. Concerning films and entertainment programmes, which are additional vehicles for cultural diversity, many of them are American and other films are from France or Egypt, usually portraying a distorted image of these societies.

At the level of written press and electronic media, the results were found to be the same. Having examined all the best selling and most popular publications, they do not have any sections that are dedicated to discussing the issue of cultural diversity outside Morocco. Therefore, the only sources of information for Moroccans to get an insight into other countries are films and cable channels. The Moroccan public accesses information about cultural diversity in other countries through watching their satellite channels, although the obstacle of language usually prevents people from getting all the content, with most Moroccans watching satellite channels of countries broadcast in French, Arabic or Spanish.

In general, the perception of Moroccans towards the Mediterranean countries can be summarized in two general perspectives. First some of these countries are close to Morocco because they share the fact that they are all Arab, Muslim and developing countries in spite of the existence of certain political conflicts especially with Algeria. The other countries, especially the ones in the European continent, are perceived as Christian white communities, former colonial powers, a dream destination for immigrants, and strategic economic and political partners for the government and business people. All these perceptions are very general and they are based on stereotypes and pre-conceived ideas. There are no credible or accurate statistics that can serve as evidence in this field, and there is therefore an absolute need, more than ever, for professional research in this field in order to generate credible statistics and get reliable output.

Media as a Source of Knowledge about the 'Other'

Trends in Morocco in recent years are moving towards recognizing cultural diversity inside the country first. Many new legislations were adopted by the King and the government in order to liberate the field of media. The level of freedom of expression has also increased to very important levels that has allowed journalists to discuss many taboos. The sensitivity with regards to the issue of diversity led to the adoption of new media agendas that push for a fairer representation of all segments of society. Local dialects such as Tamazights are recognized as languages that should be included and used in the media. These are the main trends that are taking place and they are eventually opening the door for the adoption of more policies that promote and illustrate the diversity of the Moroccan society. These shifts will eventually lead to more openness to the cultures of foreign countries, but this has to be accompanied with research and encouragement from local and international powers and experts in the domains of diversity and media. The Anna Lindh/Gallup Survey carried out in a number of the Mediterranean countries is a crucial step towards examining and assessing the situation of cultural diversity and intercultural relations in the Euro-Mediterranean region .

In the case of Morocco, the results of the Survey enabled the verification of many of the assumptions that have been set out at the opening of the article.

The eleven core questions which were directed to various Moroccans who represent the majority of social segments exposed to the media, revealed a number of interesting facts about the perception trends toward Europe. Answers to the largest part of these questions revealed that the majority of Moroccans still do not consider the media a source of positive information about Europeans, although in comparison with other surveyed populations 38% of Moroccans could recall listening or watching something in the media that changed into a positive direction their impression of Europeans.

The Poll also highlighted another particular difference between Moroccans and other populations of the Euro-Mediterranean region concerning the media 'as sources of knowledge', with 38,6% of those who replied affirmatively to the above question stating that films are the main vector to know the 'other' better. This data is interesting if we take into consideration that television news is considered in the main media source of information other surveyed countries. The Survey answers and statistics also prove that Moroccan media, through TV news, press, radio programmes, could still do more to be a vehicle for non-biased information about Europe or European values, and to support work for intercultural dialogue. From another perspective, it is my conviction that this is the same situation on the other side of the Mediterranean, and that European countries ignore many aspects of Morocco due to the absence of accurate and balanced sources of information.

Language Diversity and New Media Tools

If we would like to give good examples of how the Moroccan media deal positively with diversity and minorities inside society, we can consider the example of the Laayoun regional TV Chanel and the new Amazigh TV channel. In Morocco the official language is Arabic, but there are four main dialects that are spoken inside Morocco by different groups of people and in very specific geographical locations. Tarifit is a dialect

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Morocco - Talk Radio

Online media initiatives present new free outlets that allows many Moroccans to openly express their views. Websites and forums are one of the most popular media outlets in the country since they group different people with different backgrounds and conviction to discuss and write about issues that are still considered taboos by Moroccan society and which cannot be necessarily discussed by national press. They also represent a perfect ground for cultural exchange between Moroccans and other people who share the same interests. A good example of a newly created online forum that has been attracting growing attention and engaging Moroccans and non Moroccans in discussing a wide variety of topics is 'Ralk Morocco' (www.talkmorocco.net). This website is a forum that stimulates weekly debates about different issues that are of big importance to Morocco and invites journalists, civil society activists and anyone who has a view to express to debate these issues online. The forum has won the 2010 'Best English Weblog People's Choice' and 'Jury BOB Awards'.

www.talkmorocco.net

spoken in the North of the country, Tamazight is spoken in the Middle and High Atlas, Tashelhit in the Small Atlas and Hassania in the South of the country. The diversity of these groups is not only about spoken dialects, but it includes also customs, traditions and other cultural dimensions. These languages have practically not at all been represented in the Moroccan media apart from some local newspapers or some short news flashes that are broadcasted on occasions in national television. These groups had to be represented through the media as they constitute 8.4 million habitants out of a total population of more than 30 million habitants (2004 Census).

In November 2004 the regional Laayoun Channel was launched in the south of Morocco to broadcast programmes about the issues that are of relevance to the population in the south. It is considered to be the first regional television channel in the Maghreb region , although the broadcasting services of this channel are restricted to the South region and cannot be received in the rest of the country. In March 2010, and following months of delay, the first ever Amazigh channel was finally launched. The channel is part of the SNRT group and it required a budget of 5 million Euros to be founded. The state launched this project in response to the growing complaints of the Amazigh communities about not being represented in Moroccan Media. This channel came to answer to the expectation of the three Amazigh groups which speak Tamazight, Tashelhit and Taraifit. It broadcasts programmes and news in these three dialects with Arabic subtitles, and with the support of a team of around ninety journalists and technicians (SNRT). Even though this initiative was very much appreciated by many Moroccans and many Amazigh, the question remains whether one television channel will be enough to represent three groups that have different interests and different priorities.

Another type of media growing in popularity is the electronic media due to its use in terms of representation of minorities and marginalized social groups. The electronic media is not subject to state interference or censorship so it is presents a free platform to discuss a wide variety of topics. It also allows the public to participate in debates and express their opinion about the broadcasted issues which make it very popular. The electronic media is mainly used by young Moroccans who are considered as a marginalized group despite their large number. Young people usually use news websites and blogs to express their views about fashion, sports, society, economics and even politics. As a proof of the popularity of electronic media, the most visited website in Morocco is a news website called www.hespress.com. The current debate in neighboring European countries is focused on minorities and especially those composed of immigrants. This debate is almost absent in Morocco, but not for long since Morocco is a transition place for many Sub-Saharan immigrants, with many immigrants staying in Morocco and making their place inside society. The urge of representing these minorities is transcending and the Moroccan media will have to deal with this issue sooner or later.

Areas of Action

An appropriate and positive treatment of cultural diversity by the Moroccan media requires first the establishment of certain important mechanisms that can organise the sector and lead to more professionalism and more balance in treating such important issues. In the first place, establishing a national chart of ethics for media in order to better define the liberties, rights and obligations of journalists. At the same time, to ensure a complete detachment of state authorities from the domain of media, and the regulation of media by an objective and independent body. In addition, it would be recommended to establish more professional media institutions that can carry out studies and research, as well as supporting the enhancement of professional training for media practitioners. The adoption of visible policies that encourage cultural diversity would also represent an essential area of work.

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Morocco - Inclusive Journalism

The conference 'Inclusive Media for Inclusive Societies' took place on 17th July 2009 in Rabat, Morocco, which was an opportunity for media decision-makers to discuss media sector's responsibility, as well as the legal, ethical and financial reasons for inclusive reporting. It opened dialogue on issues around diversity and the need for a national code of ethics as related to inclusive journalism. The main objectives of the conference were to encourage social and cultural inclusion through responsible reporting on diversity via media and to advance journalism education and journalism skills through hands-on production training for practicing journalists and through development and implementation of specialized university curricula related to responsible reporting on social and cultural diversity in general, and religious diversity in particular. Outcomes of the conference were mainly focused developing the implementation of specialized university curricula related to responsible reporting on social and cultural diversity in general, and religious diversity in particular.

www.media-diversity.org

Addressing Migration in the Media Landscape

LAURA NAVARRO

Spain is a country which continues today to welcome important migrant communities from across the Mediterranean region and wider world. According to Laura Navarro, the Spanish mainstream media rarely speak about the 'different' communities but rather about 'migrants' in general. In this context, the author underlines the importance of new legislation at the national level concerning diversity and migration issues in the media, as well as positive practices and civil society-led initiatives which reflect a wider social concern for migrants.

At present, no legislation in Spain exists which gathers forms of positive discrimination or quotas allocated to ethnic minorities in the media. Even at the national level, no institution is known to be in charge of evaluating and monitoring the representation and social presence of ethnic minorities in the media. Only some regions such as Catalonia, Navarra and Andalusia have regional audiovisual councils, which have elaborated recommendations on how best to process immigration information in the media. In this context, it is noteworthy to mention in particular the Audiovisual Council of Catalonia – launched in 2000 – which has published several studies on this issue and which promotes cultural diversity in the media through the 'Mesa per a la Diversitat en l'Audiovisual'. Another pioneer in this field has been the 'Catalan Public Television' (TV3), since this TV has led to the launch of the 'Commission for Diversity' in 2006, a Commission which promotes programmes on diversity, encourages research among journalists and presenters from these minorities and provides training courses for TV professionnals.

Some local initiatives also reflect a social concern on this issue. For example, the Observatorio de la Diversidad was launched in 2000 in the Basque Country and focuses on promoting good practices. An example of such good practice has been the creation of the 'Diversity Agenda', which gives journalists direct contact with experts and with sources of information from the immigrant community. Similarly, the 'Mediterranean Observatory for Communication' was launched in 2004 in Barcelona by an interdisciplinary network of people and institutions from both Mediterranean shores working in information and communication in the Region. Its main focus is centered on favoring dialogue, human development and respect of human rights.

Cultural Diversity in the Media, Values and Access

Most Spanish researches on cultural diversity in the media have focused on analyzing various representations of 'migrants' and 'immigration'. Most of these works demonstrate the reproduction of a negative vision of migrants and presentation of immigration as a problem occupies a central space over the analysis of the reasons for migratory movements and their contribution to the Spanish society.

Some researches have also focused on the image of Arabs and Muslims in the Spanish media and some specific Arab countries, such as Algeria, Palestine and Morocco. Most researches reveal a trend to reduce Arabs and Muslims to stereotypes and generalizations which picture Islam as monolithic, a threat and danger for the West, and a violent and irrational religion. One of the gaps in the studies about the media treatment of migration is that they focuses on the general representation of migrants and not often on particular national communities such as the Pakistanis, the Chinese or the Senegalese. Another aspect of the relation between migration and media that has been little explored in Spain is the production of media led by migrants (Retis, 2008; Gómez-Escalonilla, 2008; Navarro, 2008). Concerning research about media treatment of Islam and the Arab world in particular, we can also identify two gaps which are common to most of the research.

On the one hand the main focus is on the study printed press leaving aside radio and television programmes; on the other hand, the space that research devotes to the female other, since almost all of the studies focus on the image of the male Arab/Muslim and set aside the specificities of the representation of the Arab/Muslim women. Among the few studies published about these women in the media field we can find the study of Gema Martín Muñoz (2005). Concerning the media representation of female migrants the works of Estela Rodríguez (2005), Faviola Calvo (2001), Clara Pérez (2003), Erika Masanet Ripoll and Carolina Ripoll Arcacia (2008) and Asunción Bernárdez Rodal (2007) can be mentioned.

The first General Audiovisual Law adopted in Spain in March 2010 led to the creation of the 'State Council of Audiovisual

Media', a public body which guarantees the implementation of rights set by this law, especially "the right for cultural and linguistic diversity". However, this diversity makes no reference to ethnic diversity in general. Instead, it calls for "promoting audiovisual European production" and the use of the "official languages spoken in Spain" and does not include any action towards a fairer representation of ethnic minorities in the media.

