**Euro-Med Intercultural Trends 2010**
**The Anna Lindh Report**

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The opinions expressed in the publication do not necessarily reflect the views of the Anna Lindh Foundation, the European Union or the member countries of the Union for the Mediterranean.
FOREWORD

André Azoulay

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”.
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’ mean 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 a 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.
Visions for the Mediterranean

Culture at the Heart of Relations between Europe and the Mediterranean - Thierry Fabre

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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 area, 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 behaviour, 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, of course, the only attempt at measuring the gap or proximity between values of different communities, nor the first measuring instrument aimed 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 – but largely, 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 provide data of a continuous and thorough method with a plurality of analyses 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 parameter to consider in this sense is the lack of understanding and cultural bias which could be of all forms that might be perceived as ‘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 vigour the confirmation that our societies are victims of the ‘clash of ignorance’ previously mentioned by the High Level Group of scholars who were founding fathers of the Anna Lindh Foundation. In fact, even if such common values are likely to be shared, the discourses of our concept of the ‘others’ and the values attributed to them are misleading and the generation 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 obscures them in a stereotyped vision. The Survey further demonstrates the crucial role of this media in the 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 shoring 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 indispensable 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 the organizations working on links among civil society organisations in our Region. We hope this Report will be useful for them 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 significant Region-wide debate. We 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 peoples of the Region. This is the reason we have elected the format of this first 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.

The Anna Lindh Report 2010

The Anna Lindh Report 2010
Inside the Anna Lindh/Gallup Poll

ROBERT MANCHIN

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 from both groups 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 traits, while the French were least likely to agree with any of the listed characteristics. Indeed, nearly all German, Greek and Swedish respondents were particularly likely to strongly or somewhat agree with any of the proposed traits, while the French were least likely to agree with any of the listed characteristics. Indeed, nearly all German, Greek and Swedish respondents were particularly likely to strongly or somewhat agree with any of the proposed traits, while the French were least likely to agree with any of the listed characteristics. Indeed, nearly all German, Greek and Swedish respondents were particularly likely to strongly or somewhat agree with any of the listed characteristics, while the French were 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 (62%). German (83%), Swedish and Greek respondents (both 82%) were also most likely to see the Region as a potential source...
of conflict, while only six in ten of the French respondents thought that way (62%). Greek respondents were the most likely to strongly agree that this was a characteristic of the Mediterranean region (53%); altogether, 86% of Moroccans agreed with it. However, it varied quite widely on both shores of the Mediterranean cultural life and lifestyle (61%), and 45% said 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 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)

Concerning differences between the various sociodemographic groups, stable patterns were observed across all items for both groups. In general, immigrants, 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. (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 (33%); 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 Moroccans respondents last often (72% overall, including 32% who strongly agreed) (Chart 1.5).

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).

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 characteristics of the Mediterranean region strongly, somewhat or not at all? Base: All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

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 characteristics of the Mediterranean region strongly, somewhat or not at all? Base: All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

Survey Question: 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 characteristics of the Mediterranean region strongly, somewhat or not at all? Base: All respondents, % by country (© Anna Lindh / Gallup Poll 2010).

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 characteristics of the Mediterranean region strongly, somewhat or not at all? 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 (39%), 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 European economic conditions (33%). 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 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, 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).

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 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 (68%) 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, the number of visits to one of 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 Moroccans (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 providing the southern or eastern shore of the Mediterranean. 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 destination.
**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. Among Europeans, women were more likely to have had the chance to visit any of the countries bordering the southern and eastern shores of the Mediterranean (11%) than men (7%). However, this was in particular the case for the 15-29 year-olds (11% vs. 8%) and among respondents from the southern and eastern Mediterranean countries (11%) (Chart 1.14).

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, 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 talked to people from the other country group in the past twelve months. Europeans who had met people from the southern and 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 country group in the past year in 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 or city and homewakers 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.
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 their own country group. Indeed, approximately seven in ten British (71%), Greek and German respondents (68%) who had met people 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 respondents with ‘another’ profession were more likely to feel that people from the southern and eastern Mediterranean were similar to 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 countries) (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.
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 it was most important that their kids learned how to be independent (20%), curious (13%) 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 family solidarity was a most important value to parents’ children (68%; 41% first and 27% second mentions). Respondents from southern and eastern Mediterranean countries thought that Europeans wanted their kids to be independent (57%), and 44% thought that they most important value that they taught their kids (Chart 1.15).

Europeans misjudged the values of parents in the southern and eastern Mediterranean 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 (48%), while only 41% of respondents from that region had chosen this as an important value. Respondents from southern and eastern Mediterranean 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%) as a 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 parents 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 other values listed in the Survey.
The Swedes were most likely to mention that they wanted their kids to grow up as curious beings (48%), while only 9% of respondents from southern and eastern Mediterranean countries wanted to teach their kids curiosity (9%). Focusing on respondents’ own values, teaching kids that raising their children religiously was most important to them (84%). Spaniards were most likely to think that raising their children religiously was most important to them (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%).

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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 (33%) 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 less 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, French and British respondents 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 (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 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 countries, 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.

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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 15126 people from the Euro-Mediterranean population is an act of good faith more than a scientific one. Decision taken – though arbitrary – carries a rational intentionalism which limits itself and implies reflexive thinking. Such reflexivity is based on a scientific history 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 dissemble 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 individual samples (group of European countries/ group of 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 anthropologists (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'. Generally speaking, the comparison units used as replacement (whether the Middle East, Europe, and ethnic-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 socio-economic 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. 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 ‘source of conflict’ in the region. However, links between environmental stakes and the Mediterranean and 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
survey Question: Different people have different thoughts about what the Mediterranean region represents and the visions 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 whether these characterize the Mediterranean region strongly, somewhat or not at all? Base: All respondents, % by country (Anna Lindh / Gallup Poll 2010).

Survey Question: Different people have different thoughts about what the Mediterranean region represents and the visions 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 whether these characterize the Mediterranean region strongly, somewhat or not at all? Base: All respondents, % by country (Anna Lindh / Gallup Poll 2010).

Hospitality is a value/image highly favoured by tourism marketing, but it is – at the same time – part of the oriental hospitality and the Mediterranean. As many as 63% of hospitality is a value/image highly favoured by tourism marketing, but it is – at the same time – part of the oriental hospitality and the Mediterranean. As many as 63% of hospitability (68%), three are in Northern Europe (Germany, Belgium, and England) and the four most skeptical (42.5%) are in the Mediterranean (42%). Results are different among countries of emigration towards Europe which are in strong interaction including the Mediterranean and the United States and Egyptians (88%) are more oriented towards Europe which are in strong interaction including the Mediterranean and the United States and Egyptians (88%) are more oriented towards the Gulf and declared not having family or friends in Europe.

