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FINDINGS OF A MAPPING STUDY OF EFFORTS TO COMBAT ANTI-SEMITISM, RACISM AND XENOPHOBIA AT THE LOCAL, COMMUNAL AND GRASSROOTS LEVELS IN EUROPE

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FIELDWORK FOR THIS REPORT WAS CARRIED OUT BY THE FIVE FIELDWORKERS LISTED IN APPENDIX ONE. DR KEITH KAHN-HARRIS SUPERVISED THE FIELDWORK AND WROTE THE REPORT. DR ROGER HEWITT DIRECTED THE PROJECT. THE PROJECT WAS SUPERVISED BY AN ADVISORY COMMITTEE CONSISTING OF PROFESSOR LES BACK, PROFESSOR MICHAEL KEITH, PROFESSOR JOHN SOLOMOS, DR CHARLES SMALL AND DR BEN GIDLEY.

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EXECUTIVE SUMMARY

- This report surveys and evaluates organisations and initiatives committed to activism against racism, xenophobia and anti-Semitism in France, Germany, the UK, Belgium, Poland, Hungary and Italy.

- The report was commissioned to look at the following kinds of activism:
  - Inter-faith dialogue
  - Cultural activities that celebrate difference whilst promoting shared values.

- In order not to miss relevant organisations and initiatives that do not fit into the above two categories, the report used two broader categories of activism:
  - *Inter-faith activism* in which participants' identities as members of religious groups is the primary object of concern.
  - *Cultural activism* in which in which participants' cultural, racial, ethnic and national identities are the primary object of concern.

- We identified a number of different categories of activism against racism, xenophobia and anti-Semitism:
  - *Dialogue.* Including three sub-categories:
    - *Sharing experiences and beliefs.*
    - *Discussion of similarities and differences.*
    - *Conflict resolution.*
  - *Shared rituals and/or worship.*
  - *Social activities.*
  - *Cultural activities.* Including two sub-categories:
    - *Culture as art.*
    - *Culture as way of life.*
  - *Social activism.* [not discussed in this report]
  - *Education.* [not discussed in this report]

- We identified four types of activist organisation or initiative:
  - *Activist organisations*
  - *Activism as one of a number of activities*
  - *Umbrella organisations*
  - *Ad-hoc initiatives*

- Activist organisations and initiatives draw on the following sources of funding:
  - *Governmental*
  - *Charitable/Philanthropic*
  - *Public donations*
  - *Participants*
  - *Unfunded*

- Activist organizations and initiatives work on the following scales:

- o *International*
- o *European*
- o *National*
- o *Regional*
- o *Local*

- The number of relevant organisations and initiatives for which we collected information are as follows:

Belgium	32
France	76
Germany	88
Hungary	18
Italy	34
Poland	19
United Kingdom	98
Total	365

- There are considerable differences in the form that activism takes in each of the seven countries. Among the factors influencing these differences are:
  - o *Demography*
  - o *History*
  - o *Construction of culture and faith*
  - o *Funding*

- Findings for Belgium:
  - o Belgian activism is heavily concentrated in Brussels; development is patchy elsewhere.
  - o Inter-faith activism is not strongly developed in Belgium.
  - o Belgian activism is often tied into social activism, particularly anti-racist campaigning and integration of immigrants.

- Findings for France:
  - o Inter-faith activism is not well-developed in France in most areas.
  - o France has strong regional differences in the provision of activism.
  - o A lack of state funding is one reason for the patchy provision of French activism.
  - o There are many French 'friendship societies' focused on developing links with France and other countries
  - o As in Belgium, French activism is often tied into social activism, particularly anti-racist campaigning and the integration of immigrants.

- Findings for Germany:
  - o German inter-faith dialogue has a long history, particularly between Christians and Jews.
  - o Germany has developed sophisticated forms of 'intercultural' dialogue.
  - o The state plays an important part in funding German activism.

- o Integration of and campaigning for immigrants are important parts of German activism.

- Findings for Hungary
  - o Activism in Hungary is undeveloped compared to Western European countries.
  - o Activism is slowly being developed in Hungary as part of the wider development of civil society in the post-communist era.
  - o The Roma are a priority for activism in Hungary, particularly through educational activities.