The law also jeopardizes the Third Sector of communication (which includes media which are neither commercial nor public), though it is considered by many to "promote social cohesion and intercultural dialogue" (ref. declaration of the European Council on the role of community media). In fact, although this law acknowledges for the first time the existence of "non-profit community media" (ref. Article 32), it does not call for any measure to safeguard their existence and even sets economic limitations on their development.

The Anna Lindh/Gallup Poll in Spain reveals that as many as 77.4% of respondents "do not remember having watched, read or heard anything in the media that would change or positively boost their opinion on people from the South or East Mediterranean." Though high, this percentage is slightly inferior to the mean (79%) encountered in the 8 countries of the Poll. Nevertheless, The results in Spain are still alarming since they bring into question the role of the media in promoting an intercultural society and, in particular, counteracting islamophobia.

The Poll also indicates that 19.4% of Spanish respondents were positively influenced by the media. This response brings forward a second question: What were the sources of these more 'positive' images? Data collected are very interesting: Most (57.2%) – nearly the same percentage as the mean of the 8 countries studied – mentioned TV news, documentaries (26.6%), the written press (25.2%) and books (17.2%). Less popular sources were the Internet (6.7%), cinema (4.3%) and the radio (1.8%).

These figures also lead to a number of questions. Why is TV news, so criticized in studies on the media and racism,

mentioned in the first place? Is it because TV is still the most popular form of media? Were respondents refering to TV news or to in depth reports broadcast in weekly news programmes (in which journalists usually have more time for critical analysis and reflection)? Is it the result – in part – of good practices on public channels? In any case, several studies have shown the importance of the internet and cinema in building pluralistic and hybrid cultural identities, yet these sources are rarely mentioned by respondents. Are there obstacles too in terms of the distribution of these 'alternative' cinematographic productions? Are the great tools offered by the Internet well-used?

No large differences were reported in the social profile of Poll respondents, though the largest difference was registered in the variable of 'religion'. A very high percentage (81.4% versus a mean of 19.4%) of Muslim respondents declared being positively influenced by the media. At first sight, this might seem contradictory, since the predominantly negative image of Muslims in the media would bring us to think that they would be particularly critical towards mass media. However, many factors could help explain this apparent contradiction. For example, the same TV discussion may be interpreted differently according to the line of thinking, imagination and expectations of viewers, displaying negative stereotypes in some and perceived as neutral (or even positive) by others. The results may also highlight differences in the type of media watched by respondents, since the Muslim population would also watch different television channels – as the Arabic channel of Al Jazeera – usually neglected by other respondents.

Conditions for Cultural Diversity

Over the last years, Spanish public radio and TV have strived to include specific content on immigration and promoting cultural diversity, such as "A World" on TV3 (Catalonia), 'Bienvenidos' on Canal Sur Radio (Andalusia) and 'Telenoticias sin fronteras on TeleMadrid' (Madrid). These programmes offer useful information and cultural content for migrant workers to extend communication and empathy bridges between local and migrant populations. In such

Image of the Arab and Muslim World

Published in 2010, the report 'The Image of the Arab and Muslim World on the Spanish Media' reveals the image transmitted by the Spanish general press of the Arabic region. Being aware of the great Media influence on the formation of public opinion and its role in the process of intercultural dialogue, the Fundación Tres Culturas del Mediterráneo published this report, based on quantitative and qualitative analysis, including more than 2,100 newspapers and nearly 10,000 articles published in six Spanish newspapers (El País, El Mundo, La Razón, ABC, La Vanguardia and El Periódico de Cataluña). It focuses on issues of the utmost importance for the formation of the Spanish public opinion on this topic: the relations between Spain and Morocco, the Palestinian-Israeli conflict, the journalistic approach of terrorism, the cultural clash and the building of bridges between the West and Arab And Muslim World. In this regard, the research is unique in the national sphere and at the same level with the best international investigations on the same topic. developments.

www.tresculturas.org

programmes, it is possible to find presenters from ethnic minorities, though such minorities were absent from the production and management levels of these programmes. Arabic and Spanish subtitling of some programmes is a new initiative of the public Catalan Television (TV3) which is exclusively programmed in Catalan) to attract new immigrants to its programmes.

At the national level, Spanish Public Television (TVE) currently broadcasts only one programme with this type of content: 'Babel' on TVE. This channel also broadcasts 'Azahar' – a documentary on sustainable development in several Southern and Eastern Mediterranean countries. For religious minorities, TVE also broadcasts a programme dedicated to Islam and its followers – 'Today's Islam' – the only programme in the Spanish public medias, directed by a Moroccan journalist.

In the Spanish context, the Journalists' College of Catalonia has been the pioneer in the creation of manuals for journalists. In 1995, it drafted the 'Convention on the Protection of Culture and Image of Ethnic Minorities in the Media'. This Convention was adopted in 1996 by the main Catalan media and it then became the Style Manual on the Treatment of Ethnic Minorities in the Media. The same Journalists' College created in 1995 a commission called 'Journalism Solidarity', through which they try to advance on the multicultural path dealt with in the Style Manual. Later on other associations of journalists, such as the 'Andalusian Federation of Associations of Journalists' and the 'Federation of Journalists from Spain' have also elaborated their own recommendations on the media treatment of migration.

A first step towards fair media appreciation of South and East Mediterranean neighbors is for Spanish journalists and media specialists to follow current media recommendations and ethical codes on dealing with immigration and ethnic minorities. A further step would be to take into account the political, economic and historical dimensions of news in order to avoid falling into the trap of providing cultural explanations to sociological phenomena as Islamisms or Al-Qaeda type of terrorism. In addition, another positive

step would be to demonstrate the huge cultural and social diversity of the Region, by highlighting the latest social changes in intellectual and artistic fields and in human right movements, particularly women rights.

Communication professionnals should also seek a balance betwen western institutional sources (predominant in most information) and non western ones (conflict victims, Arab and Muslim experts, etc). Alternative information agencies such as Inter Press Service, and precious tools such as the Agenda de la diversidad could help them build more critical and pluralist points of view. It would be important to also widen the narrow network of Spanish correspondents working in the South and East Mediterranean and strengthen the network linking Spanish journalists, Moroccan journalists of the independent Moroccan Press (many residing in Spain) and Arab migrants who have created their own media in Spain.

Many factors shape the stimatizing representations of 'others' in the Spanish mass media. In order to represent cultural diversity in a fair way, one cannot exclusively rely on the will of journalists. In fact, hegemonic journalistic pratices and routine – lack of time, prevalence of emotion over explanation, and so on – hamper responsible journalists. Eventually, the aim is not only to change dominant journalistic discourse and practices in hegemonic media, but to also establish conditions for an equivalent presence, in the public sphere, of journalistic discourses coming from other social sectors (citizen in motion and protesters from the North and South Mediterranean). The struggle against hegemony of ethnocentrique discourses should also include the effort to balance huge North-South information and communication inequalities.

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Spain - Without Borders

Within the media sector, there are several good practices recommended by or for migrants. This recent phenomenon can be explained by several factors, the most important of which is the strong will to offer a pluralistic image and quell the immigration stereotype. Such an example is the launch of a radio programme called 'Sense fronteres', by the Maghrébins sans Frontières association of migrants from the Maghreb Region and Morocco, in particular on Salt Public Radio (Catalonia). This radio programme works on maintaining a close relationship among Moroccans and nurturing the cultural origins of both Catalonia and Morocco. Another important factor underlying the appearance of these new media is the determined will of ethnic and/or religious minorities to share in public life and claim their rights. A good example of this trend is the Attawasul magazine published by the Ibn Batuta sociocultural association. The radio programme of Sin fronteras on Radio Almenara and the www.masvoces.org radio production centre are examples of these initiatives.

www.masvoces.org

Providing an Insight into the Lives of Others

ALEXA ROBERTSON

> Demographic changes, migratory flows and processes of globalisation have led to a significant increase in research on cross-cultural issues within the Swedish media field. There have also been, as Alexa Robertson underlines specific studies in cultural diversity in the news room. Against a backdrop of economic constraints and challenging recruitment policies, there is still potential according to Robertson to maximise the media's unique capacity to reach out across communities and give a voice to minority groups in the mainstream national media.

Compared to many European countries, Sweden remains socially and culturally homogenous. Only 14% of the population as a whole, and 20% of those living in the capital, Stockholm, are what is referred to as 'foreign-born' in official public par-lance, i.e. born outside the country, or with parents who were born abroad. The largest immigrant groups (after Finns) come from Balkan countries, Iran and Iraq. For decades, equality between men and women, and between people of different ethnic backgrounds, have been valorized in Swedish public debate. Yet while about half of the journalistic corps has been female since the early 1990s, only 5% are immigrants, and only 2% were born outside Europe. Against this background, this article will provide a brief overview of the values associated with Swedish media, cultural diversity, and intercultural relations with a bearing on the Euro-Mediterranean region, seen from the vantage point of policy-makers, academics, and media professionals.

National Guidelines and Media Access

Swedish media legislation is based on a long tradition of press freedom. Equally established is the system of accountability on the part of both publishers and journalists, and of shared ethical guidelines. One of the rules governing Swedish press ethics stipulates that journalists must refrain from drawing attention to an individual's "ethnic origin, gender, nationality, profession, political affiliation, religious views or sexual prefer-ences if it lacks relevance" to the issue being reported and "is disrespectful".

The border between respect for such diversity and media freedom is a source of tension, and some-thing that is under continual negotiation. Standing sentry at the border are the Publicists' Club (an organization of publishers and journalists which has been debating the ethical conduct of the media since 1900), the Press Ombudsman, and the Broadcasting Commission, to which the public and interest groups can turn with complaints about reporting that violates the regulations and guide-lines. The Commission received a

number of complaints from Italians and others in 2005 when Swedish Television (SVT) broadcast a series of advertisements urging viewers to pay their license fees and thus support 'free television'. The advertisements ridiculed Italian premier and media mogul Silvio Berlusconi, and Italian television was depicted as the antithesis of Swedish public service television. Whatever one's views on the accuracy or suitability of the license fee campaign, SVT has been officially assigned the role of the 'major player in developing a society of ethnic and cultural diversity'. Part of its mission is 'to counteract prejudice and stereotypical thinking, as well as to increase people's awareness of one another and their understanding of persons from different ethnic and cultural backgrounds' (Robertson, 2010; SVT, 2006; SVT, 2009).

Media scholars in Sweden have responded to the demographic changes that have resulted from migration and globalization with a growing output of interdisciplinary work. An institutional basis for collaboration has been provided by the Nordic Research Network for Media, Migration and Society and the Nordic IMER association for international migration and ethnic relations. Apart from scholarship emanating from the academy, the Swedish Ministry of Justice has also commissioned a number of research reports on integration, structural discrimination and power relations, which include media studies (e.g Djerf-Pierre and Levin, 2005). Analysis of media texts represents the largest share of research on Swedish media and cultural diversity. Horsti (2008) offers a helpful categorization of this work. Work on depictions of immigrants in film (Wright, 1998; Tigervall, 2005) provides a valuable antidote to the preoccupation with news reporting. Textual analysis is a major aspect of Swedish research in this field. Another has focused on media companies themselves - on their diversity management and implementation (Westin, 2001), and the experiences of their employees. Journalists interviewed by Hultén (2009) recounted problems encountered by media workers from other backgrounds in majority-dominated newsrooms, and emphasized a need to change newsroom cultures. Concern

has been expressed that tendencies to 'mainstream' cultural diversity in media content may have the unintended effect of excluding minority voices. A third focus of research has been on how immigrants use media, either the media of their new domiciles, or transnational media that allows them to keep in touch with their homelands and the diaspora. A result of one ongoing project (Sjöberg and Rydin, 2008) is that migrants combine information sources, and turn to global media such as Al-Jazeera to find alternative representations to those preferred in Swedish media. Whereas much other Swedish research has focused on representations of migration, refugees and racism, Sjöberg and Rydin have found, through interviews, that 'foreign-born' see the media as creating and reproducing discourses of 'the immigrant'. Gaps remain in this burgeoning scholarship. The predominant trend in Swedish research has been, perhaps ironically, to adopt a national focus, concerning how immigrants and foreign-born Swedes are portrayed in national settings. In a globalising world, where borders are becoming increasingly porous, an urgent area of inquiry is how people from beyond the borders of the nation are being portrayed, and of whether viewers are por-trayed as having connections with or obligations to these.