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 554,248 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, half Swedish 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 (36.8%) has visited a southern or eastern Mediterranean country in their life, but only 4.3% from the southern and eastern Mediterranean (7%) has either met or engaged in a conversation with a citizen from the destination country. Swedes (52%) and French (51%) as European countries of emigration to the Lebanon (41%) as southern and eastern Mediterranean countries were those who had the highest number of contacts. Hungarian (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 paradigm of some people over others. Another matter has been the definition of the

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 influence may 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 it to the Mediterranean is considered 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 Cyprus 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 talk to others, particularly in countries with restricted circulation.

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 concerns 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 play, on the contrary, be strengthened by geographical and cultural distances.
## Values Considered Important for Children Education by Respondents

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**Base:** All respondents, % Total. The Chart establishes a comparison among the 13 surveyed countries taking into account three values: family solidarity, curiosity, and religion. It presents the perceptions 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.

**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 16% and 24% 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 61%. 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 decolonization, such as Kermalist 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 for all the problems of our societies. For other values, (curiosity, ‘independence’, ‘family solidarity’, ‘independence’, ‘independence’, ‘family solidarity’, ‘independence’, ‘family solidarity’, ‘independence’, ‘family solidarity’), 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/ southern and eastern Mediterranean countries), but to a statistical indicator of otherness that starts at the doorstep of the space of the
Behaviours, Interactions and the Praxis of Dialogue

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.

The Anna Lindh Report 2010

Towards Community Values.

The concept of hyperindividuality nurtures a certain nostalgia about ourselves. Our near or distant neighbours, but also – and importantly – enables us to challenge stereotypes and assumptions, about our complexity discourse audible by calling for caution. For a larger perception of our assets and limits, to engage with those people, as well as our expectations from and satisfaction with a real, or a potential, interaction. It depends on what happens on the ground, in our minds, in our daily actions in the present and in the future… It depends on 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, or 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 not be understood in the same way by the individuals who encounter 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, techniques of everyday 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 inter-connected 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, or 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.
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 invariably 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. Yet, 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 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 experience 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...
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; and 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 – theoretically 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 particular interest 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.

We know from research in psychology that human beings 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 four factors that were able 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 is because they genuinely believe that this is central 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 23% 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 & 1.11) 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 Internet as a Privileged Instrument of Intercultural Experience

What is even more surprising is that the countries in the southern and eastern 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 astonishing 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 European elites, which scores respectively 18% and 17% worldwide. It is true that, for psychologists 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 experience, that the survey of 2010 seems to confirm. 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, on the other hand, is mediated,
EXPERT ANALYSIS AND GOOD PRACTICE

**The Anna Lindh Report 2010**

Happening around the world and to critical interpretations, internet interactivity is also very important (Haugbolle, 2008; Chadwick, 2006). The ‘multicentric’ dimension of surfers is that they share interests. The intense internet exchanges in computer mediated communication. According to Billig 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 aspects of non-verbal exploring engagement in social interaction. They mention that the internet allows to develop ‘noticing’ 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 Vietnam War has shown us the need to engage in certain actions and vice versa, it is no longer static and useless but has the potential to be intrinsically intercultural processes.

**The Positive Side of Online Communication**

A number of important factors enables 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, 2006; Chadwick, 2006). The ‘multicentric’ dimension of internet interactivity is also very important (Haugbølle, 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 which questions the old and defines the new (Bargh and McKenna, 2004). Moreover, the internet appears to be conducive to personal contact and friendship (more than other formal forms of interaction with others listed above), but can also be a means of engaging processes, or in blogging does so explicitly because she/he is seeking opportunities for communication. Another important factor explaining the success of the internet as a definition of intercultural dialogue is that it allows for the creation of a shared practice of dialogue.

Lots of words have been spent in attempting to define a description of intercultural dialogue, often ending up with mellow and shallow politically correct statements. What the Anna Lindh’sGallup Poll and the authors of this report have tried to do is shift the focus from words/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, and not for what it could be. This means that intercultural dialogue re-constructs the categories underlying our attitudes and behaviours. This opens that intercultural dialogue has a sense only as praxis, as action, as engagement with ‘others’ shaped by and leading to a forma mentis awareness (Mouawad, 2007; Isherwood, 2008).

**A Shared Practice of Dialogue**

If intercultural dialogue is about learning how to tell a shared story, about balancing views of the other’s sensitivity to ‘others’ needs, self-criticism, and eliminating prejudice, it then should somehow lead to the de- and re-construction of the categories underlying our attitudes and behaviours. This opens that intercultural dialogue has a sense only as praxis, as action, as engagement with ‘others’ shaped by and leading to a forma mentis awareness (Mouawad, 2007; Isherwood, 2008).

In this sense, intercultural dialogue is guided by ethical pragmatism and takes place and is successful only if it promotes balanced views of the other’s sensitivity to ‘others’ needs, self-criticism, and eliminating prejudice, it then should somehow lead to the de- and re-construction of the categories underlying our attitudes and behaviours. This opens that intercultural dialogue has a sense only as praxis, as action, as engagement with ‘others’ shaped by and leading to a forma mentis awareness (Mouawad, 2007; Isherwood, 2008).
TOWARDS AN INTERCULTURAL MEDITERRANEAN CITIZENSHIP
KATERINA STENOU

In a world of increased contacts and far-reaching social networks, intercultural communication is more necessary than ever to understand one’s culture as well as the culture of the ‘other’. According to Katerina 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 geopolitical policy 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. – has 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 from our own culture to confront and transform it 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 isolation, but fully sharing the infinite riches of world cultures that become genuine ‘soft powers’ harnessed in ‘getting others to wish your own wishes’ and to ‘float’ in our own cultural universe as well as that of others.

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 blending and – in brief – dialogues. The difference, according to Derrida (1963), could be conceived as a ‘difference’ (‘Déference’) is a French term, invented by Derrida and homonymous with the word ‘difference’. It plays on the fact that the French word ‘différence’ means both ‘to differ’ and ‘to differ’. In its essay ‘Déference’ he indicates that ‘difference’ 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 ‘aspacement’ 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, detox, 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 not risk free: by defending distinctive cultural identities, the 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 is a necessary condition for survival of humankind in the likes 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 bore 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 revelations. History is the constant problematic and incomplete reconstruction of whose and on whose terms. 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 Educare: 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 person, the encounter with an absolute majority that has participated, leading to a reasoning of identification encompassing the collective and the individual. Our approach retains these circulation phenomena, which reflect the courses and wandering of knowledge, myths and artistic forms, whether a 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 communication phenomena which determine dynamics, which have to time in prosperity and crisis, have to deal with 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 a 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 engrained 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 Ali Khanou, in Afghanistan, where dolphin-shaped fountains were discovered in the Central Asian steppes, far from any sea. Similarly, Carrara marble was exported to Marakesh in the 16th century and Maghrebi and Mackrehi leather and fabrics to the Baltic states. Fabrics entered the Baltic world alongside Syrian crockery which were recently discovered in Lubeck.