- Findings for Italy:
  - o The Catholic Church is an important sponsor of activism in Italy, as is the state.
  - o There appears to be a lack of grassroots organisation of activism in Italy.
  - o Italian cultural activism often concentrates on developing relations with other countries.
  - o Italian immigrant communities are not the major focus of Italian activism.

- Findings for Poland
  - o As In Hungary, activism in Poland is slowly being developed as part of the wider development of civil society in the post-communist era.
  - o Inter-faith activism is well-developed in Poland, particularly Christian-Jewish.

- Findings for the United Kingdom:
  - o The UK is the country in our sample where inter-faith activism is most well-developed and resourced.
  - o Inter-faith and cultural activism are more sharply delineated in the UK than in other countries.
  - o Cultural activism in the UK is also well-developed but provision is more patchy than inter-faith.
  - o State support is a major reason for the strength of activism in the UK.

- We found a number of pan-European and international organisations and initiatives based in our sample countries. EU funding is also an important factor in the support of activism in Europe.

- In most countries, the groups that are most involved in cultural and inter-faith activism tend to be:
  - o From the majority ethnic/religious group.
  - o From minorities that have historically experienced racism or have had problematic relations with the majority population.
  - o From the three monotheistic faiths.
  - o From the largest ethnic minorities in the countries involved.

- In the seven countries we surveyed, inter-faith cultural activities are less widespread than inter-faith dialogue. Cultural dialogue is less widespread than cultural activities.

- We define 'effectiveness' in activism against racism, xenophobia and anti-Semitism as follows:
    - An organisation or initiative is effective if it contributes to improved relations between members of different ethnic, religious or national groups in a particular location.

- We identify the following categories of effectiveness:
    - *Popularity*
    - *Visibility*
    - *Impact*

- Activism needs to respond to local conditions if it is to be effective in developing relations between groups in a particular locality.

- Funding organisations can play an important role in developing activism but they need to *both* respond to *and* shape local priorities.

- The report concludes with the following recommendations:

    - The Rothschild Foundation should think about the language it uses in defining the fields in which it works. It should seek to create a common language amongst those it seeks to support.

    - The Rothschild Foundation should develop effectiveness criteria for the field of activism against racism, xenophobia and anti-Semitism in Europe and disseminate then widely.

    - The Rothschild Foundation should initiate further research on particular case studies of activist organisations and initiatives. It should prioritise research that seeks to look at the 'grassroots' impact of particular organisations or initiatives.

    - The Rothschild Foundation should seek to address the gaps in provision that we have identified in this report.

o   The Rothschild Foundation should seek to anticipate the forms that activism should take in the future by suggesting new areas of work to the organisations and initiatives that it supports.

INTRODUCTION

The Rothschild Foundation has commissioned a number of mapping studies 'that will examine activism combating against racism, xenophobia and anti-Semitism in the countries of the European Union, with a particular emphasis on France, Hungary, the United Kingdom, Poland, Belgium, Italy and Germany'. The purposes of the mapping studies is 'to highlight which forms of activism are most effective, which activities of major importance are currently being neglected by funders and what activity should be stimulated at the grass roots, public and communal levels'. The studies aim to 'provide an overview of the types of activities that are being done across Europe, to which degree of success, and by whom. It should also identify what is not yet being done and indicate areas in which activity should be encouraged.' The Rothschild Foundation has commissioned the Centre for Urban and Community Research at Goldsmiths College to conduct one of these mapping studies to cover the following areas of activism combating racism, xenophobia and anti-Semitism:

- Inter-faith dialogue

- Cultural activities such as exhibitions and festivals, celebrating difference and diversity while promoting an understanding of shared values

Fieldwork began on the mapping study in January 2007 and was completed by the start of April 2007. This document gives the results of this mapping study and makes various recommendations as to how the Rothschild Foundation should proceed in supporting efforts to combat racism, xenophobia and anti-Semitism in Europe.

APPROACH TO THE STUDY

The CUCR commissioned five fieldworkers with specialist linguistic skills to conduct the fieldwork for the study. The countries covered by the different fieldworkers, together with their biographical details, are given in appendix one.

The fieldworkers were asked to find and report on as many relevant cases as possible that met the study criteria within each country. The study criteria were defined broadly so as not to exclude potentially relevant cases. We were concerned that inter-faith activities that were not strictly speaking 'dialogue', or did not fit into the categories of activism used by the other Rothschild studies, might 'fall off the map'. We were similarly concerned that if 'cultural activities' were defined too narrowly, important examples of activism might not fit either into any other Rothschild study.