A familiar point of departure in research on media and diversity is that journalists are in some way failing in their undertakings to report fairly. Fieldwork (Robertson, 2010) indicates that many journalists are cognizant of their responsibility, and more reflection is needed on the practical, rather than ideological, obstacles (limited resources and finite time slots, even in the age of 24/7 reporting). While Hultén's work represents an important contribution, exploring the organizational constraints on reporting, there remains a lack of research on the journalistic process and professional practices in this context (Horsti, 2008). According to recent findings (Anna Lindh / Gallup Poll 2010), only 12% of Swedish people receive information in the media that has changed or reinforced their views of people in countries bordering the southern and eastern shore of the Mediterranean in a more positive direction, less than the average for the countries of the Poll. It is unclear to what extent this may have to do with a failure on the part of the Swedish media, and studies to explore the experiences behind such figures

constitute another academic gap. The results could indicate that a majority of Swedish respondents had heard nothing at all about these countries (a not unlikely scenario, given the relative lack of geographical and cultural proximity); if, as has been suggested, media logic entails a penchant for conflict, then the maxim 'no news is good news' could apply. The more frequently mentioned sources of positive impressions are television (43%), print media (34.2%, as compared to the European average of 26.7%), other sources (15.5%), documentary films (10.8 %) and radio (7.7%, again, higher than the 5.7 European average), followed closely by books (7%). The modest number of respondents mentioning the internet (6.7%) and blogs (0%) is interesting, given the high internet penetration in Sweden. It would seem that if Swedish people are to acquire information that will improve their views of people in the southern and eastern Mediterranean countries, it has to be served to them: it's not something they will actively seek (unless they already have positive views of these countries, acquired in non-mediated ways, through holiday travel). If the task is to explore values conveyed by the media that impact on cultural diversity and intercultural relations, an urgent area of inquiry is popular culture. The recent debate about what could be called the cultural partition of Europe, as 'new' democracies have come to dominate the Eurovision Song Contest (a media form that could well be concealed in the aforementioned category of 'other sources'), signals that there is important work to be done when it comes to the popular dimension of cultural integration. It is a debate that has both ideological and political overtones, given that Europeans are more likely to vote in the song contest than in European Parliament elections. The contest is also of interest as the border of the European in this 'vision' is expanded to include countries of the southern and eastern Mediterranean.

Issues, Topics and Trends

Islamophobia and racist attitudes are uniformly condemned in Swedish media reporting. There is evidence to suggest that the 'other' in much Swedish media discourse is the right-wing extremist who wants the country rid of non-ethnic Swedes. On two rather sensitive issues, however, there has been a lack

Sweden - Multilingual Radio

The public service company (SR) broadcasts news and current affairs in 16 languages, Sami, Finnish, Albanian, Assyrian, Bosnian, Croatian, Serbian, Yiddish, Kurdish, Persian, Romanian, Russian, Somalian, German, English and Arabic, aiming to provide programmes for all, regardless of their age, gender, and cultural background. At the end of October 2010, a number of language services were set to be discontinued (including Balkan languages and Assyrian), but programming would be strengthened in Arabic, identified as "the most important language for new arrivals in Sweden", in Somali, which targets "the listener groups who need it the most" and in Romani. In addition, the Swedish Radio website makes all programmes available on demand 24 hours a day for 30 days following the original FM broadcast all over the world. A particularly interesting experiment, Halal-tv, was launched by SR's sister company, the public broadcaster Swedish Television in 2008, with the aim to reverse the gaze, and depict Swedish society from the perspective of the programme presenters.

www.sverigesradio.se

of agreement, and contradictory trends in reporting. One of these has to do with the establishment of private or 'free' schools that have a religious profile. The reform behind this trend was meant to increase choice, but it has been pointed out in the media that in some immigrant communities, it has in effect curtailed choice, by denying children (and especially girls) the possibility of becoming socialised into a society in which the choice of apparel and partner is a matter for the individual, rather than her family. The other issue could be thought of as a Swedish continuation of the story begun by the Danish Jyllands-Posten and the furore that erupted over its publication of the Mohammed cartoons. The issue was hotly debated in Sweden, as elsewhere, and was framed as a conflict between respect for the religious sensitivies of others, and the importance of defending the right to freedom of expression. The story, and controversy, have been kept alive by the drawings of Lars Vilks, which depict Mohammed as a 'roundabout dog' (a form of street installation in Sweden, with the dogs usually depicting other figures than the Prophet). While a plurality of voices dismiss Vilks's art as provocation, and have condemned the perpetrators of the death threats received by the artist, views on whether freedom of expression should take preminence over respect for minorities have conflicted.

A variety of initiatives to promote diversity have already been put into practice, including strategies to improve the representation of minorities and to recruit more journalists with backgrounds in different cultures, but more work is needed on this front. In Sweden, as elsewhere, there have been calls for media professionals to pursue good diversity journalistic practice by avoiding stereotypes and generalizations, and by interviewing ethnic minorities in their capacity as parents, tenants, experts, fans, employees, leaders, performers and so on - rather than as 'Moslems' or 'immigrants'. Hultén (2009) has concluded that diversity work is impeded by economic problems; recruitment difficulties; enduring hierarchies; and a lack of awareness and competence where it counts. Together with the finding that broadcasting companies set greater store by diversity work than newspapers, this suggests that work to enhance diversity in the media workplace, and in representations

of society in media output, cannot be left to market forces. As well as ensuring that responsibility is taken at the societal level, work is also needed at the level of individual consciousness-raising. Students attending schools with high proportions of 'foreign-born' pupils should be made aware that a media career is not only possible, but also of value to society, could result in enhanced recruitment.

When it comes to depictions of people from other ethnic and cultural backgrounds in Swedish media - not only residents of Sweden, but also people living elsewhere in Europe, the southern Mediterranean Region, and beyond - it may well be worth following the advice of prominent immigrants, who have criticized Swedish media for being too circumspect in their reporting of problems associated with ethnic minorities. Journalists in Sweden often try to avoid negative stereotyping by referring to 'a Swedish citizen' when reporting crime, for example. The phrase has in fact the opposite effect, as no ethnic Swedes are ever referred to as Swedish citizens. Reporting more directly on sensitive issues will also reduce the propensity to place all non-Swedes in one category. The point of efforts to promote cultural diversity must, of course, be to indicate that people are different, and that there is a great deal of variation within the categories of 'foreign-born', 'immigrants' and 'Moslems', for example. Diversity in news coverage has not only to do with what is reported - the negative stereotyping that results from associating immigrant youths from the southern Mediterranean with crime, or Muslims with the oppression of women, or people from regions south of Europe with violent conflict. It has more to do with how people are presented to us, so their problems and resulting actions can be better under-stood. In this context, the narrative technique deployed by Swedish journalists who take us, metaphorically and virtually, into the homes and workplaces of the 'others', and let them speak directly to us in their own words, is of considerable values.

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Italy - Zalab Television

Since 2007 ZaLab TV has been organizing participatory video workshops across four Mediterranean countries: Italy, Palestine, Spain, and Tunisia, led by young international media crews and targeting youth who have limited access to access to digital media. The initiative has the overarching aim to collect 'unheard stories', to bring together unknown talents from beyond the wall of the digital divide, and to use video as a creative tool for breaking social, geographical and cultural isolation, and countering media stereotypes. Through the project website, workshop participants and 'ZaLab TV focal points' have the opportunity to meet, discuss and publish their videos, a process which bridges diverse participatory video experiences from different countries. The initiative is led by the participants from the stage of project conception through to implementation and follow-up. Authorship of a group of participants means that there is control over content and freedom of expression, supporting a process of analysis at the local level.

www.zalab.tv

Positive Changes in the Mainstream Media

ERHAN ÜSTÜNDAĞ AND TOLGA KORKUT

Erhan Üstündağ and Tolga Korkut underline the importance of Turkey's historical connections with different countries in relation to the way reporting today is carried out. The treatment of the EU and the US by Turkish media is also analysed from the perspective of the country's current relationships, as well as how this media treatment impacts on understanding the Euro-Mediterranean 'other'. In addition to the regional perspective, the authors explore how the presence of different communities within Turkey can promote new voices in the media.

Turkey is a country of diverse cultural, ethnic, religious identities and it is on the crossroads of many countries and regions: Europe, the Middle East, the Caucasus, the Balkans and the Mediterranean. Yet, different parts of its society find it hard to express their needs and demands in the mainstream media. Representation of the European Union (EU), the United States (US) and South-Mediterranean countries generally depends on political circumstances, while at the same time, laws and regulations concerning the media have the tendency of restricting cultural diversity. The code of ethics from the Journalists Association of Turkey (TGC) is probably the broadest text on media and cultural diversity, and another document worth mentioning is the Press Council's code of principles. A successful development arose in 2007, when the TGC and the British Council published a series of guidelines about media and cultural diversity, and it is worth highlighting IPS Communication Foundation's guidelines and books about rights and rights based journalism for media practitioners and students of journalism. In addition, recent trends of establishing ombuds-persons in the media have had some influence over the work of journalists and that of managers. With regards to media watchdog organizations in Turkey, such bodies are scarce but there are some initiatives worth mentioning including those aimed at evaluating media coverage in relation to women's rights, LGBT rights and minorities, as well as the recent work of journalists' organizations, rights defenders and academics aimed at systemically revealing discriminatory media practices.

Nonetheless, these efforts remain limited and ineffective in terms of creating positive change, and there remains the question about the introduction of an effective supervisory visionary mechanism. The democracy initiative process as the government calls it, has provided the media opportunities to present cultural diversity in a much broader way, supported by the government announcement on plans to also form an anti-discrimination commission. A large amount of the mainstream media has become relatively

more courageous about publishing stories about Kurdish people as well as other minorities and their problems, and the public broadcasting institution of Turkey 'TRT' launched a channel called 'TRT Şeş (6)' broadcasting in Kurdish. After the President, Abdullah Gül, and the Prime Minister, Recep Tayyip Erdoğan, mentioned non-Turkish former names of two towns in their public speeches, mainstream media even broadcast interviews in Kurdish with local citizens by live translation, and local media broadcast in languages other than Turkish -mainly Kurdish- became less restricted. At the same time, though the government has underlined its determination for the development of the 'democracy initiative', there is still much to do, starting by recognizing and practicing the minority rights fully; changes about freedoms are not yet guaranteed legally or constitutionally. The government has also announced recently plans for establishing new human rights mechanisms, including a special anti-discrimination commission, with many human rights advocates assessing the plans as positive but far from sufficient, proposing a fundamental change is very much dependent on forming a new, democratic constitution. As for academic literature on media and cultural diversity, this field is only recently flourishing, with obstacles to academic freedoms making critical approaches difficult.

Analysing the Contents

Turkey's population has deep historical roots in neighboring geographical areas and cultures but media coverage and language usually makes limited distinction between the states/governments and the people. Such an approach may easily cause a totalizing and homogenizing language and stereotypes, reinforced by the fact that mainstream media also lacks cultural diversity in terms of journalists employed. With regards to the perception and people of the US, the mainstream media usually presents the US positively in terms of economy and military relations and as a resource of wealth, while the US policies towards the Middle Eastern countries, in particular Israel and Palestine, are criticised.