In an expanded world where population movements have reached such a spatial extent that the term ‘new world’ 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 communication phenomena which determine dynamics, which have to deal with 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 a 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.
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 indigenous of Mediterranean identity. 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 losing the common heritage and while avoiding atheistcien omence. This heterogenous inventory compels us to a humble practice of intercultural relations, a search for empathy and hospitality, and even knowledge of and welcoming oneself 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, its modifications which may affect the Argo's physical nature - and possibly its shape itself and get richer without denying itself. Despite their replacements, the ship 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 Tevzen Todouro. This representation does not remain unchanged, nor does it wish to be fixed by fundamentalist policies, nor entirely renewed with each generation. It must adapt without losing itself and get richer without denying itself. Despite their modifications, the myth of the Argonauts and the Argo remains in a way representative of heterogeneous and interactive and evolutive Mediterranean identities may achieve the mythic ideal of the Argo: perpetual youth. In the Mediterranean context, the ship represents an identity of which we judge such a prize does not seek political correctness in the realm of our daily confrontation, but calls on the use of proper words, images and approaches that may resolve incomprehensions, understandings and hatred.

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 the Mediterranean intercultural citizenship.

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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 (15%) (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 connected by telephone, 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 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

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 Westernisers 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, unions 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 covers a wide range. International migration, youth bulge or its antithesis, and ageing have a considerable impact. However, though both shores are barely connected by telephone, 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.

Deconstructing the Huntington Paradigm

No sound and peaceful intercultural relations may exist in the Mediterranean space without deconstructing the 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. Even in some very rare exceptions, fertility in the 1970s had reached record peaks: 7-8 children, rarely below 6 (exempt 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
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 multiple 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 has taken nearly a century in Europe (114 years, 1801) 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 cautious as ‘bonus’ or ‘demographic dividend’ will doubtlessly be at the source of numerous modernization processes: the massive participation of women in the workforce following the birth limits, the improvement of educational systems following the trade off between quantity and quality.

The whirlpool 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 necessarily 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, demographers 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.
New Ways of Understanding Human Mobility

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 of the Mediterranean 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 of exchange. Ribas explores different examples, redefining our understanding of human mobility.

Many of these complexities have been shown a long time ago by Tarrius’ work on Mediterranean mobilities. He was interested in examining in-depth the global and return migration which are nowadays characteristic 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 connect the needs of the diasporas 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 (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 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 and the old travellers and the Arab hospitality, and are attracted to, to 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 cosmopolitanism in the urban site of the Damascus intra-muros, recognised as a protected area by UNESCO in 1979. The mobilities and cosmopolitanism of this city which has been inhabited for over 5000 years, shows us a suitable cultural perspective to analyse the impact of new categories and the mobility 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 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 and the old travellers and the Arab hospitality, and are attracted to, to 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.

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EXCLUSION AND COSMOPO-LITISM 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 neighbour 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 exculsionary 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 tensional problems of 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 Catalonia. What it is 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 Perpiñan 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 analyse mobilities in the Mediterranean South in the time of globalization? Are they simply products of peripherities? 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 paradigms of disciplinary Mediterranean unequal mobilities are among the biggest handicaps for a strong foundation for a shared Mediterranean project.

AISHA KASSOUL

Translation as a Tool for Dialogue

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 destabilisation, 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, rejocing 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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The Anna Lindh Report 2010
Differences and Similarities in the Value Map

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 they wish 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 does not. In this way, each group can complement the other’s strengths creating stronger ties. Furthermore, a difference in values may present the challenge of finding common ground. This challenge can and should be met with a strategy of accommodation and understanding, highlighting the importance of seeking common ground rather than simply ignoring differences in order to clarify challenges to face as well as opportunities for cross-cultural learning and understanding the unique assets of different communities.

The Anna Lindh Report 2010

www.afalc.org

The Anna Lindh Report 2010

Dalia Mogahed is a Senior Analyst and Executive Director of the Gallup Center for Muslim Studies.

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 European value respect for different cultures, leaders should leverage this value to help understand the importance residents of the Mediterranean countries place on religion even if it is very different from the dominant European point of view.

At the same time, there are some important differences between the two groups, which present both challenges, and opportunities for the fledgling cooperative.

In conclusion, European countries and those 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 great 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 differences 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 (Coeexist 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 of 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.
The Religious Issue in the European System of Values

GRACE DAVIE

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 with 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 relative 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 transitional 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 mark and shape such divisions 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. Or rather, 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
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 religion 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, Europeans must learn to accommodate minorities who 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.

**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.

**The Mediterranean is Always Coming Back**

PREDRAG MATVEJEVIC

The title strikes a chord with the ‘Cimetièrre Marin’ by blakley: “Mes toujours recollection”, and, thereafter, is a momento to the work of Fernand Braudel: “What is the Mediterranean? The Mediterranean is no less than thousands of things together. Not merely single scenes, 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, modulating, yet enroaching 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 refuse several ideas received.

Perceiving the Mediterranean solely on its past is a tenacious and occasionally nosy habit encountered both on the coast and inland. Our Sea, and ourselves along, wish to have a present-day reality. It might be useful to learn how to get rid of certain ineradicable stereotypes. 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 for. The relocation of ‘convivial living’ or ‘convivance’ (a French term that seems to better fit the circumstances than compatibility) at the heart of multiracial or multietnic 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 Porant 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 other several cultures within a unique Mediterranean. Such cultures are characterized by traits that are a mixture of similarities; 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. These 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.

www.ircz.cz

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PREDRAG MATVEJEVIC is Professor at the Department of Languages and Slavic Literature at the University ‘La Sapienza’ in Rome and author of several books.
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, 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. The percentage was higher in Lebanon (62%), Syria (53%) and Turkey (67%), followed by 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 ‘family solidarity’ in Egypt, Lebanon, Morocco and Syria while ‘obedience’ appeared as the third most important value in Lebanon and Turkey. The third largest proportion of respondents identified ‘family solidarity’ 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 ‘family solidarity’ 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 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 living 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

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**Values in Raising Children in the Southern and Eastern Countries**

**MAGUED OSMAN**

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**VALUE TRENDS AND MUTUAL PERCEPTIONS**

**EXPERT ANALYSIS AND GOOD PRACTICE**

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**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 immigrants to develop their own Swedish-Muslim identity through the organization of courses on Arabic language and Quran 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’s methodology can be rolled out at a European level.

**www.swedniska-mekteb.se**

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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 are more attached to raising children. This gap is quantified for each of the six values as the difference between the average of the respondents reporting that this value is the most important one in the 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 European societies 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 (172) 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’. Viewing 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.

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 good or bad 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 cities 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 and society on the views related to believing in the absolutism of truth comes from the data collected in Turkey. The larger proportion of respondents with no formal education saying that truth is absolute increases with age. In Syria, the percentage of respondents identifying truth as absolute was found to differ by demographic characteristics especially age and residence.