We therefore asked fieldworkers to **include** *any kind of organisation or initiative that attempts to develop positive relationships between religious, cultural, ethnic or national groups*. Within this broad category, the fieldworkers were asked to distinguish two kinds of organisation or initiative:

- *Inter-faith activism* in which participants' identities as members of religious groups is the primary object of concern.

- *Cultural activism* in which in which participants' cultural, racial, ethnic and national identities are the primary object of concern.

The fieldworkers were asked to **exclude** cases that fell *solely and unambiguously* into the categories of activism surveyed by the other Rothschild mapping reports in this series:

- Legal measures to fight racism, xenophobia and anti-Semitism

- Educational tools, resources and informal learning frameworks that help to reduce prejudice

- Efforts to influence legislation on a national and European level

- Civil rights and advocacy efforts to strengthen religious pluralism, freedom of speech and information, and minority rights.

For each organisation, initiative or (where the organisation undertakes a range of other activities) organisational activity, the fieldworker was asked to complete the template given in appendix two. The fieldworkers were also asked to translate relevant texts into English. Most of the translations presented in this report are the fieldworkers'.

The fieldworkers were each given a fixed number of working days in which to complete the work. In their research they were asked to concentrate on breadth rather than depth, aiming to find as many cases as possible within the timeframe. In the first instance, they

were asked to use the internet to conduct research and only to contact organisations directly when there was too little information available online to complete the template to a reasonable standard. The fieldworkers also made use of directories such as that of United for Intercultural Action (www.unitedagainstracism.org).

The decision to concentrate on breadth rather than depth proved justified when it became clear early on that, in most countries, there were so many cases that not all could be surveyed within the time available. In most countries, templates were completed for the majority of relevant cases. When time was limited, templates were in most cases not completed for organisations that appeared in a directory such as United for Intercultural Action. In Italy, templates were completed for a broadly representative sample of the total number of cases. In some areas, such as the Flanders region of Belgium shortage of time has meant that we may have underestimated the number of relevant cases. Detailed information on some issues (particularly on budget) is missing in some cases. We found budget information easier to obtain in some countries (such as Germany) than others. We are however confident that we have collected adequate data from which to infer meaningful conclusions.

FINDINGS

The numbers of cases for which templates were completed in each country are as follows:

Belgium	32
France	76
Germany	88
Hungary	18
Italy	34
Poland	19
United Kingdom	98
Total	**365**

These numbers include both cultural and inter-faith activities since, as we will show, it is not always possible to separate the two.

It is clear that activism against racism, xenophobia and anti-Semitism is well supported in the seven countries we surveyed. The cases we surveyed involve everything from a handful to thousands of participants. They are targeted at all kinds of people, from community leaders to everyday citizens. A condensed version of each template is given in the directory of organisations that accompanies this report.

Types of activities

There are a number of different types of activism against racism, xenophobia and anti-Semitism:

- *Dialogue*. In which members of different communities gather together to improve relations and mutual understanding through discussion. We have identified three sub-categories:
    - *Sharing experiences and beliefs.* In which members of group discuss their own experiences and beliefs.
    - *Discussion of similarities and differences.* A more difficult form of dialogue in which the relationship between different groups is an object of discussion.
    - *Conflict resolution.* In which members of different groups attempt to deal directly with conflicts between them.
- *Shared rituals and/or worship.* In which members of different communities participate and/or attend each others' or joint worship; or in which members of different communities participate in shared secular rituals.
- *Social activities.* In which members of different communities socialise together or participate in leisure activities such as sport.

- *Cultural activities*. In which relationships between communities are developed through shared cultural activities. This category breaks down into two sub-categories:
  - o *Culture as art*. In which culture is defined as a collection of artistic practices.
  - o *Culture as way of life*. In which culture is defined as a way of life, including such elements as cooking, dress, language etc.
- *Social activism*. In which members of different communities cooperate on matters of mutual concern. This category breaks down into three sub-categories:
  - o *Social action*. In which different communities work together on projects aimed at addressing a particular social problem (e.g. development, the environment).
  - o *Anti-racist action.* In which different communities work together to confront and demonstrate against racism, xenophobia or anti-Semitism. This will not be discussed extensively in this report.
  - o *Lobbying*. In which members of different communities, usually leaders, meet to discuss government (including local government) policy and/or engage in joint lobbying or other political activity (e.g. Muslim and Jewish cooperation on safeguarding ritual slaughter). Lobbying will not be explicitly discussed in this report, although some of the organisations we have surveyed also engage in it.
- *Education*. In which relationships between communities are developed through educational programmes. These types of activities will not be explicitly discussed in this report, although many of the organisations we have surveyed also carry them out.