Concerning the EU, and the perception towards European peoples, the EU accession process is usually presented as the common goal in much of the mainstream media. At the same time, right-wing nationalist media criticize the process as 'the Christian Europeans' unrighteous demands against our national independence', while the so-called left-wing nationalist media (mostly Kemalists) present the process as 'pressure of imperialism against Turkey's contemporary independence'. The mainstream media is also ready to join this line when there is a conflict of interest regarding certain issues, with Cyprus, relations with Armenia and minority rights as preeminent examples. There are many people living in Europe who are connected with Turkey as 'a kin state', particularly in Germany and the Netherlands. Violations of their rights are excessively covered in the media, while political and economic successes of these individuals are presented as 'the success of Turks in Europe'. Muslim or Turkish minorities in Balkan countries such as Greece and Bulgaria are presented as brothers and sisters, and their political formations for rights advocacy are portrayed as success stories, principally the 'Movement of Rights and Freedoms' in Bulgaria.

From another perspective, women tourists from Europe who visit Turkey are usually presented as objects of desire in life-style pages of papers and television bulletins , while immigrants from European countries or the US (the 'West') who live in Turkey are usually presented as 'one of us' and the content is typically about 'how significantly Turkified they are'. Concerning South-Mediterranean countries, much of the information is about Palestinian people, and the policies of the Israeli government are usually defamed and criticized, to an extent that can amount to anti-Semitic expressions in the nationalist/Islamist media. A great deal of the interest of journalists depends on the diplomatic relations and specific agenda towards the South-Mediterranean countries. Lebanon, for example, which is usually invisible from the media, became one of the top issues during the armed conflict with Israel in 2006, while Syria and the Syrian people became a focus of interest when Turkey and Syria agreed on abolishing the visa practice between the two countries (the populations of the two countries have many cross-

relatives, mainly Arabs, due to the area that was separated by a border agreement in the 1930s). As for Northern African countries and their people, they are barely visible in Turkey's mainstream media. Information about people from different countries is published and broadcast in politics or economy sections. Whether citizens of Turkey or another country, people of different cultural backgrounds are visible mainly if they are directly related with the story itself. It is almost impossible, for example, to see a Greek Orthodox woman doctor speaking about health issues or a Roma economist about social benefits, in the media. On the other hand, refugees or asylum seekers are easily criminalized, as are Roma people of Turkey. Concerning mixed marriages, they are presented positively on the whole if the male spouse is from Turkey, or he is from the 'West' and is 'successful'. A recent television series called 'The Foreign Groom' was about a young woman from Turkey with traditional backgrounds and a young man from Greece. The production became very popular both in Turkey and Greece.

The Survey in Perspective

The Anna Lindh/Gallup Poll is representative of the demographic qualities in Turkey and its results conform to the above-mentioned attitudes regarding media and cultural diversity. It reveals that there is a high margin of improvement in media's role in promoting multi-culturalism, given that there is a political will in that direction. Only three out of ten people expressed that they have recently read or heard anything in the media that changed their view of people in Europe in a positive manner. Although marginally, a higher percentage of educated readers answered yes to this question. This may be due to the fact that with education people tend to follow respected media outlets, which in return tend to provide an objective and balanced account of events and refrain from agitation. Concerning the source of this positive input, 'news/information on television' is mentioned by an overwhelming majority. About three out of four people mention this source, while others refer to print media. Since the deregulation of electronic media in 1990s, TV gained importance as the premium source of news while print media's circulation and share in advertisement revenues dropped. Cable and satellite

TV, which includes major European channels, appeal to social groups with higher incomes and levels of education, while popular national channels resort to nationalistic discourses and entertainment. Documentaries, books, blogs or films are scarcely mentioned in the Survey. An important trend is that unemployed people, as well as those living in rural areas and people without any formal education, mention television as a source more than other social groups. Students, people with a higher degree of education and the youth state the Internet as a source more than others. It is also observed that people whose one or both parents were born out of Turkey tend to reference the Internet more as a source of positive input about European people. Although still relatively dormant, the exponential growth of the Internet in Turkey presents a material opportunity for alternative discourses, while at the same time, continue to poseathreat in terms of emanating hate speech, xenophobia and fundamentalism. A comparison with the average of other Euro-Mediterranean countries where the Poll was carried out, reveals that the degree of positive coverage of Europe in media is the same in Turkey and others. It can be argued therefore that the idea of 'Europe' is covered more in a negative manner than positive in media. At the same time, the source of positive information for Euro-Mediterranean audiences is varied compared with Turkish audiences, with documentaries and movies not being mentioned by Turkish audiences as much as others, possibly due to the relatively small film industry in Turkey.

Good Practices and Areas of Action

The Internet news site 'bianet.org' (Independent Information Network, see good practice), as well as its main institution IPS Communication Foundation, has a particular focus on cultural diversity. The site bianet.org frequently covers stories about minorities, refugees, immigrants, their rights and advocacy in terms of human rights journalism and peace journalism, and the Foundation publishes books for journalists and organizes trainings for media practitioners and journalism students.

There are a number of good practices with regards to non-Muslim media, including Agos, the weekly paper in Armenian and Turkish; Jamanak and Marmara papers of the Armenian community, Şalom weekly paper of the Jewish community; and Apo Yevmatini, the weekly paper of the Greek Orthodox. Though their circulation is relatively low, much of the mainstream media regularly follow and sometimes quote them. Açık Radyo (Open Radio) is a local radio initiative, run by a collective, which broadcasts about minority issues and cultural diversity, while Nor Radyo is an online radio by young people from various ethnic and religious backgrounds who defend the motto 'living together' and try to show that cultural diversity is richness. There are many local radio and television stations insisting on broadcasting in Kurdish mainly in eastern and southeastern provinces of Turkey, although restrictions by law are rigid. Despite the fact it is not very popular among Kurds of Turkey, TRT's Kurdish and multi-lingual broadcasts have been steps ahead, particularly for

Kurdish women not speaking Turkish. A weekly programme called 'Foreigner Natives' focus on immigrants living in Turkey and tries to explore their participation in cultural life through individual stories. On this basis, areas of recommended action include training and exchange programmes as well as guidelines, legal changes and news exchange networks.Concerning trainings and workshops for media practisioners and journalism students, should encompass essential definitions and approaches such as media literacy, discrimination, cultural diversity, refugees, human rights, rights based journalism and peace journalism. Workshops should include the use of language, reporting techniques, reporting conflicts, promotion of diversity. Another aspect is the socio-economic dimension, and the trainings and workshops should relate discrimination and cultural diversity with its visible results, such as poverty, mobbing, harassment and gender or age based exclusion. In terms of legal changes, Turkey urgently needs an anti-discrimination law that concerns the media as well, and journalists should participate in the preparation process actively. Exchange programmes and workshopsfor journalists and students of journalism would provide opportunities for a better understanding of various societies and their diversities as well as similarities. Such programmes can include opportunities for journalists to report from the country where he/she visits, and, potentially even more effective, to report from countries with whom their own country has had a conflict. Journalists from various countries can also share their own problems and approaches in workshops and devise ways of promoting diversity together. In terms of sharing and implementing guidelines, many journalist associations in different countries have their own guidelines about diversity and reporting. Those could be translated and communicated.

On the other hand, international associations like the International Federation of Journalists (IFJ) have even prepared guidelines and documents for trainer education, and increased international cooperation could provide a valuable library for diversity-oriented journalism in many languages.The development of regional networks and news exchange programmes is also recommended. Many journalists are not in contact - or do not even know that the others exist - in countries of the same region. The majority of the journalists receive news about other countries through international news agencies, and therefore sustainable regional networks of journalists concerned about diversity might provide the true information about different countries and societies. Such practice should include an accessible contact database and an archive of articles and news-stories, with online repositories appearing to offer the most effective approach.

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Turkey - Bianet News

The Turkish Internet news web site bianet.org, is been implemented by IPS Communication Foundation and part of the BIA project, The Independent Communication Network, which brings together more than 130 local newspapers and radio and television stations, is a very good example of a project that has a particular focus on cultural diversity in Turkey. Since its official start in January 2001 it has been publishing stories about minorities, refugees, immigrants, their rights and advocacy in terms of human rights journalism and peace journalism, topics that are generally neglected by the Turkish mainstream media. Thus it mirrors Turkey as a country of diverse cultural, ethnic and religious identities. As women are a particular vulnerable group across ethnic backgrounds, the website also contains the sub-site 'The Women's Window', focusing on women's rights and issues concerning women. The IPS Communication foundation also supports publications for journalists and organizes trainings for journalists and journalism students to enhance pluralism and participation in public affairs.

www.bianet.org

The Challenge of an Increasingly Interdependent World

MIKE JEMPSON

> Within the UK, a range of policies and legal frameworks exist which aim to combat discrimination and xenophobia. Nevertheless, according to Mike Jempson, there have been numerous examples of the negative impact certain aspects of the British press have had upon the public in relation to issues ranging from migration to European integration. In a context of financial constraints, where there the risk of decreasing coverage of the 'other', Jempson underlines the importance of political support in diversifying the national media mix.

A recent study by a former BBC executive suggested that international coverage could disappear from United Kingdom (UK) terrestrial television by 2013, if production and newsroom budget cutbacks continue.

"Over the past three years, a fifth of factual coverage of international issues has been moved off the mainstream channels to digital ... (where it is) seen by far fewer viewers. There is a near-universal belief among those working in television that international programmes get lower ratings and as audience ratings remain the preoccupation of most commissioners and controllers, there is a marked reluctance to commission such programming." (Harding, 2009)

Both the BBC and the commercial broadcasting regulator Ofcom insist that international coverage is important but there has been no public outcry about its gradual diminution, which is bound to have a disproportionate impact on public discourse given the pervasive influence of the print and broadcast media in the UK.

It may also help to explain why almost 85% of UK respondents to the Anna Lindh/Gallup Poll did not recall anything in the media that improved their perceptions of people in the Euro-Mediterranean region. The Region would generally be characterised as part of the 'Arab/Muslim world', and is most likely to appear in items about the conflict between the Israelis and Palestinians, about human rights violations, or in specialist documentaries and features about ancient history, archaeology and holidays.

Xenophobia and Discrimination

As a multicultural society with an imperial history Britain has a ready domestic market for international news, and prides itself on its tolerance and freedoms which have attracted many seeking sanctuary from injustice elsewhere. Unfortunately this reputation for 'fair play' has been besmirched by less than tolerant coverage of 'foreigners'

in some sections of the popular press. In recent election campaigns the extreme right-wing British National Party (BNP) - which now has two seats in the European Parliament - capitalised on the xenophobic coverage of some mainstream national newspapers to promote the party's racist, anti-immigration, anti-European, anti-Muslim stance.

Although readership is falling year on year, almost half the population (about 30 million people) still see a national newspaper daily, and the news agenda of the nationals is often taken up by broadcasters. As 75% of readers take newspapers with a negative view of the European Union (EU), the press have been blamed for public antipathy towards Europe by the Centre for European Reform (Grant, 2006). The Times and Daily Telegraph are editorially 'eurosceptical', while four tabloid papers (with combined daily sales of seven million), delight in running stories, sometimes of dubious provenance, ridiculing EU decisions and directives. Unsurprisingly only 30% of Britons saw the EU as a good thing, and only 24% trusted its institutions according to the June 2008 Eurobarometer. But disenchantment with Europe is only one aspect of the problem.

Tabloid xenophobia during the 1998 Football World Cup in France reached such a pitch that the Press Complaints Commission (PCC) had to warn editors that their right "to report on events in a robust and partisan fashion … must be balanced by responsibility. Editors should therefore seek to ensure that their reporting and their comment does nothing to incite violence, disorder or other unlawful behaviour, or to foster any form of xenophobia that could contribute directly to such incitement" (Wakeham, 1998).

Later complaints about inaccurate and hostile coverage of asylum-seekers and refugees (Finney 2003; Jempson and Cookson 2004; ICAR, 2004 & 2005) forced the PCC to remind editors that: "pejorative or irrelevant reference to a person's race, religion, or nationality is already prohibited under Clause 12 (Discrimination) of the (Editors') Code. The Commission

… has underlined the danger that inaccurate, misleading or distorted reporting may generate an atmosphere of fear and hostility that is not borne out by the facts" (Meyer, PCC, 2003).