Countries of the Mediterranean, Europe and of Arab-Muslim culture have a vital interest in 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 Qur’an’. 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 Enlightenment and that further developed during the period of Postidentity. Its basic prerequisites 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, anomy of collective contexts, lack of a sense of ‘self’ 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.

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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.

MAGUED OSMAN is Chairman of the Egyptian Cabinet of Ministers’ Information and Decision Support Center.

Michele Capasso is President of the Fondazione Mediterraneo.
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 world and Europe. Fifty years after the Barcelona Process was launched and two years after the Paris Summit, which gave birth to the Union for the Mediterranean, the Barcelona Process was launched and two years after the Paris Summit, which gave birth to the Union for the Mediterranean, the Mediterranean 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.

The Anna Lindh Foundation could be an opportunity for a get-together, an organisation which would favour face-to-face 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 Century Mediterranean ‘savoir vivre’, applied in daily living, may be a simple way to regain control of our relation with the world.

‘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 priority for a get-together, an organisation which would方位 face-to-face 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 Century Mediterranean ‘savoir vivre’, applied in daily living, may be a simple way to regain control of our relation with the world.

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 advocates for the circulation of artistic works and cultural producers to facilitate a real knowledge between people and societies.

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 with the growing phenomenon 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 ‘low food’. This movement, launched in Italy by Carlo Petrini, could be a successful idea at the scale of the Mediterranean and Northern Europe.

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The first main priority in the field of memories is to stop avoiding ‘memory nodes’ where the past is not passed and – on the contrary – ponder it with the greatest care. Denying human memories only nurtures future conflicts. ‘We never get rid of dead people; we are never done with them’ said Paul Ricoeur 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, one of the priorities is one of the premises 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 offensive, 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 have certainly contributed to the growing phenomenon 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 ‘low food’. This movement, launched in Italy by Carlo Petrini, could be a successful idea at the scale of the Mediterranean and Northern Europe. 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 field could 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 conviviality 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 and more of it.” A Twenty Century Mediterranean ‘savoir vivre’, applied in daily living, may be a simple way to regain control of our relation with the world.

The Anna Lindh Foundation could be an opportunity for a get-together, an organisation which would favour face-to-face 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 Century Mediterranean ‘savoir vivre’, applied in daily living, may be a simple way to regain control of our relation with the world.

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 the Anna Lindh Institute, the objective was to enrich the Palestinian experience in the field of human response to social transformation in conflict areas through a producing 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 different Palestinian universities, including workshop techniques. Simultaneously, 1,500 copies of project report were produced, which contain the research findings. Students had various feedbacks on the course 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 good.

www.annalindhreport.org/goodpractice/postoconflicts
dstudies

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EXPERT ANALYSIS AND GOOD PRACTICE

The Anna Lindh Report 2010

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 Muslims and the barriers to Muslim participation in youth exchange is already underway; 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 field. 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.

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 initiative of ACCID, 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 that ideas and resources are presented in a way which is engaging for the reader and as straightforward as possible to implement.

www.entreculturasp.tl
EXPERT ANALYSIS AND GOOD PRACTICE

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.

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 emphasizing the commonalities between the societies and cultures in the Region. The ethno-geographic 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 powerful full agency of the Hollywood film industry. From Cleopatra and Ben Hur, to Shelly 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 whom were Henri Pirenne (1862-1935), the German historian Sholomo 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, since one of their main indications 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 transcend the clichés and cautioned dreamers of Mediterraneanism that create pure categories of nature vs. culture, East vs. West, rational vs. emotion? This way of thinking, after all, left no room for a Mediterranean 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 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 tour agents and marine biologists to strategic research centers and foreign policy diplomats. Even in Turkey there is a tendency to discuss the Pax Ottomana, that became a symbol of the political opposition to the current regime and 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 clarifying, 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 a Mediterranean arena, but they were overshadowed by the 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 cultural identity? This is the question that their publications contributed to the Mediterranean, and the recent founding of the Union for the Mediterranean was constantly shaped and transmitted through the powerfully full agency of the Hollywood film industry. From Cleopatra and Ben Hur, to Shelly Valentine and Midnight Express - powerful movies re-invented the Mediterranean, and the recent founding of the Union for the Mediterranean, have all adopted and redefined the Mediterranean as a cultural identity, 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 clarifying, divisive tool that threatens to further split the communities on the shores of the Mediterranean.

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peace theories and acknowledging the connection between the long process of European secularisation and nationalism with the ethical cleansing of Andalus and the elimination of coexistence. Indeed, the greatest challenge today is how to create Mediterraneanism which does not deny 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. Cultural and 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 functionality. 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 cannot 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, social and cultural aspects of the region and research, and humanitarian needs bring 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, Machi 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 identity in diversity, the Mediterranean becomes overlapping 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 history of the village, the 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 dwelling presents his photo of a house and a courtyard. To him, the home is a combination of physical and social elements, as an ascendant 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 homeliness, and contribute to 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 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 the elements 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 folkloric 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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CHARACTERISTICS OF THE MEDITERRANEAN REGION

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<th>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 (1) Anna Lindh / Gallup Poll 2010.</th>
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Challenges of history. Although there is an understanding of the concept: the future goes beyond spatial and cultural identities, diversity places provides more for one another. The heterogeneity stands for the ‘otherness’, not withstanding its long history of contact and cross-cultural diversity and its practice 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’.  

Croatia - Debates on Multiculturalism  

The common space of the Mediterranean Sea can be seen as a specific phenomenon in terms of people, 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 the ‘project Mediterranean’, current 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 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.

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.
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 pay-off 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 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 colonisation, that they were critical towards the colonial adventure, and that they actively supported the decolonisation process.

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 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.

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 Selma Lagerlöf, who visited the Moroccan desert, in 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 colonisation, that they were critical towards the colonial adventure, and that they actively supported the decolonisation process.

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, Maghreb 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 last 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 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 these countries.

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 they hosted the first Mikkel-Waltari 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 not clear and, 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 consequence, they were very much backing Germany when Chancellor Angela Merkel required publically 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 lack of progress on the Union for the Mediterranean Partnership by producing different options 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 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 region. Among 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.

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 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 region. Among 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

VISION FOR THE MEDITERRANEAN

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countries. The Anna Lindh/Gallup Poll indicates that, for instance in Sweden, the respect of cultural diversity will be strengthened 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 Norwegians 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 Norwegians, 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 for the Nordic countries. In addition to impacting on public understanding about the existing diversity of countries of the southern and east Mediterranean area. The programme of 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 speak 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 Norwegians. 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 Norwegians 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 Norwegians 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 cuscous’, local falafel, and the latest, that is ‘lapa’, the original Finnish tapas. All this is to say that the mixture of cultures is 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. TUOMO MELASUO is Professor of Peace and Conflict Research and Research Director of Tampere Peace Research Institute, at the University of Tampere.