Both cultural and inter-faith activism can be carried out through these different activities. However, inter-faith activism is predominantly carried out through dialogue, shared rituals and worship, social activities and education. Conversely, cultural bridge-building is mostly carried out through cultural activity and through social activism.

Types of organisation

Many different kinds of organisations carry out inter-faith and cultural activism. We have found it helpful to distinguish the following broad categories:

Activist organisations

Some organisations are *exclusively* dedicated to inter-faith and/or cultural activism. Such organisations are somewhat more common in the inter-faith sector. For example, In Germany the Christlich-Islamische Gesellschaft (Christian-Islamic Society) works to support and nurture inter-faith dialogue between Christians and Muslims. There are also German organisations that are dedicated to carrying out cultural activities such as Famagusta that promotes 'encounters between people of different generations and nations'.

Some activist organisations we have encountered in this study carry out a range of activities including some kinds that are not discussed in this study. For example, some politically activist anti-racist organisations have been prominently involved in organising cultural activities. For example, SOS Racism in France organises the annual 'Rire Contre Le Racisme' festival (Laugh Against Racism).

Activism as one of a number of activities

Some organisations that carry out a number of different activities also engage in activism against racism, xenophobia and anti-Semitism. For example, organisations that exist to promote a particular ethnic, national or religious group in a particular country or region, may also build bridges between the 'host' and minority cultures through their activities. For example, in France the Association Portugaise Socio-Culturelle et Récréative (The Portuguese Socio-Cultural and Recreation Association), exists both to promote and publicise Portuguese culture and to strengthen Franco-Portuguese dialogue.

Umbrella organisations

There are a number of umbrella organisations that exist to publicise, resource and coordinate the work of other activist organisations. In the UK for example, the Inter Faith Network has, since 1987, worked to promote and facilitate inter-faith dialogue initiatives. It publishes a directory, 'Inter Faith Organisations in the UK', and provides advice and support to member organisations. Also in the category of umbrella bodies are national (or international) organisations with local, regional or national branches. In the UK for example, the Council for Christians and Jews has many local branches.

Ad-hoc initiatives

The hardest type of organisation to map is that which exists temporarily or that only has a limited institutional framework. Groups of activists in a number of areas may get together on a shifting, limited basis to put on some kind activity. These include informal dialogue groups and one-off cultural events. University campuses are often the location for this kind of ad-hoc work. In these and other cases, umbrella organisations may provide resources in support of them.

Sources of funding

The most difficult area to research in this survey was funding. Many organisations do not reveal their sources of funding in their publicly available information and some of the organisations we contacted for further information were reluctant to divulge funding details. Funding information was much more readily available in some countries than others. German and, to a lesser extent, Polish, Hungarian and British organisations were much more open about their funding sources, whereas France was the most difficult country to research funding in. We might speculate that part of the reason for this difference was that state and local government funding was much more prevalent in Germany and the UK and funding from foreign funding organisations and the EU was

much more prevalent in Hungary and Poland. State, EU, local government and foreign funders may be more insistent on ensuring that their support for a particular organisation or initiative is made known.

The principle sources of funding for inter-faith and cultural activism in the seven case study countries are as follows:

Governmental (including European, national, regional and local government)

This is perhaps the kind of funding that has the most transformative impact on cultural and inter-faith activism. As we shall see, a major reason for the strength of activism in the UK and Germany is the availability of various forms of state funding.

Charitable/Philanthropic

There are a growing number of charities and private philanthropists who are interested in funding activism. Funding from foreign charitable funds has been particularly important in developing activism in Poland and Hungary.

Public donations

Many activist organisations encourage donations from members of the public. The importance of such donations for particular organisations varies enormously. Soliciting donations can be a way of developing and maintaining grassroots links.

Participants

Many activist organisations charge for participation in their activities. This is particularly the case with cultural activism based around the arts. However, charges may be subsidised by other forms of funding.