The discrimination clause of the Code of Practice, devised by editors themselves, has been controversial since publishers set up the PCC in 1991 as a self-regulatory body. It does not cover 'generalised remarks about groups or categories of people' (Beales, 2009). These remain at the editor's discretion along with mention of a person's nationality. In the 1970s and 80s that discretion had extended to the use of racist terms in some tabloids (Searle, 1989; Borzello, 1998) which today reserve their derision for Arabs, Muslims, Roma and 'gypsies'.

Legal Constraints and Misrepresentation

Britain has strong legal and institutional frameworks to combat racism and discrimination and effect social cohesion. Since 1936 a series of Public Order Acts has banned threatening, abusive or insulting language or behaviour likely to inflame racial hatred. Racial discrimination has been outlawed since the first Race Relations Act in 1965. UK print and broadcast media are bound by these laws, but the press do not have to comply with the statutory obligation of Britain's 'public service broadcasters' (the BBC, ITV, Channels 4 and 5, and licensed radio stations) to supply accurate, fair and impartial news and current affairs.

Contemporary stereotyping of Arabs – and by extension the Muslim world - can be traced back to the oil crisis of the early 1970s, according to the Commission on British Muslims & Islamophobia (Amelia et al, 2007). The press have helped to blur distinctions between cultural and religious norms in the public eye and Islam has come to be associated with forced marriages, honour killings, homophobia, public executions and judicial amputations. The fatwah against Salman Rushdie for The Satanic Verses and later reactions to the Danish cartoon controversy, only served to enhance perceptions of Islam as vengeful and violent.

Nonetheless media coverage of the conflicts in Bosnia and Kosovo was sympathetic to Muslims, and the British press were quick to urge readers not to condemn Islam for the atrocities of September 2001. However, 'the war on terror' has left the public in no doubt that the enemy is 'radical Islam'. To the dismay of Britain's diverse Muslim communities, the popular news media provided platforms for obscure Islamist 'firebrands' as if they represented significant constituencies. The numerous TV documentaries which provide a more balanced portrayal of the cultural, political and historical significance of Islam, reach relatively small audiences. This may explain why the Anna Lindh/Gallup Poll reveals only a minute positive impact level of the TV news (6.3%) and documentary (6.3%) coverage.

By the time of the July 2005 London bombings, tabloid scapegoating of 'outsiders' was overlaid with 'Islamophobia'

- all the more insidious because the UK is home to some 1.6 million Muslims. According to the Institute of Race Relations, Islamophobic discourse across Europe, constructed and disseminated "by political parties, the media and the 'liberati' in pursuit of an assimilationist agenda", is now "the primary barrier to integration" (Fekete, 2008).

As public discourse about social cohesion in the UK shifted from 'multiculturalism', acknowledging difference and celebrating of diversity to 'inter-culturalism', with its implicit message of homogenisation in which the dominant culture prevails, even those born in the UK have begun to suspect that they are regarded as 'the enemy within'. When police wrongly alleged misrepresentation against Undercover Mosque (Dispatches, C4, 2007), when it exposed the activities of extremist preachers, damages were awarded to the broadcaster, but the controversy did little to reduce tensions about what was happening within Muslim communities.

Meanwhile, following concern about media mis-representation of minorities, increased hostility to Muslims and a rise in anti-Semitism, the government's Cohesion and Faiths Unit commissioned the Society of Editors to produce guidance about accurate and fair coverage of black and ethnic minority communities. One indicative passage reads: 'Minorities carry the burden of being different. Don't make them synonymous with things that worry everyone, like terrorism, subjugation of women, forced marriage, illegal immigration, fraudulent benefits claims and cruel animal slaughter. Few are. "It is inevitable that some negatives will be reported. All of the above will be the subject of legitimate news stories from time to time. But some sources will be melodramatic, and wary journalists will watch out for them" (Elliott, 2005).

The impact of this guidance may explain why the UK press rates significantly ahead (34.7%) of the Anna Lindh/Gallup Poll average (27%) as a source of positive representation of the Euro-Mediterranean region. However, analysts have consistently criticised the negative nature of UK press coverage of both 'foreigners' and 'Muslims'. As far back as 1997 the Commission on British Muslims and Islamophobia (CBMI) highlighted media stereotyping and the failings of the PCC (Runnymede,1997). A follow-up report seven years later (CBMI, 2004) was equally critical of the media, from whom 66% of people obtain most of their information about Islam and Muslims, according to a 2002 YouGov poll cited in the report. Academic research at the time recorded routinely hostile coverage focusing on Islamic extremists and representing Islam as 'foreign' (Poole and Richardson, 2002).

The All-Party Parliamentary Committee on Anti-Semitism in 2006 also noted links between media coverage and hostile behaviour. In October 2000, coinciding with publicity about the start of the second Palestinian Intifada, one charity providing advice, protection and training for Britain's Jews had recorded its highest monthly total of anti-Semitic

incidents (105). The number increased to 286 in January 2009, when Israel's military campaign against Gaza was being reported, and by June 2009 had reached a new peak of 609. Editors are always reluctant to admit that their stories might influence public behaviour, but a relentless diet of front pages hostile to 'the stranger in our midst' cannot help but cause anxiety if not antipathy, and influence public discourse.

A study of national papers between 2000 and 2008 (Moore, Mason and Lewis, 2008) revealed that coverage of British Muslims had increased twelvefold by 2006. Two thirds of the stories stressed 'difference', links to terrorism, or presented Muslims as 'threats' or 'problems'. Anti-Muslim racism and racist attacks accounted for 10% of stories in 2000; but had reduced to 1% by 2008 when such assaults had become commonplace. Stories about Britain 'becoming a place of Muslim-only, no-go areas, where churches were being replaced by mosques, and Sharia law would soon be implemented', echoed BNP propaganda. "References to radical Muslims outnumber references to moderate Muslims by 17 to one", the report noted. The terms 'terrorist', 'extremist', 'fanatical', 'fundamentalist', 'radical' and 'militant' became common descriptors of Islam and Muslims in both broadsheet and tabloid newspapers.

Another report, from the European Muslim Research Centre argued: "Islamophobic, negative and unwarranted portrayals of Muslim London as Londonistan [the title of a book by a Daily Mail columnist. (Phillips, 2006)] and Muslim Londoners as terrorists, terrorist sympathisers and subversives in sections of the media appear to provide the motivation for a significant number of anti-Muslim hate crimes" (Githens-Mazer and Lambert, 2010).

This hostile media coverage may help explain Ofcom's finding in 2008 that "Ethnic minority groups are at the forefront of digital communications in the UK, with high levels of mobile phone, internet and multi-channel television take-up". This in turn may be indicative of alienation, especially among young British Muslims. Speaking on the BBC TV series 'Generation Jihad' one senior British police officer warned that UK faces a 20 year threat from home grown terrorists, which will require "a generation of treatment to prevent the infection spreading". Repeated in the popular press such words fuel the anxieties of Muslim communities already under scrutiny as part of the government's multi-million Euro anti-extremism scheme.

Cultural Awareness in the Media Mix

Equal opportunities legislation and campaigns by civil society groups, including the National Union of Journalists, have helped the UK media to develop a more diverse workforce than elsewhere in Europe. When a Society of Editors study revealed a disproportionately low representation of ethnic and religious minorities in the newsroom (Cole, 2004), a new industry bursary scheme was set up to encourage more members of minority communities to train as journalists. Britain also scored well in the 2009 EU 'Media for Diversity' study which commended structural and strategic initiatives to improve representation of minorities in the media.

Countering alienation and discrimination requires more than a multicultural newsroom. Britain's island status and imperial past may be obstacles to appreciation of the world as others see it, but what is noticeably absent from the media mix, and not just in the UK, is a facility to acknowledge the experience, history and culture of the 'other'. That requires political will to embrace the challenges of an increasingly interdependent world.

Perhaps it is time that vocational training of journalists everywhere should include a period spent far away from the familiar, gaining knowledge and respect for the world beyond their own culture and borders. Then perhaps all coverage of public affairs will become more accurate, rational, and tolerant and encourage an equity in respect and recognition of difference, offering an antidote to the demagogues who threaten to halt progress and security across the globe.

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United Kingdom - Multicultural Network

In the UK one of the most significant institutional initiatives is the CDN which now links mainstream broadcasters and independent production companies in a united effort to improve representation of the UK's multicultural society on and off screen. The CDN works with its members on sharing expertise, resources and good practices, including: modernizing the casting and portrayal of ethnic minorities in mainstream programming; sharing non-commercially sensitive research on cultural diversity; obtaining a comprehensive picture of ethnic minority employment in UK broadcasting; and establishing industry standards for the collection of ethnic monitoring data. Among its initiatives, the CDN has launched the Diversity Pledge that aims to help both independent production, post production and other supplier companies take measurable steps to improve diversity in the industry through monitoring the diversity practices in quantifiable ways. Moreover, in September 2009, CDN has launched an annual Diversity Awards.

www.culturaldiversitynetwork.co.uk

CONCLUSIONS AND PROPOSALS

The Mediterranean as a Meaningful Space

CONCLUSIVE REMARKS EMERGING FROM THE ANNA LINDH REPORT

It is important to underline ahead of the conclusions that the Anna Lindh Report has constituted an exercise of intercultural participation which has effectively brought together leading experts, opinion-makers, civil society practitioners and political representatives. From the Anna Lindh Foundation's Board of Governors, composed of senior officials from the 43 Union for the Mediterranean countries, to the Foundation's Advisory Council and National Civil Society Networks, the exercise has engaged key stakeholders throughout the process, in addition to the supervision work of the 'Scientific Committee' who's preparation and analysis work on the Survey has been crucial. In this regard, the Anna Lindh Report has been based on a threefold methodology which combines the quantitative approach (the 'Anna Lindh/Gallup Poll') with the qualitative approach (the 'Expert Analysis') and the social experience ('Good Practices from the Networks'). In addition to pioneering for the very first time an Opinion Poll with Gallup among 13,000 people of thirteen Euro-Mediterranean countries, the Report process has engaged forty renowned experts and opinion-leaders, and identified good practices from across the Anna Lindh Networks, an approach which forms a basis for the formulation of significant conclusions.

Through the analysis of values, perceptions and behaviours, the Report is in a position to establish the necessary relations between knowledge and stereotypes or attitudes and values, and provide us an insight into active trends, obstacles, contradictions and common assets, all of utmost interest and importance for the definition of appropriate strategies of intercultural dialogue. The originality of the exercise comes principally from its orientation and scope, deeply rooted in the constitution and experience of the Anna Lindh Foundation as a leading institution for intercultural dialogue which brings together over 3000 civil society organizations working within and across the societies of the 43 Euro-Mediterranean countries. In this respect, the Report goes beyond the 'North-South' or 'West-Islam' traditional divides, revealing the existence of a Region with shared Mediterranean values and demonstrating that it is possible to draw interesting comparisons and connections across its countries thanks to the interaction of the various similarities and differences which characterize this space.

A Sense of Belonging to the Euro-Mediterranean Region

One of the major findings of the Anna Lindh Report is that the people living across the Euro-Mediterranean region share an encouraging sense of belonging. There is a shared perspective on the common images which people associate with the 'Mediterranean', such as a specific way of life, a deep sense of hospitality and a common, widespread cultural heritage, while coincidently, there are certain values such as 'family solidarity' and 'respect for other cultures' which can be identified as 'bridging values' across the societies of the Region. At the same time, the Region is also associated with a number of significant challenges faced by the international community at large, ranging from conflicts and environmental concerns to movements resistant to change and opposed to dialogue.