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. About one thousand five hundred people took part in the cultural evening bringing together 400 people to a stylish café with danger 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.
EXPERT ANALYSIS AND GOOD PRACTICE

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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 Neumünster 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.

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 et 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, cultural and social intertwining, the West, mostly European, exists in flesh and blood in the minds and hearts of many people in the world and the Islamic world. The second reason relies on the dazing threat 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 is 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 sizable gap between Western-Islamic relations. The third reason is the monstrous 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 breakthroughs and the security and protection it offers to the West, mostly European, exists in flesh and blood in the minds and hearts of many people in the world and the Islamic world. The second reason relies on the dazing threat 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 is 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 sizable gap between Western-Islamic relations. The third reason is the monstrous 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 Lawrence Kaplan declare in utter honesty in their book ‘Our Rock Starts in Baghdad’ (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 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, Blair in the United Kingdom. The cultural dialogue between Muslims and the West and between Arabs and Europeans has been so singular out in its History, it 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 dazing threat 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 is 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 sizable gap between Western-Islamic relations. The third reason is the monstrous 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.

This is the true meaning behind the creation of the Anna Lindh Foundation and the evocative aim evoked in it: “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 and obilivion, 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 conflict, violence and cruelty culminating in its barbarian Hitlerism.”

We, therefore, refuse the arbitrary separation so historically false between Jewish-Christian and Arab-Muslim cultures. This border is not a vocational one, says Joseph Mala, 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 Shore from the Other. 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 collision, 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.

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 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.

The Way Towards Dialogue

Shall we remain idle? Yes, 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 or 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.

The West, mostly European, exists in flesh and blood in the visions of Arab 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, not listening and only indifferent sometimes to Arab distress, and often incapable 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 drier 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 elite that spare no effort in spreading their knowledge and know-how.

www.annalindhreport.org/goodpractice/celebratingdialogueday

The Anna Lindh Foundation

www.annalindhreport.org/goodpractice/maltaexhibition

www.annalindhreport.org/goodpractice/celebratingdialogueday
MEDIA THEMATIC FOCUS - COUNTRY CASES
Media and Intercultural Perceptions in the Euro-Mediterranean 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 likely 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 (UMF) 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 UMF seeks to overcome. If people are more accustomed to hear negative rather than positive news about their counterparts in another group of UMF countries, it is logical to hear negative rather than positive news about their counterparts in a different 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?

One prominent feature of the UMF, 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, Bosnian-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 (Nötzdöll 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 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 how they are to be portrayed 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 France or Germany. On another level there is the question of space available to people in the ‘other’ countries, 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 UMF are portrayed to each other. Are we only informed about our partners in the UMF when they are hit by crises, and is that why so few Poll respondents in the Anna Lindh/Gallup Poll recalled media coverage that had 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 UMF space.

Assembling the Potential of Mediated Entertainment

Editorial practices obviously differ across different types of media, from broadcasting and print to film, and from entertainment to news and current affairs. 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 capacity 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 chapter on Germany and ‘authentic’ German movies is examples of TV and 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 both formats. 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 a 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 UMF or exercising 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 will never 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 and situations 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 tokenize minorities, in the absence of a greater diversity of roles and functions a single character has to ‘carry the burden of representation’.
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 Media Task Force 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 in 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

For similar reasons, perhaps, disparate judgements have emerged about the potential for so-called Reality TV to counter-intuitively 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 have given 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 group. The result, that since 2005, Trevor Phillips, then Chair of the UK Commission for Racial Equality, declared that reality TV had given many British people a chance to watch these problems reproduced on screen (Farid, 2006). In particular there are restrictions in the UK on what constitutes news and the difference between news and entertainment. 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 as a temporary escape from reality or as a vehicle to reflect and transform it (Lynch and McGoldrick, 2005).

In the same way, as is pointed out in this Report’s chapter on Germany, praise heaped on the award-winning comedy Caramel (2007, dir. Nadine Labaki, Assad), a Palestinian-directed film that was nominated for an Oscar and an Academy Award in 2008, was counterbalanced by criticism that it actually reinforced stereotypes. For an answer to this 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 emancipatory”. He advises asking serious questions of productions that only a fraction of indigenous creativity gets reflected on screen (Farid, 2006). In particular there are restrictions in the UK on what constitutes news and the difference between news and entertainment. 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 as a temporary escape from reality or as a vehicle to reflect and transform it (Lynch and McGoldrick, 2005).

Sympathetic critiques of Matabb exposed a further fundamental challenge that faces any attempt at 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 as a temporary escape from reality or as a vehicle to reflect and transform it (Lynch and McGoldrick, 2005).

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 UK than other kinds of news, even though the same kinds of violent event are likely to be reported the same way in both countries. 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 media practitioners working across the Mediterranean region with fast, free and direct access to some of the world’s leading analysts, 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 an Oscar in 2006, was a Palestinian, Israeli, French, German and Dutch co-production. Caramel (2007, dir. Nadine Labaki, Arabic title Sukkar Barat), a Lebanese-French co-production heralded in Europe ascountering prejudices by depicting a peaceful slice of Lebanese everyday life, was edited in France during the Israel-Hizbollah war that caused massive casualties and destruction in Lebanon in July 2006.

Conflating Nation and Culture: News Media and Nation-Building

As a framework for political participation and vehicle for democratic change, the nation state can offer practical mechanisms for its constituent cultural communities to build mutual understanding and trust. In his work on 93
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 necessary in 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 narratives sometimes 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 homogenizing and exclusive visions of national identity. The risk in those cases is of “patholog[ing] heterogeneity as a condition” and portraying change as “undermining heritage” (Georgiou, 2003). Where media are complicit in the perpetuation of that kind of 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 (Holbtransport 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 used to strengthen newly nation states after they had gained independence. Today the legacy of those approaches is sometimes seen in a precarious relationship with national cultural identification that cannot “think outside the [national] box”. Robertson (2003) in his book “Globalizing cultures” asks what is it that makes Europe “the continent of ‘cultural diversity’”, 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 is to push for a multi-polar media world. By 2008, the European Commission had listed and recommended in a European Commission publication of 2009, ‘Taming 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 130, the study team finally selected sixty projects launched by media bodies, civil society and other actors. The three-month content analysis of the projects that seek to promote diversity and equality through media 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 ethnic or social origins of religious and cultural diversity (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 bodies, agreements and conventions. It is to be hoped that media practitioners would claim for their own the benefits of intercultural dialogue. It is reasonable to expect media workers to report accurately and adequately of their own behavioural repertoire” (Downing and Husband, 2005). This is not an abstract exercise. It cannot be operationalised through initiatives like the pairing of journalists in minority and mainstream media, or the ‘Responsive Media Mechanism’ (see ‘Media Good Practice’), and even less through a guided version of non-fiction film. It can be operationalized through a combination of partnerships, such as the ‘Dialogue Bridges’ programme (2009–10) between the United Nations Educational, Scientific and Cultural Organization’s Cultural Diversity Convention of 2005. In its full title, the Convention aims at promoting the protection and respect of cultural diversity. "Dialogue Bridges" projects were selected on the basis of an European Commission’s report that covered the twenty-seven EU countries plus Iceland, Liechtenstein and Norway. It recorded relevant responses to an invitation for nominations of projects that seek to promote diversity and equality through the media. After shortlisting 130, the study team finally selected sixty projects launched by media bodies, civil society and other actors. Each of these initiatives is 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 social or cultural origins of religious and cultural diversity (European Commission Unit G.4, 2009). Another is that the 30 initiatives were chosen in part because their methods were deemed easy to emulate.