Unfunded

Many activist organisations are unfunded. In the case of small local inter-faith dialogue groups for example, funding may not in fact be necessary.

Differences between locations

There are significant differences as to how and to what extent activism combating racism, xenophobia and anti-Semitism is carried out in different locations.

Different organisations and initiatives work on different scales:

- *International*
- *European*
- *National*

- *Regional* (e.g. Flanders, Provence)
- *Local* (e.g. Nottingham, Krakow)

Within each type of location, activism is strongly affected by their particular social and cultural contexts. The following factors are especially salient:

- *Demography*. Activism responds to the particular demographic structure in its location and tends to be concentrated in more heterogeneous areas.
- *History.* The different histories of communities in different locations affect how and whether they participate in activism.
- *Construction of culture and faith*. The concepts of culture and faith are understood differently and accorded different levels of importance within different contexts.
- *Funding*. Different types and levels of funding are available in different locations.

In general terms, conditions at the national level have the strongest influence on the form that activism takes. However, the impetus to develop activism in the first place often arises most strongly out of local and regional conditions.

What follows are portraits of the activism 'scene' in the seven countries covered by the research. For a full list of all the organisations surveyed, see the accompanying directory. Unless otherwise stated, all minority statistics come from the CIA World Factbook (www.cia.gov/cia/publications/factbook/) and the US State Department International Report on Religious Freedom (www.state.gov/g/drl/rls/irf/).

Belgium

Despite its relatively small population of ten million, Belgium has a very complicated demography. The country is split between French speakers (40%) and Dutch speakers (60%), together with a small number of German speakers. These language communities are self-governing entities which confusingly coexist with self-governing Flemish (Dutch-speaking), Walloon (French-speaking) and Brussels (French and Dutch) regions. 11% of the population is of foreign or mixed Flemish-Walloon origin. This includes substantial Turkish and Moroccan minorities, together with an older Congolese minority from the ex-Belgian colony. Around 47% of the population identify themselves as Catholic (although only a minority are practising) with about 3% Muslims 1% Protestants and 0.5% Jewish (including a small ultra-Orthodox population in Antwerp). Whilst the monarchy of the country is closely connected to the Catholic Church, the state recognises and subsidises other religious groups.

As with France, Germany and other European countries, Belgium is dealing with the consequences of marginalised non-European immigrant groups and with increasingly popular anti-immigrant political parties (the Vlaams Belang in Flanders, the Front National in Wallonia). This provides the context and the impetus for some of the Belgian activism against racism, xenophobia and anti-Semitism. As in France, much activism is focused around the issue of 'immigrants' and their integration into Belgian society. As in

other countries some political activist groups, such as the anti-fascist magazine RésistanceS or the Mouvement Contre le Racisme, L'Anti-Semitisme et la Xenophobie (Movement Against Racism, Anti-Semitism and Xenophobia), attempt to work with diverse groups and as such are a form of intercultural activism. Some cultural events such as those organised by Brussels Gekleurd / Bruxelles en Couleurs (Colourful Brussels) may occur as a result of concern about the far-right and anti-immigrant sentiment.

Again, as in other European countries, minorities are often thought of as immigrants by activist groups. In Flanders, the Multiculturele Federatie van Zelforganisaties (Multicultural Federation of Self-organisations) attempts to work with immigrants and reduce prejudice against them through shared experiences of 'practical [i.e. everyday] culture' as well as the arts. In Brussels Ateliers du Soleil (Sun Workshops) uses cultural activities in their work with and activism on behalf of immigrant youth. Belgium also has organisations and initiatives that take a more purely celebratory attitude to cultural activities, such as the Centre Bruxellois d'Action Interculturelle (The Brussels Centre for Intercultural Action) or Théâtre le Public (also in Brussels).

In terms of inter-faith activism, Belgium is similar to France in that it is less developed than cultural activism. One of the most striking Belgian initiatives involving the Jewish community has little to do with inter-faith dialogue – the Centre de la Culture Judéo-Marocaine à Bruxelles (The Brussels Jewish- Moroccan Cultural Centre), which develops links with Moroccan immigrants based on the history of the Moroccan Jewish community. There are also dialogue organisations that conform to models found elsewhere in Europe such as Chrétiens et Juifs pour un Enseignement de l'Estime (Christians and Jews for the Teaching of Esteem). Some religious groups have sponsored inter-faith work such as Centre El Kalima, a Catholic-run centre to develop Christian-Islamic relations. There are also innovative inter-faith groups such as Collectif Dialogue et Partage (The Collective of Dialogue and Sharing) which combines inter-faith dialogue with cultural activities, including a Jewish-Muslim radio show.