What the findings of the Report confirm, along with an awareness of the growing human and social interrelation, is the existence of a 'Mediterranean attitude', a common mind-set which could allow the people of the Euro-Mediterranean region to feel part of a shared space with specific values different than those existing in other regional groupings, a major asset for the strategy of the Anna Lindh Foundation. Indeed, the existence of a 'homely feeling', reinforced by certain common values shared by the people of the Region and in particular its youth, is a decisive factor for the purpose of bringing people together for positive interaction within different cultural contexts, and which constitutes a preliminary element to building a collective project around the Mediterranean.It is, at the same time, a perspective which must nevertheless be seen within the real complexity of the Region, taking into consideration the existing social, economic and political challenges and conflicts which continue to impact on mutual perceptions, give ground to traditional stereotypes, provoke ideological oppositions and which spark social and cultural fears.

The Quality of Human Relations Makes Dialogue Happen

Despite the continuing limitations on cross-border mobility and free movement, as well as the limitations on the circulation of ideas and information, the Anna Lindh Report reveals that the Euro-Mediterranean region exists as a space of social interaction. According to the Report's Survey, around one in every three persons interviewed had the opportunity within the last year to meet people from other countries of the Region, whether through tourism, business and internet technologies, and, of course, through migrant communities living in Europeans neighbourhoods, a result which reveals that the Mediterranean exists as a real space of human and virtual interaction.

The Report also confirms that encountering other people is the best source for a non-biased knowledge, despite geographical distance, and this is the reason why the Anna Lindh Foundation fervently advocates in favour of bringing people from different countries and cultural backgrounds together and supports the development of virtual communities for dialogue. At the same time, the Foundation is more than aware that such exchanges must be complimented by measures which ensure better conditions for a non-biased and in-depth knowledge of the 'other', with certain Survey findings providing scientific evidence that interaction does not automatically generate mutual interest and non-stereotyped views of the 'other'. This is the case for young people, particularly among male populations, who express a lower level of curiosity towards the economic, social and cultural life of other societies in spite of being those who are more exposed to real and virtual interaction, probably because of the poor quality of this interaction in terms of real and non-prejudiced knowledge.

Indeed, the attitude towards the encounter, as well as the modalities and the social and economic conditions in which it takes place, also appear to have an impact on mutual perceptions, an example being the finding that women's interest 'prior to the encounter' makes them find more similarities than differences with the other during the exchange, with the same kind of capacity to identify similarities registered among young people who are involved in intense online communication. It is the reason why a key challenge for the Foundation is how to ensure that the new communication tools, which play an increasing role in social interaction across the Mediterranean as the Survey and Report analysis highlight, can be maximized for their potential as platforms for dialogue, as opposed to being employed as tools for reinforcing racism and disseminating intolerance.

Misperceptions Persist Despite Mutual Interest

The findings of the Anna Lindh Report confirm that there exists among the majority of people interviewed a positive level of mutual interest in terms of economic, cultural and religious conditions and practices. Nevertheless, despite the fact that people from different countries of the Region have the opportunity to meet each other, access a variety of information about each other and show strong mutual interest, misperceptions and a lack of real knowledge have been revealed through the findings, especially in terms of the perception of each other's set of values. What is in evidence is that people on the southern and eastern shore of the Mediterranean tend to overrate the importance of individualistic values among Europeans, while the Europeans tend to underestimate the importance of 'religious beliefs' and 'curiosity' for people on the southern and eastern Mediterranean. In terms of specific social groups who may impact on value trends, women and youth merit particular attention. Women declare a strong curiosity towards the 'other' and have an important role in shaping and conveying the main social values, while the potential of young

people to act as driving forces for the wider society is revealed due to the combination of their higher level of exposure to different communities in the Region and their interest to know more about them. Changing mutual perceptions and raising public awareness about the value of cultural diversity appears as a long-term process that implies a change of perspectives that have been built throughout the centuries and through a multitude of sources, and it is precisely for this reason that the full potential of the civil society and institutional action should form the basis of common action in the largest perspective. From the media, education institutions and religious leaders to decision-makers, Euro-Mediterranea institutions and civil society organizations, all these actors must be supported and encouraged for a significant role in sustainable dialogue.

Religion as a Significant Element for Intercultural Debate

In the Euro-Mediterranean region, religion is a crucial factor in the relations and perceptions between people of different countries, and one of the major challenges to deal with relates to understanding the different approaches to religious values and practices. The Anna Lindh / Gallup Poll shows the significance of religion in the scale of values of most of the southern Mediterranean countries and, at the same time, the comparatively limited appreciation and central importance religion has for the setting of values among Europeans whose societies are on the whole more secular, even if religion occupies a place in the public sphere of many European countries.

Placing this finding into its historical and cultural context constitutes an important element in terms of the analysis of values and behaviours, while understanding and explaining the religious trends in the Region is an essential step in order to address the various misuses of the religious element by extremist movements and to appease popular fears brought about by alarmist opinions expressed by some opinion-makers and some local political and religious leaders. In that regard, the empirical data gathered for this Report can be used as evidence to demonstrate that religious affiliation does not impact on people's interest or openness towards the 'others'. In general secularism, as a social process, has characterised the perception of European modernity while a religious component is also accompanying the transformations and changes happening within the southern Mediterranean societies and the current circumstances demonstrate the need to speak of a variety of processes and to take into consideration the significance of religion in the intercultural debate.

Cities as Main Spaces of Interaction and Human Intercultural Experience

Intercultural interactions in the Euro-Mediterranean region have historically happened principally at the local level, and the cities have always been spaces of encounter for people with a variety of cultural backgrounds, particularly around the shores

of the Mediterranean, a process accelerated by globalisation and the rising of human movements in the Region. The Anna Lindh Report shows that urban populations are the most exposed to intercultural exchange as a consequence of migratory flows as well as to the growth of cities and the diversity of their population, with urban residents declaring a comparatively higher interest in knowing more about the socio-economic and cultural life of people from other countries as well as revealing a higher level of interaction.

Migratory flows also have an impact on the migrant's community of origin. It is a factor that takes on significance for the Report's finding that almost half of the respondents from countries on the southern and eastern shore of the Mediterranean declared to have some friends or family members who live in Europe, conveying to their relatives, in the countries of origin, information, views and perceptions on people from different cultures. As a consequence, the role of migrants as agents of dialogue and cultural awareness between communities around the Mediterranean should be recognized and supported, especially within the urban context, and acknowledged as a major element of the human dimension of the Union for the Mediterranean framework, with the Foundation facilitating this role.

Indeed, the Report's findings confirm that the urban context appears more and more as a laboratory for cross-cultural fertilization where it is possible to observe, at the individual level, the potential and challenges related to the transformations happening in most of the cities. An integrated urban policy for the promotion of a culture of pluralism, respect and exchange will only be successful if key stakeholders from municipalities to educational institutions and non-governmental organisations coordinate together their action, a perspective of utmost importance for the work of the Anna Lindh Foundation.

Media Faces the Challenge of Cultural Complexity

Media has been chosen as the thematic focus of this first Anna Lindh Report for the great importance it represents in relation to the promotion of intercultural dialogue and cultural diversity in the Euro-Mediterranean region. The qualitative and quantitative data of the Report provides evidence of the potential of media as a central instrument of dialogue: On the one hand, media can be a great source of knowledge, a vector of intercultural values and a promoter of the richness of the Region's cultural diversity, while, on the other hand, it can convey in a significantly effective way stereotyped images of the 'Mediterranean others' and serve as a tool for political and ideological xenophobic as well as extremist discourses. At the same time, the Report also highlights the constraints and challenges that journalists today have to face when reporting across cultures and on issues of major concern for the people of the Region. With the overarching aim of reversing stereotyped images of certain cultural groups of people presented through the media, the qualitative analysis stresses the importance of

creating a multiplicity of images and practices that give an insight into and an exposure of the complexity of our societies as opposed to criticizing directly broad categorizations.

From the public Opinion Poll it appears that nearly four-fifths of people questioned in eight European countries and two thirds of those questioned in five southern Mediterranean partner countries were unable to recall coming across anything in the media recently that had enhanced their view of people in the 'other' group. In fact, despite the predominance of television news as the main source of positive information about people from other countries of the Region, that emerged from the Survey, a number of studies in recent years have drawn attention to the potential for entertainment formats such as television drama or feature films to increase intercultural understanding, principally due to their scope for intimacy in exploring background issues and personal stories.

In this respect, new media formats could be appropriate tools for the promotion of intercultural values among large sectors of populations in the Euro-Mediterranean space. In this regard, the existence of media pluralism and accessibility to the new technologies appears as a prerequisite to improve the role of traditional and new media in favour of knowledge and dialogue. From the Anna Lindh study it emerges that online media is a primary tool, especially for youth in the southern and eastern Mediterranean countries, to encounter Europeans and have access to information.

People's Expectations towards the Euro-Mediterranean Project

The Anna Lindh Report revealed that the 'Mediterranean', as a socio-cultural category, exists for the majority of the people of the Region. This is of an unmistakable importance when we refer to the Euro-Mediterranean Partnership, the political framework of cooperation that gathers European countries with southern and eastern Mediterranean partner countries, till 1995, renewed with the launch of the Union for the Mediterranean in 2008.

Indeed, one of the most inspiring findings of the Survey which gathers the voice of more than 13,000 people, shows that people across the Region expect that the Union for the Mediterranean can bring to their societies positive benefits for the future. Innovation and entrepreneurship are the benefits most mentioned by the people living on the southern and eastern shores of the Mediterranean, and respect for other cultures, social solidarity and youthful dynamism, are the most appreciated by Europeans. These findings, whose context and full meaning has to be analyzed in depth, are on the whole of great importance in terms of laying the values which will be at the basis of a common project around the Mediterranean.

Eleven Areas for Action

PROPOSALS FOR INTERCULTURAL DIALOGUE IN THE EURO-MEDITERRANEAN REGION

The Anna Lindh Report 2010, in terms of its contents and conclusions, represents a major tool of action in the hands of institutions, civil society, governments, media and individuals committed to improving cross-cultural relations. Building on the reflections and analysis of the Report, the following guidelines and proposals have been consolidated with a view to implement actions through the programme of the Anna Lindh Foundation and to influence the intercultural policies of the 43 countries of the Union for the Mediterranean.

1.Developing Tools For an Improved Quality of Interaction

Ensuring the quality, more than the quantity and numbers of intercultural exchanges, is one of the overarching needs that results from the Report analysis. To promote an attitude of openness towards the 'other', as well as to enable people to interact within different cultural contexts and with people of different countries, the Anna Lindh Foundation needs to invest in innovative tools to improve the intercultural skills of people. In developing specific activities aimed at an improved quality of interaction there should be renewed attention to existing manuals, tool-kits and programmes, as well as a particular focus on how to maximize the potential of virtual communities as platforms for the promotion of dialogue which is highlighted by the Opinion Poll results. The importance of these intercultural skills should be conveyed to the large majority of inhabitants of the Region, whose voices have been engaged in this exercise, and the organization of a yearly main intercultural dialogue event across the Euro-Mediterranean countries could contribute to raising the public awareness and engagement around this issue. The Anna Lindh Civil Society Networks and the main partners of the Foundation must participate actively in the development of those tools and activities to ensure that they are adapted to the different national contexts and they fit with the needs of the institutions and the civil society.

2. Conveying Key Images and Values Associated to the Region

As underlined in the qualitative analysis of the Report, the transmission of positive images that people associate with the Mediterranean can form the basis for the improvement of mutual perceptions and the promotion of a feeling of emotional co-ownership towards of the common Euro-Mediterranean project. In order to achieve this objective, engagement at the institutional and civil society level is essential. The political declarations of the Union for the Mediterranean must always underline the human and social dimension of the project, and we recommend the adoption of a motto for the Union conceived around the key shared values and images associated with the Mediterranean region. In this regard, the inclusion of issues such as respect of cultural diversity, entrepreneurship and innovation, solidarity, and the encouragement of youthful dynamism, highlighted as the principal social expectations of people in the Opinion Poll, could be defined and advocated as milestones for the creation of a shared union for the people it is conceived for.