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We hold as a truth that this Mare is truly Nostrum. Some Northern Europeans own fashionable ‘yadhins’ 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 a presence on the soil within the culture of the ‘other’. The fact that so much misunderstanding prevails despite all the potential benefits of the media demonstrates the value of face-to-face contact and in which turn to point two of 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 ‘bridges’, made essentially of young, educated English speakers who communicate who they are and what knowledge they believe. But perversely, the speed and the sheer quantity of media outlets can sometimes feel as if stories of death and destruction on one side are in fact out of the world 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 amount of reporting versus its quality or accuracy is misleading, and we somehow led to believe we actually know much more about one another than we actually do. Finally, what little 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 by movies and news reports show a wealthy and relatively powerful continent, while in Jordan for example, most of the NGOs that communicate with us 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, between Europeans and Palestinians 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 mutual understanding. Festivals should receive as much support as possible, they be music, film or other cultural events. Festivals that would move 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 world, 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, infuse 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 this respect that when Amin Maalouf wrote ‘The Crusades Through Arab Eyes’, for example, no other Arab authors could be found on the readership 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, whose media professionalism 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 of journalists working in newsrooms on both sides for at least a year (a result of ten-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 could gather journalists from all the countries in the Region to produce news, 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’s 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’.
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 ethnic-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 conflicts. Moreover, the media on occasions play a leading role in terms of creating divisions and conflicts, acting as a dominating 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 30 weekly and biweekly publications, produced on a more or less regular basis. With regards to the 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 Bosnian-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 broad 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 perception of the peoples and cultures across the Mediterranean region are predominantly rare in Bosnia and Herzegovina, with only one 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 and radio programmes 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 Ethnographic research, 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. As the 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 respondents highlighting reading 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 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 meaning of ‘otherness’ to the audience tend to have a negative influence on the image of other cultures, with more than 80% of the respondents in Bosnia and Herzegovina 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. Most of these representations, for example, are rarely taken as serious and reliable sources of information, and, on some occasions, the ‘others’ are even
explicitly labeled as undesirable referees of certain disputes. In general, individuals and groups coming from other cultures are seldom framed in contexts where they would be equal with the local cultural values and, therefore, differences in cultural perception are served as a framing tool for conveying implicit or explicit negative views 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 ethno-cultural ideology that exerts its influence over the particular media. Media influence by Bosnian Muslim ethnicity, for example, will portray Turkish culture in an absolutely positive way, 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 intrinsic mutual relation between the media, politics and society of Bosnia and Herzegovina. 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 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 ethno-religious affiliations of these countries and peoples. 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 ethno prejudice.

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.

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 religious or the very non-religious, the too conservative or the too liberal, the too dogmatic or the too compliant. Middle ground 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 made you into nations and tribes, so that you may come to know one another” (The Holy Qur’an, Al-Hujurat, 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 is regularly on Arab satellite channels. Such content has managed to acquire a large audience following, in particular among the youth of the Arab world.

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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’ generically, with the rare exceptions regarding the Arabic 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 3%. Given the above 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 Saad, 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 (El Said, 2008) 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 German Bundestag and several interview sessions 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-oriented coverage of Europe in Egyptian media. Such coverage has grown in recent years following the 2003 war on Iraq started being very warmly among Egyptians, unlike the British stance on the same issue. The successful economic model of the European Union is also used 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 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, German Swiss referring to that resulted in a more of a problem of lack of security inside a court room rather than an anti-Islamic 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 Alasher Mas’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 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 Europe among Egyptians, both Europeans and Egyptians 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 they perceive 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 ‘Education’. 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-governmental 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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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.
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 favour of ‘cultural diversity.’ As that applied to 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 for the demands and pressures of civil society. Interventionist policies aimed at giving more recognition to such groups in the media have been crucial, for example, in raising consciousness well beyond FAS and propelling the debate on minority and immigration phenomena in France. It sets out in particular to show that the role of public bodies in France concerning the representation and presence of immigrants and minorities in the media has been shaped by the priorities of successive governments. The Haut Conseil à l’Intégration (HCI) have also become active in such as the Conseil Superieur de l’Audiovisuel (CSA) and the Hauts Conseils des Droits des Hommes (HALDE), which acknowledged real changes but at an insufficient speed.

 Interventionist policies aimed at giving more recognition to such groups in the media have been crucial, for example, in raising consciousness well beyond FAS and propelling the debate on minority and immigration 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 study of the academic research from the mid-1980s up to 2006, see Rigoni’s contribution to Frachon and Sossoun, 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 along with a female (52%) and a male (48%) sample. One third are between 30-49 years old (13.3%) while 23% 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 1% have parents from abroad and 9% are born abroad as well as their parents, and 1.9% 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 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 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, 15.6% a documentary film, 29.8% a print media, and 45.1% 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 marginalisation of representations in minority media that make the 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 the country of origin or from the countries of birth (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 consequent increase of parallels in the French suburban mosques, 2007 and 2002, Guaybress, 2005).

Alongside the mainstream media and media produced in countries of origin, there is a multitude of media productions led by ethnic or religious groups which, both in their existence and by their positions, contribute to the media representation of immigrant and ethnic minorities across France. The ‘Medias des diversités’ prize, created by IFP, and awarded at Radio France on 31 January 2007, highlighted the contribution of minority ethnic media (medias des diversités) to the French media landscape. This visibility was strengthened during the summer of 2008 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 Rhone, Radio Mangembo, Africa No 1, Radio Campus Dijon, Fréquences Paris Pluriel and EPRA. The objective was to produce and distribute a song and jointly produce 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.
and international migration. Through various activities of the Paris Panos Institute, in the context of its axis on media programme ‘Mediam Rad’ coordinated from 2005 to 2008 by qualifying themselves as ‘diversity media’ in order not to refer to their need for representation. With nearly a thousand titles according to religious, cosmopolitan/diversity, and citizenship/anti-colonial immigration countries, of renewed mediated forms the 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 discrimination issues. With nearly a thousand titles according to religious, cosmopolitan/diversity, and citizenship/anti-colonial immigration countries, of renewed mediated forms and practices of cultural production addressing both.