Activism in Belgium is heavily concentrated in Brussels. Brussels's position as the headquarters of the EU and other international organisation means that it is a global city that can concentrate activist expertise from around the world. Indeed, the First World Congress of Imams and Rabbis for Peace (Organised and arranged by Hommes de Parole, an organisation based in Geneva, Switzerland) was held in Brussels in 2005. Although we may have underestimated the number of organisations based in Flanders[1], the small numbers that we found suggests that activism is under-developed in both Flanders and Wallonia.

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[1] Since our Flanders fieldworker finished work, we have found two other significant organisations in the region: Relatie Opbouw Moslims Christenen (Muslim Christian Relationship Building) and Kerkwerk Multicultureel Samenleven (Church Initiative Multicultural Coexistence http://www.kms.be/).

France

France has an exceptionally diverse population as a consequence of its imperial past. It has been estimated that, out of a total population of around 61 million, 4.9 million were foreign-born and the total number of French citizens with foreign origins is around 6.7 million[2]. This includes substantial numbers from other European nations as well as from the former French colonies such as Algeria. Estimates suggest that around 10% of the population are Muslim and 1% Jewish, although only 12% of the population regularly practice any religion. The French state does not collect such information on its censuses. Indeed, the French state's foundational concept of *laïcité* (secularism) means that it cannot engage in any way with religious groups and there is strong opposition to minority 'separatism'. As we shall see, this has consequences for activist organisations in France.

Compared to some of the other countries in this study, the French inter-faith sector is somewhat less active. Tellingly, Conférence Mondiale des Religions pour la Paix, The French branch of World Conference for Religions for Peace, appears to be less busy and to have less members than the UK branch. That is not to say, however, that inter-faith activism does not go on in France. Indeed, we found a number of significant inter-faith organisations. Some of these organisations such as the Tibhirine Association Pour Le Dialogue Interreligieux (The Tibhirine Association for Inter-Religious Dialogue) work with all religions whereas others, such as Juifs, Chrétiens: Pour Se Mieux Connaitre (Jews, Christians: To Know Each Other Better) focus on one particular form of dialogue. The majority of inter-faith groups in France are based on the local or regional level such as Pluralie in Nimes and Groupe Interreligieux in Lille. One of the few organisations to work at a national level is Amitié Judéo-Chrétienne de France (French Jewish-Christian Friendship) which, like the Council of Christians and Jews in the UK, is an alliance of local groups. Some religious group have organised inter-faith initiatives, such as Commission Diocésaine de l'Eglise Catholique (The Diocesan Commission of the Catholic Church).

Whilst there is valuable work being done in inter-faith activism in France, there are few organisations with a genuinely national focus. Most organisations are small, working with small numbers of people, usually leaders and educated members of faith groups.

It is notable how French cultural activism involves more people, has more organisations and innovates more in comparison to French inter-faith activism. In the case of groups that can be defined either ethnically or religiously, it is usually the ethnic definition that is the subject of more initiatives. Activities that might be inter-faith in other countries are cultural in France. One organisation that illustrates this is Amitié Judéo-Musulmane de France (French Jewish-Muslim Friendship). AJMF was founded in 2004 by a committee of six Muslims and six Jews. The formation of the organisation was supported by the Union of the Islamic organisations of France (UOIF) and the Consistoire (the Jewish umbrella body). The aim of the organisation is to fight anti-Semitism and Islamophobia. They do this by teaching the respective values of Judaism and Islam as well as introduce people to the art and culture of both religions. Their opening event in November 2004

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[2] http://www.insee.fr/fr/ffc/ipweb/ip1098/graphiques.html#graphique1

consisted of a colloquium, a series of exhibitions on Jewish and Muslim life at present, and finally concerts featuring both Jewish and Muslim artists. In June 2005, at the same time of the year as the cycling race Tour de France was being held, Rabbi Michel Serfaty, co-president of AJMF, launched his own 'Tour de France', touring the country in a bus with other Jewish and Muslim leaders (the tour also took place in 2006). On the tour they welcomed people aboard the bus to talk and to learn about the cultures of the two religions. They also organised and/or attended events in the cities they visited such as intercultural art shows and concerts. Whilst inter-faith dialogue is a part of the AJMF's activities, joint cultural activities are perhaps more eye-catching and may be what brings people into the organisation.