3. Investing in Education for Intercultural Learning

As a result of the Report conclusions concerning intercultural interest and awareness among young people, education represents a priority instrument for intercultural learning. The Anna Lindh Foundation will, as a consequence, support the design of innovative intercultural approaches within the school curriculum and through non formal educational programmes, with the purpose of developing and stimulating critical thinking, empathy and curiosity, and taking into full consideration the results of the family value approach provided by the report, which demonstrates the importance of the active involvement of the parents in this process. Specific measures are also proposed to promote understanding and raise children's awareness on the contemporary 'Euro-Mediterranean value map' and the importance of religions within the Region as revealed through the Anna Lindh Foundation study. In this regard, innovative methodologies can be fostered through the integration of an artistic and media component to the education programmes, as well as strengthening and promoting connections between Anna Lindh Network Members and local schools with the aim of facilitating specific activities for school children, their families and the local community.

4. Supporting the Intercultural Dimension within the Urban Space

Due to the fact that the Report results set out the comparatively increased opportunities for encounter, as well as higher interest and awareness among urban populations, the importance of supporting intercultural exchange and trans-national approaches is considered essential for the development of cultural openness within the urban setting. The Anna Lindh Foundation and its Networks will establish a priority within its programme in relation to facilitating exchanges between local and regional bodies of different countries of the Region focused on the development of guidelines for a culture of pluralism, respect and exchange between individuals and communities present in the city. Twinning among different cities of the Euro-Mediterranean space can in particular support the exchange of experiences, and such urban policies should be built around a comprehensive level of cooperation with civil society actors. At the same time, an effort must be made to target rural populations, an approach which is supported by the limited level of knowledge and interaction registered through the opinion-poll, and in order to offer and ensure access to intercultural opportunities with people not usually exposed to the cross-cultural encounter.

5. Empowering Individuals with Migrant Background as Agents for Dialogue

Taking into consideration the number of people who confirmed having links in other countries of the Region, and the open attitude shown by people with an immigrant background throughout the questions of the Opinion Poll, the Report confirms that the 'human dimension' must be at the core of Euro-Mediterranean relations. Beyond the perceived problems of the migration issue, and taking into consideration this potential role of the human relations, the Anna Lindh Foundation's action will require the development of an approach at the local level which places significant values on the positive role of the persons with a migrant background. The National Networks of the Foundation will therefore invest in initiatives and measures focused on the empowerment of people with a migrant origin to act as effective agents of dialogue, which should aim to enhance knowledge of the migrant communities about their countries of origin and their capacity to share information with the rest of society, as well as challenging stereotypes and stimulating the interest and openness in the origin and the host societies.

6. Raising Awareness of the Artistic Community

In line with the overall objective of the Anna Lindh Report as a scientific exercise aimed at impacting on the diverse populations of the Region, the Foundation supports cultural creativity as a central instrument to express emotions and interpret the complexity of human reality in the Region. In this respect, culture should be used as an immediate tool to raise the interest of large audiences of people towards other communities in the Region and to offer concrete examples of dialogue through artistic expressions. It is of utmost importance to raise the awareness within the Euro-Mediterranean artistic community about the current Euro-Mediterranean value trends and to support initiatives that reflect this contemporary interconnected society. The role of the artistic community in reinforcing and enlarging the sense of belonging to a common Region is essential. The opportunities and the obstacles for cultural dialogue raised by the Report may facilitate the creation of spaces of encounter and critical thinking shared by artists of the Euro-Mediterranean region, one of the goals of the Anna Lindh Foundation.

7. Encouraging Research on the Euro-Mediterranean Cultural Dimension

To build on the content and output of the Anna Lindh Report, it is necessary to encourage university cooperation and research around the main intercultural trends in the Euro-Mediterranean region identified by the Report. Using the Report results as a basis, academic study and research on the Euro-Mediterranean social-cultural dimension should also be supported, as a way to present the potential of the similarities and differences of its societies, and to further explore the meaning and impact of these trends on the future of the Mediterranean society, taking into consideration the particular national contexts. As part of this process, the content of this Report, as well as further research in the field of applied social sciences such as pedagogy, diversity management or cultural mediation, can have a direct impact on the institutions, the civil society organisations and the concerned populations by making use of some of the main findings in social contexts characterised by interaction among people with diverse background from the Region.

8. Promoting the Cultural Dimension of Economic Exchanges and Tourism

The Report highlights the centrality of the cultural dimension in any kind of Euro-Mediterranean exchange in order to ensure the understanding of the 'other' and the sustainability of the relationship, and the Anna Lindh Foundation therefore aims at promoting the cultural and human dimension of mobility, whether by means of networking, youth exchanges, economic relations or tourism. This mobility action needs to be based on communication, mutual learning and direct interaction, with the varying developed initiatives taking into consideration the use of arts, creation of mobility funds, support for student exchanges, and the cultural and social dimension of tourism. A particular attention should be given to the economic and institutional community in the Region with the development of a cultural dimension to business exchanges and the enhancement of cultural diplomacy in the Euro-Mediterranean context, especially in light of the creation of unified diplomatic missions representing all the EU countries. In collaboration with the appropriate regional and international institutions, the Anna Lindh Foundation must promote initiatives aimed to ensure the quality of exchanges in the field of tourism, which appears in the Survey as a main factor of human interaction in the Region.

9. Enhancing the Role of Youth and Women as Main Actors of the Union for the Mediterranean

As demonstrated by the quantitative and qualitative analysis in the Report, youth are driving forces for the promotion

of intercultural dialogue across the Region and the Anna Lindh Foundation's continued investment in their capacity as intercultural leaders and active promoters of shared values is crucial. The promotion of transnational youth encounters and support for youth-led local initiatives with an intercultural dimension should be assured, while maximizing the use of virtual platforms and online media in the launch and coordination of region-wide dialogue campaigns, in light of the broad use that young people declare along the Report to make of them. At the institutional level, youth exchanges must be facilitated at the level of relevant numbers and in a sustainable way, enlarging the Erasmus programmes to the Euro-Mediterranean region. As the Report underlines, the students show the highest level of interest and openness and such an initiative will have a real impact on mutual knowledge and perceptions. The important role and contribution of women, registered through the Poll results, in shaping and conveying values among their immediate community should be emphasized and supported through programmes focused on enhancing their capacity to share their potential for intercultural dialogue and the conveying of common values across the Euro-Mediterranean societies.

10. Fostering Dialogue between People with Different Religious Beliefs and Convictions

One of the key findings of the Anna Lindh Report is the historical and actual centrality of religion in the Euro-Mediterranean region and the various perceptions towards religious values shown by different societies. In search of common ground, an effort must therefore be reinforced to facilitate an open dialogue and an understanding of the basic human values and aspirations of people with their different views on religious practices and beliefs. Taking into consideration the variety of approaches expressed, an essential area of work for the Anna Lindh Foundation should be the promotion of spaces of encounters and debates at the local and international level. Tackling with the role religion and spirituality may have in the society can be an useful exercise to avoid the misuse of religion and its manipulation. The Anna Lindh Report on Euro-Mediterranean Intercultural Trends demonstrated the need of investing in research programmes which are focused on the historic evolution and development of the religions as well as the current religious and spiritual trends to create a scientific basis for region-wide debates.

11. Developing the Potential of Media for Improving Knowledge and Respect

The significant qualitative approach presented in the media thematic focus of the Report allows the Foundation to identify a wide range of measures to be developed for the promotion of the positive benefit from the media role in shaping public perceptions and attitudes in the Euro-Mediterranean region. The good practices presented in the country media chapters of the Report show that an important

aspect of the Foundation's action in the field of media can be the promotion of existing tools such as cross-border media institutions and treaties. As emphasized in the Report qualitative analyses, promoting the production of new media formats and entertainment media, whether film, real-life narratives or talent contests, can also be useful tool to reach a broad audience and demonstrate the diversity and richness of Euro-Mediterranean societies by providing examples of intercultural co-existence. At the same time, it is important to invest in more effective media management with the appointment of ombudspersons, investing in scholarships for young journalists from and through the recruitment of editorial staff from among different segments of the society. The Anna Lindh Report on Intercultural Trends confirms the need of facilitating stable spaces of encounter for journalists of the Region, dealing with cross cultural issues and crisis reporting, in order to avoid the 'culturalization' of the Media approach. Providing them with regular information and skills about Euro-Mediterranean intercultural issues is the best way to avoid polarisation across the media narratives and to promote a better capacity to face the complexity of most of the issues and to rely on a variety of perspectives.

APPENDIX

Anna Lindh/Gallup Poll Questionnaire

The following Questionnaire was administered by Gallup Europe during the summer 2009 to a sample of 13.000 people of thirteen countries, namely Bosnia-Herzegovina, Egypt, France, Germany, Greece, Hungary, Lebanon, Morocco, Spain, Syria, Sweden, Turkey and the United Kingdom. The questions were divided in for chapters, plus two questions concerning media and demographic information.

The Questionnaire started with the following introduction: "We are interested in how people in different countries are leading their life, how they think about each other and what they think about the Mediterranean region".

I. Interest Towards the Other

Q1.   Could you please name ALL the countries that comes to your mind when you hear about the Mediterranean region?

Q2.1.   Now thinking about the countries bordering the southern and eastern shore of the Mediterranean Sea/ European countries, how much interest would you say you personally have in news and information about their (TOPICS A-C), would you say you are:

Very interested...1
Somewhat interested 2
Not interested 3
Don't know..4
Refused..5

A- Economic conditions 1 2 3 4 5
B- Cultural life and lifestyle.. 1 2 3 4 5
C- Religious beliefs and practices 1 2 3 4 5

II. Interaction with People from other Countries and Quality of Interaction

Q4.1.   In the last 12 months have you personally talked or met with any person (or persons) from countries bordering the southern and eastern shore of the Mediterranean Sea/European countries?

Yes 1
No 2
Don't know..3
Refused..4

Q4.2.   If yes, how did you meet or talk to that person?

Business or work..1
Through tourism 2
Chatting on Internet..3
They live in the neighbourhood...4
Just in the street / public place 5
Other 6

Don't know..7
Refused..8

Q4.3.   Thinking about this meeting / talk you had is it your impression that you have

More things in common than different 1
The differences between you are larger than the things you have in
common?...2
Don't know...3
Refused..4

Q4.4.   Do you know which country /countries these people came from?

Q4.5.   Have you visited any of the countries bordering the southern and eastern shore of the Mediterranean Sea? (for European countries)

Yes 1
No 2
Don't know...3
Refused..9

Q4.6.   If yes, which country /countries?

Q3.4.   Do you have any relatives or friends who live in one of the European countries? (for countries on the southern and eastern shore of the Mediterranean sea)

Yes 1
No 2
Don't know...3
Refused..4

Q3.5.   If yes, which country /countries?

III. Values And Mutual Perceptions

Q5.1.   In bringing up their children, parents in different societies may place different emphasis on different values. Assuming that we limit ourselves to six values only – let's say: curiosity, obedience, religious beliefs, independence, respect for the other cultures and family solidarity – I'd like to know which one of these six you would say are most important to you personally? And the second most important?

Curiosity 1
Obedience 2
Religious beliefs 3
Independence 4
Family solidarity 5
Respect for the other cultures...6
Don't know..7
Refused..8

Q5.2.   And which two of these six do you think are probably the most important to parents raising children in societies in Europe? – I'd like to know which one of these six you would say are most important to you personally? And the second most important?

Curiosity 1
Obedience 2
Religious beliefs 3
Independence 4
Family solidarity 5
Respect for the other cultures...6
Don't know..7
Refused..8

Q5.3.   And which two of these six do you think are probably the most important to parents raising children in societies countries bordering the southern and eastern shore of the Mediterranean Sea? – I'd like to know which one of these six you would say are most important to you personally? And the second most important?

Curiosity 1

Obedience 2

Religious beliefs 3

Independence 4

Family solidarity 5

Respect for the other cultures...6

Don't know 7

Refused 8

Q5.4.   Some people believe that there are absolute guidelines of what is good and bad and what is truth. Others say, that there are no absolute guidelines but things are relative and it depends on the circumstances what we consider to be good or bad. Which view is closer to you?