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 represent 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.

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 ‘MediamRad’ 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’.

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, social class, 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 States, Canada and the United Kingdom, ambigrams in Germany are lagging behind (Geilfer, 2007; DLA, 2003). The fact that there have been efforts to improve cultural diversity in German Media shows that formulating principles is not enough (Zambonini, 2007; Maar-Braun, 2007; WDR, 2007; Melden Monitor, 2007). “Not even 3% of the media staff have a migration background, although immigrants represent almost one fifth of German society” (Dullos, 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 (Böhm, 2007). 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.

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 (Ruhmann, 2007; Jäger and Halm, 2007). 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.

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The fiction of a Homogeneous National Culture

The Anna Lindh Report 2010

BELGIUM

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 cent of public money about those 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 is not distorted by the agenda set by journalists. Following the first phase of financial awards, the programme is being expanded in 2010 to work around other migrant communities.
Some non-governmental organisations try to support different formats, where more sensitiveness towards the fate of minorities, diversity 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 better presentation, through better representation of minorities, diversity in mainstream non-fictional, intercultural knowledge as social themes: AIDS, homosexuality, immigration issues, cancer, xenophobia and domestic violence. 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 question 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.”

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 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. 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. 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-Lirsch, 2008) 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 expressed, a symbol of a dangerous Islam or the prototype of a foreigner. Moreover, the overwhelmingly praised soap Turkish for Beginners confirmed stereotypes enormously (Hafez, 2002), while the ZDF – one-week-special ‘programme on Migration’ did not receive the attention its makers had wished for (Schiffer, 2008, see also: Yildiz, 2006).

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 Terz 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 (Doxgranger, 2007). Conservative newspapers like Die Welt write on the topic of becoming neo-national or conservative mouthpieces, while Daniel Pipes and others are strengthening islamophobic coverage. However, the journalist Andrea Dernbach (Tagesspiegel) proves that “a ‘neutral’ soap opera 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-tagtegeman news format, Brigitte Pavetic and Pinar Atub are anchors of a local news format. Till NasiS is taking over the anchor role in the ARD/ZDF-Morgenmagazin current affairs programme. His colleague Dunja Hayali is not only of Arab origin, but also a Christian –foiling stereotypical expectations. Today, Aiman Abdullahi Gallione on Pro7 is no longer an exception. Yet older women presenters do not 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. Progress exists and still reward the focusing 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 CViS Media Price (www.cvis.de).

To attain the goal of more diversity, different measures will have to be taken. Supervision methods could be improved. Good concepts for work against racist thinking are available from, for example, the Information and Documentation Centre on Antiracism (www.idac.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 editorial concept of schools of journalism. Training for journalists and statistics for audiences, readership and customers to take into account their wishes.

To stop at or 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.
The Coverage of Minorities in the Media

MARIJA KONTOCHRISTOU AND ANNA TRIANDAFYLLOU

Over the last decade, Greece has seen the arrival of many hundreds of immigrants and refugees, a phenomenon 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 its 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 has more recently focused on the press coverage of immigrants and minority issues (e.g. Mikakis and Triandafyllidou, 1994; Vamvakas, 1997, Kolissi, 1997, Pavlou, 2001; Konstandinidou, 2001; Lalitis, 2005; Koundoun, 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). In television, this body of work has been quite limited with studies relating to particular programmes and TV channels. The main issues 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 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). Media reports on migrant and minority issues become part of the everyday 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 subjects or creations 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 topics, 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 66.8% 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 print 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 xenophobic and negative 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 immigrants and minorities. The need for adopting a multicultural and 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 immigrants and minorities. The need for adopting a multicultural and multicultural lifestyle and for the media in Greece to develop a new discourse and account of immigration and diversity has been highlighted (see “Media Good Practice”).
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 special world. 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 (19%), TV (37.8%), 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 among people and the positive perception of the Euro-Mediterranean space? The Survey question: ‘Are 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 the high degree of xenophobia. Such courses should be made compulsory regarding cultural and religious diversity, questions of racism and xenophobia. Such funding may also alternatively take place through tax facilitation towards ethnic media business. 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 presence of this project, the Ministry of Culture and the Ministry of Education could work together for the establishment of an independent Media Observatory on cultural diversity.

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 responsibility to communicate the complexities of the Mediterranean landscape.

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: ‘Are 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 the high degree of xenophobia. Such courses should be made compulsory 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 presence of this project, 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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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 more individualistic and cultural approach, focusing primarily on the respect for the traditions and religious identities 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 all the available data, how would you rate the standard of living of your family?” The majority of respondents rated themselves at various levels of poverty (a scale from 1 to 6), while only 360 respondents out of a total of 1,001 (36%) 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 rate themselves as living in rural areas (30.8%), while 6.3% of Lebanese respondents rate themselves as living in rural areas, 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 penetration of the communications 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% or 5.1% for the group of 13 countries), or are divorced (3.3% vs. 6.7% for the group of 13 countries). A total of 23.1% of respondents are either job owners or freelance workers, employees (25.6%), in school or university (14.5%), home workers (4.8%) 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 associated with a culture of legality, professional ethics and the importance of school and university education and the value of intercultural exchange favors mutual knowledge and understanding, if it indicates that, although the Euro-Mediterranean space.

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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 positive 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 confusion 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 constitute a homogenous group for their 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. 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 focused on national diversity within the borders of the Kingdom. 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. To date, there are few TV programs that have the objective of educating people about the cultures of the Mediterranean, and that European countries ignore the Mediterranean countries can be summarized in two general 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 other countries and this has been accompanied with very important levels that has allowed journalists to discuss many taboo
table. The sensitivity with regards to the issue of diversity led to the adoption of new media agendas that push for a research and encouragement from local and international powers and experts in the domains of diversity and media.

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 Layou regional TV Channel and the new Amazigh TV channel. In Morocco the official language is Arabic. There are many languages that are spoken inside Morocco by different groups of people and in very specific geographical locations. Tarifit is a dialect of diversity and implement them boldly 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.

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 taboo. The sensitivity with regards to the issue of diversity led to the adoption of new media agendas that push for a research and encourage 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 general, the perception of Moroccans towards the Mediterranean countries can be summarized in two general perspectives. First 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 more 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 taboo. The sensitivity with regards to the issue of diversity led to the adoption of new media agendas that push for a research and encourage 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 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.

Morocco - Talk Radio
Online media initiatives present new free outlets that allow 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 allow them to discuss issues that are still considered taboo by Moroccan society and which cannot be 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 ‘Talk 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

The Anna Lindh Report 2010

The Anna Lindh Report 2010
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 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. The conference ‘Inclusive Media for Inclusive Societies’ in Rabat, Morocco, 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 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. The 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.

SPAIN

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 Andalucía 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’Audíovisual’. 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 professionals.

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 favouring 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 that 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 focus 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-Escalerilla, 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 (2000), Faviola Calvo (2001), Clara Pérez (2003), Erika Masanet Ripoll and Carolina Ripoll Arcacia (2008) and Asunciión 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
The Anna Lindh Report 2010

These figures also lead to a number of questions. Why is the written press (25.2%) and books (17.2%) less the 8 countries studied – mentioned TV news, documentaries forward a second question: What were the sources of these positively influenced by the media. This response brings counteracting islamophobia.

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, countering 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 references 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 referring to TV news or 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’ cinematic 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 lead one 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 striven to include specific content on immigration, promoting cultural diversity, such as ‘A World’ on TV3 (Catalonia), ‘Bienvenidos’ on Canal Sur Radio (Andalucia) and ‘Tele noticias 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 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 TV3. This channel also broadcasts ‘Azzahra’ – a documentary on sustainable development in several Southern 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 media, directed by a Moroccan

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 neighbours 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 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.

The Anna Lindh Report 2010

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www.mavoces.org

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 Arab 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 by news agencies (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
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 medium’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 homogeneous. 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 parlance, i.e. born outside the country, or with parents 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 prioritised 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 preference etc. 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 Publicis Club (an organization of publishers and journalists which has been debating the ethical conduct of the media since 1906), the Press Ombudsmann, 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 antidote 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. Another area of growth 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. Djurf-Pierre and Leve, 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. On depictions of immigrants in film (Wright, 1998; Tegnér, 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 see 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, refugee media and racism, Sjöberg and Rydin have found, through the 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 portrayed as having connections 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 to report accurately, and that the need for an ethical approach is recognized 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 at what extent the majority of the population 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 maximal ‘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 (2%). The modest number of responses to the question ‘Do you follow the internet (6.7%) and blogs (0%) is interesting, given the high internet penetration in Sweden. It would seem that if Swedish people are able 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 nothing they will actively seek (unless they already have positive views of these countries, acquired in non-mediated ways, through transnational news 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 in understanding the impact of media representations 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 case study of the ‘new’ European TV channel 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 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 at what extent the majority of the population 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 maximal ‘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 (2%). The modest number of responses to the question ‘Do you follow the internet (6.7%) and blogs (0%) is interesting, given the high internet penetration in Sweden. It would seem that if Swedish people are able 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 nothing they will actively seek (unless they already have positive views of these countries, acquired in non-mediated ways, through transnational news 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 in understanding the impact of media representations 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 case study of the ‘new’ European TV channel in this ‘vision’ is expanded to include countries of the southern and eastern Mediterranean.

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, Sami, Syrian, 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 new variety 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”, and songs targets “the listeners’ groups who follow the media’s migration and ethnic relations. According to Robertson, 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.
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. Reporting more directly on sensitive issues will also reduce negative stereotyping that results from associating immigrant youth 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 understood. In this context, the narrative style 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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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 criticized.

Analysing the Contents

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Positive Changes in the Mainstream Media

ERHAN ÜŞÜNDAĞ 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.

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 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 geographical areas. 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.
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, rights for women and 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 visit 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 media. 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 hate speech. Concerning the source of this positive media, in 2010 the Anna Lindh Foundation publishes books for journalists and organizes trainings for media practitioners and journalism students. 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 experiences in workshops and devise ways of promoting diversity together. In terms of sharing and implementing guidelines, many journalists in various countries have their own guidelines about diversity and reporting. Those could be translated and communicated.

On the other hand, international associations like the International Foundation for Media Diversity (IFMD) have 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 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 media, and a sustainable regional network 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 has been implemented by IPS Communication Foundation and part of the BİA 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 particularly 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.
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 on the public in relation to issues ranging from migration to European integration. In a context of financial constraints, where there is a real junction between 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 proportionate 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 a ready domestic market for international news, and there has been no public outcry about its gradual diminution, “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 the 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)

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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 press and NGO coverage of human rights violations, as well as the ‘silence on the part of the EU Council’ on human rights violations. In 2004 the CBMI highlighted the failure of the EU to speak up for human rights violations in the Middle East.

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

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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 twelfeold 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.

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: modernising 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 LINDBH 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 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 of intercultural dialogue (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 to foresee the impact of those trends on the shift from active to passive, from confrontation and common assets, all of utmost interest and importance for the definition of appropriate strategies of intercultural dialogue. The originality of the exercise comes primarily from the fact that it places deep-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 networks 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 conclusions on the existence of a Region with shared Mediterranean values.

The findings of the Report, confirm, along with an awareness of the growing human and social interaction, 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.

What the findings of the Report confirm, along with an awareness of the growing human and social interaction, is 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-Mediterranean 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 perception of different civil 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, on the other hand, 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 similar values and interests among young people, and which constitutes a preliminary element to building a collective project around the Mediterranean.

Misperceptions Persist Despite Mutual Interest

The findings of the Anna Lindh Report confirm that there exist a great quantity 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-Mediterranean civil society organizations, all these actors must be supported and encouraged for a significant role in sustainable dialogue.
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of the Mediterranean, a process accelerated by globalization 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 social-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 organizations 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.
CONCLUSIONS AND PROPOSALS

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, the 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 through 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 importance of the Mediterranean value map and of 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.

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 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 for 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 importance of the Mediterranean value map and of 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 that offers a unique opportunity to offer an 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 continue to live, and 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 of 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 good practice, thus stimulating, and fostering a culture that reflects the 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, academia, 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 and acceptance of a manability 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. Measures are also proposed 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 human 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 national and international institutions, the Anna Lindh Foundation must promote initiatives aimed to ensure the quality of cultural and economic 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.
The 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 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 ............................................................ 4

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 culture ..................................... 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 .............................................................. 7
Refused ................................................................. 8

A - Mediterranean way of life and food ................................................................. 1 238 9
B - Source of conflict .................................................. 1 238 9
C - Common cultural heritage and history ................................................................. 1 238 9
D - Environmental challenge .................................................. 1 238 9
E - Hospitality .......................................................... 1 238 9
F - Resistance to change .................................................. 1 238 9
G - Creativity ............................................................ 1 238 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 ................................................................. 8
Don’t know .............................................................. 8
Refused ................................................................. 9

Q6.5. In any specific country? Which one is?

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 agency, 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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Lebanese novelist and journalist. He is well known for his works that offer a sensitive view of the values and aspirations of different cultures in the Middle East, Africa and the Mediterranean world. After studying sociology and economics, Maalouf continued the long family tradition and became a journalist, working at the age of twenty-two for the leading Beirut daily al-Nahar. He travelled in India, Bangladesh, Ethiopia, Somalia, Kenya, Yemen, and Algeria, often covering wars and other conflicts before emigrating to France where he continued to work as a journalist and writer.

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