Truth is absolute 1

There is no absolute truth it depends on circumstances 2

Don't know 7

Refused 8

IV. Representation of the Mediterranean Region and Vision for the Future

Q6.1.   Different people have different thoughts about what the Mediterranean region represents and the vision for the future. I will read out a set of ideas/images that may come to the minds of different people and please tell me if you think these characterize the Mediterranean region strongly, somewhat or not at all?

Strongly 1

Somewhat 2

Not at all 3

Don't know 8

Refused 9

A - Mediterranean way of life and food 1 2 3 8 9

B - Source of conflict.. 1 2 3 8 9

C - Common cultural heritage and history.. 1 2 3 8 9

D - Environmental challenge.. 1 2 3 8 9

E - Hospitality 1 2 3 8 9

F - Resistance to change... 1 2 3 8 9

G - Creativity 1 2 3 8 9

Q6.3.   Your country with the other European countries and the countries from the southern and eastern shore of the Mediterranean has decided to establish closer political, economic and cultural exchanges, within a project called Union for the Mediterranean. What do you think your society can gain from this shared project? Please choose a maximum of three elements.

Innovation and entrepreneurship 1

Attachment to spiritual and moral values 2

Individual freedom and the rule of law 3

Social solidarity...4

Gender equality..5

Environment respect 6

Youth and social dynamism 7

Respect for cultural diversity 8

Don't know 9

Refused 10

Q6.4.   If you could start a new life with your family where would you imagine to live it?

Africa...1

America 2

Europe...3

Asia...4

Gulf Countries 5

Countries bordering the southern and the eastern shore of

the Mediterranean..6

Other 7

Don't know 8

Refused 9

Q6.5.   In any specific country? Which one /s?

V. Media – Sources And Quality Of Information

Q8.1.   Can you recall hearing, reading or watching (recently) anything in the media that have changed or reinforced your views of people in countries bordering the southern and eastern shore of the Mediterranean Sea/ / European countries into a more positive direction?

Yes 1

No 2

Don't know 3

Refused 4

Q8.2.   If yes, what source or sources carried this positive impression of people in countries bordering the southern and eastern shore of the Mediterranean Sea/European countries?

Films...1

News/information on TV 2

News/information in print media 3

Documentary films..4

Books..5

Blogs 6

Other Internet sources..7

Radio program 8

Others 9

Don't know 10

Refused 11

Demographics

D1.   Are you …

male 1

female 2

D2.   What year were you born?

D3.   Were you or your parents born in a different country than [your country]?

Yes, I was..1

Yes, my parents were 2

Both me and my parents..3

No 4

Don't know 8

Refused 9

D3A.   If yes, in which country /ies? (Country For Respondent /Country For Parents)

D4.   What is the highest level of your completed education?

Primary...1
Secondary...2
college or above..3
No formal education 4
Don't know...5
Refused...9

D5.   Do you belong to a religion or religious denomination? If yes, which one?

No, do not belong to a denomination 0
Roman Catholic 1
Protestant 2
Orthodox (Russian/Greek/etc.) 3
Jew 4
Muslim 5
Hindu..6
Buddhist...7
Other 8

D6.   Regardless of whether you belong to a particular religion, how religious would you say you are?

Not at all religious...0
....
Very religious... 10

D7.   Taking everything into account, at about what level is your family's standard of living? If you think of a scale from 1 to 7, where 1 means a poor family, 7 a rich family, and the other numbers are for the positions in between, about where would you place your family?

Poor family 1
....
Rich family 7

D8.   Would you say you live in a rural area or village, in a small or middle size town, or in a large town?

Rural area or village...1
Small or middle-sized town 2
Suburbs of large town or city 3
Large town or city..4

D9.   What is your current marital status?

Married 1
Living with partner (not married) 2
Widowed...3
Divorced 4
Separated..5
Single...6

D10.   What is your current work situation? Are you:

Self-employed..1
Employed...2
In school, still in education...3
Working in the household...4
Military service...5
Retired..6
Unemployed..7
Other 8

D11.   Are (were) you working in …

Agriculture..1
State industry 2
Private industry..3
Public services..4
Private services 5
Other 6

D12.   And in your current job, what is your main occupation?

Professional and technical (for example: doctor, teacher, engineer, artist, accountant)..1
Higher administrative (for example: banker, executive in big business, high government official, union official) 2
Clerical (for example: secretary, clerk, office manager, civil servant, bookkeeper) 3
Sales (for example: sales manager, shop owner, shop assistant, insurance agent, buyer) 4
Service (for example: restaurant owner, police officer, waitress, barber, caretaker, nurse) 5
Skilled worker (for example: foreman, motor mechanic, printer, seamstress, tool and die maker, electrician) 6
Semi-skilled worker (for example: bricklayer, bus driver, cannery worker, carpenter, sheet metal worker, baker)..7
Unskilled worker (for example: labourer, porter, unskilled factory worker, cleaner) 8
Farm worker (for example: farm labourer, tractor driver)......................................9
Still in education 10
I have never had a job 11

Methodology

Among European countries and Turkey, interviews were conducted via Computer Assisted Telephone Interview (CATI) and in countries bordering the southern and eastern Mediterranean by face-to-face interviews. In Hungary, 700 interviews were carried out by CATI, and 300 by face-to-face, in order to increase coverage.

The following are key aspects of the overall Gallup survey philosophy:
•   The sample represents all parts of each country, including all rural areas.
•   The target population includes all individuals aged 15 and older.
•   The questionnaire is translated into the major languages of each country.
•   Quality control procedures are used to validate that correct samples are selected and that the correct person is randomly selected in each household. Random respondent selection uses either the latest birthday method or the Kish grid.

The Survey is using a random sample with 1.000 completed interviews per country among the general population.

In countries where face-to-face surveys are conducted, census listings of Primary Sampling Units (PSU), consisting of clusters of households, are the main way of selecting the sample. In countries where face-to-face surveys were conducted, the first stage of sampling was the identification of PSU, consisting of clusters of households. PSUs were stratified by population size and or geography and clustering was achieved through one or more stages of sampling. In countries where telephone interviewing was employed, Random-Digit-Dial (RDD) was used (one-stage sampling). In select countries where mobile phone penetration was high, a dual sampling frame was used (fixed and mobile telephones).

For the Anna Lindh/Gallup Poll the margin of error is +/-1.4% at a 95% of confidence interval.

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Index of Charts

Index of Good Practices

Bibliography

The following Bibliography presents the references and foot-notes refered to by the authors in the sections 'Expert Analyses and Good Practices' and 'Media Thematic Focus - Country Cases'. For a full overview of the published works and associated references please log on to www.annalindhreport.org

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RYM ALI
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CATHERINE ASHTON
Baroness Catherine Ashton was appointed as High Representative of the European Union for Foreign Affairs and Security Policy and Vice-President of the European Commission as of 1 December 2009. She was European Commissioner for Trade from October 2008 until November 2009 and solved a number of high-profile trade disputes with major trading partners as well as championing trade as a means of promoting development around the world. Previously, Baroness Ashton was appointed Leader of the House of Lords and Lord President of the Queen's Privy Council in Gordon Brown's first Cabinet in June 2007.

ANDRÉ AZOULAY
President of the Anna Lindh Euro-Mediterranean Foundation for Dialogue between Cultures. As Counselor of His Majesty the late King Hassan II of Morocco and of His Majesty Mohammed VI, he played a central role in the national economic reform process and foreign investments growth. Azoulay is also President of the Executive Committee of the 'Foundation of the Three Cultures', based in Spain, and is well-known for his input to give real chances to a last and just peace in the Middle East and the many initiatives he has been involved in the perspective of deepening the logic of reconciliation between Jews and Muslims.

MICHELE CAPASSO
President of Fondazione Mediterraneo in Italy. He has worked as a photographer, painter, architect and engineer, carrying out more than 500 projects in various countries of the World, before taking the decision to devote himself to the promotion of intercultural dialogue and peace in 1994. Since then Capasso has been organising different programmes and social projects, and has also published many articles and books on the Euro-Mediterranean Partnership. He received numerous awards for his commitment and achievements to build bridges between cultures including the Independence Distinction of the Hashemite Kingdom of Jordan.

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Executive Director of the Anna Lindh Euro-Mediterranean Foundation since July 2008. As a former journalist he has been Director of the Spanish News Agency (EFE) for Sub-Saharan Africa, Central America and Catalonia. Claret was also Director of the European Institute of the Mediterranean (IEMed), based in Spain, and as an analyst of international affairs has specialised in North-South relations, Mediterranean cooperation and intercultural dialogue. He has also taught political journalism at the Universitat Pompeu Fabra in Barcelona, and is a member of the Board of Directors for the Foundation for the Future.

YOUSSEF COURBAGE
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GRACE DAVIE
Professor at the Department of Sociology in Exeter and member of the Advisory Board of the Centre for European Studies. Her expertise lies in the sociology of religion, with a particular emphasis on patterns of religion in Europe. Recently she has been involved in a variety of research projects, including 'Welfare and Values in Europe' and 'Secularity as a European and International Phenomenon' which explores why Europe is the most secularised part of the modern world. Davie holds a PhD from the London School of Economics and an Honorary Doctorate Uppsala.

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MARIA KONTOCHRISTOU
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AMRE MOUSSA Secretary General of the League of Arab States since 2001. With a degree in law from Cairo University, Moussa joined the Egyptian Foreign Service in 1958. Afterwards, he served as Advisor to the Minister for Foreign Affairs of Egypt, Ambassador of Egypt to India, and Chief Representative of Egypt to the United Nations in New York. Since 2003 he has been a member of the United Nations High Level Panel on Threats, Challenges and Change for International Peace and Security, and has been awarded high Decorations from various countries, including the German Federation and namely the Grand Cordon of the Nile of Egypt.

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MARTIN ROSE Country Director of the British Council in Morocco. Previously he was Director of the Our Shared Europe project and the founding   Director of 'Counterpoint', the British Council's think-tank on cultural relations and public diplomacy. Rose has spoken and published widely on Cultural Relations, with publications including Trust, Mutuality and Cultural Relations (with Nick Wadham-Smith, 2004), British Public Diplomacy in an Age of Schisms (with Mark Leonard, 2005) and A Shared Past for A Shared Future (2009). He has worked with the British Council in Baghdad, Rome, Brussels and Ottawa.

NAOMI SAKR Professor of Media Policy and Director of the Arab Media Centre at the University of Westminster's Communication and Media Research Institute. She previously worked at the Economist Intelligence Unit as a Middle East specialist and has been managing editor of political risk and economic forecast reports. Sakr received the Middle Eastern Studies Book Prize 2003 for 'Satellite Realms: Transnational Television, Globalization and the Middle East'. Her most recent book 'Arab Television Today' (2007), investigates law and policy, content creation and the status of journalists, including women presenters and war reporters.

JORGE SAMPAIO High Representative for the Alliance of Civilizations, the United Nations Initiative which aims to improve understanding and cooperative relations among nations and peoples across cultures. Jorge Sampaio is the former President of the Republic of Portugal from1996 to 2001. As President, his actions were mainly focused on education, social issues, human rights, European and international affairs. He was also appointed in May 2006 by the United Nations Secretary-General as his Special Envoy to Stop Tuberculosis, with the task to work to reach the Millennium Development Goal of beginning to reverse the incidence of the disease by 2015.

ELDAR SARAJLIĆ Editor for the publication and journals Pulse of Democracy and Status. His main research areas are comparative politics and political theory, with a special emphasis on ethno-politics and ethnocentrism, democracy, post-communist politics, political elites and religion. Sarajlic writes about politics, culture and society of Bosnia and Herzegovina and collaborates with a number of universities, including the University of Edinburgh and University of Oxford. Eldar is a published author and has published several papers and articles in various publications throughout Europe.

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