Cultural activism is the principal source of innovation and dynamism in activism against racism, xenophobia and anti-Semitism in France. Compared to other countries, there is much less pure celebration of culture and difference and much more attempting to use culture as a tool to effect social change. Multiculturalism has never gained as strong a foothold in France as it has in other countries. Minorities are often classed as 'immigrants' (even those born in France) rather than as members of ethnic groups. Anti-immigrant feelings are a much more mainstream part of French political life than they are in other countries. The success of the Le Pen's Front National and the riots in the *banlieues* (suburban housing estates, often dominated by deprived immigrant groups) in 2005 are two of the factors that make inter-faith and intercultural relations a very fraught subject in France.

Much French activism has a close connection to types of social activism. ZY'VA, for example, is an organisation that aids immigrant youth in settling into France. A central part of its work is putting on cultural activities so as to create connections with French culture. Fédération des Tunisiens pour une Citoyenneté des Deux Rives (Tunisian Federation for a Citizenship of the Two Banks) aims to create dialogue between French and Tunisian people as a part of its mission of aiding Tunisian settlement in France. Anti-racist organisations such as SOS-Racisme and Ras l'Front (Dismantle the Front) also put on cultural events and festivals as an integral part of their work.

One striking feature of French activism against racism, xenophobia and anti-Semitism is the number of 'friendship societies'. There are many organisations that seek to create better links with other nations and cultural activities are a central part of their work. Most of the nations to which these organisations create links are those with substantial minorities in France. Again, this is a symptom of the classification of French minorities as immigrant groups – their 'nations of origin' are of much greater importance than in some other countries such as the UK. French activism has a significant international component. Organisations such as Volubilis attempt to create better cultural understanding through situating France within international networks of communication. Organisations such as Accueil Cambodgien (Cambodian Welcome) or Association Amazir create links with other countries to ensure the better integration and understanding of (in this case Cambodian and Berber) minorities.

Such cultural organisations may also be as concerned about ensuring that the younger generation of immigrants do not forget their background as they are about creating better relations with the majority population. With some organisations such as Association Culturelle Portugaise de Strasbourg or Amicale des Polonais Nice Cote d'Azur (The Polish Association of Nice Cote d'Azur) it can be hard to tell how much they actually reach out to non-Polish or non-Portugeuse French people. Indeed, it can be hard to know just how far these organisations manage to create an understanding of difference rather than an entrenchment of difference.

As in other countries, activist organisations in France frequently respond to regional and local conditions. Indeed, it is noteworthy how important the regional level of organisation is in France. Some regions such as Alsace are important bases for activist organisations. Key factors in the strength of activism in Alsace include its contested history between Germany and France; its being home to Strasbourg and the EU and its large Jewish community. Furthermore, the Alsace regional government grants public subsidies to the Roman Catholic and Calvinist churches, as well as to Jewish synagogues; public school education in these faiths is offered as well. The strength of the regional in France may perhaps have problematic consequences for developing grassroots contacts across the country. The relative weakness of national organisations means that it may be difficult to 'seed' similar initiatives from a particularly successful model. The comparative absence of activist organisations in regions such as Brittany that are more homogeneous, is striking.

Perhaps one reason for the importance of regions in France is the lack of a national system of state-funding. Although information on funding was particularly difficult to come across in France, the national government does not appear to be a significant player in the funding of activist organisations, although regional and local government is in a few locations such as Alsace.

Germany

The German state has repeatedly expanded and contracted since unification in 1871. The German empire covered large areas of what is now Eastern Europe and had several African colonies, until defeat in the First World War resulted in the loss of all overseas territories and much of its eastern provinces. Germany gained and then lost further significant territories during and after World War Two and was split into two countries from 1949 to 1991. This turbulent history has meant that Germany has always had to cope with diverse populations and with pronounced regional differences. Germany is a federal state with its 16 *Länder* (states) enjoying considerable autonomy.

Germany does not collect ethnic or religious data on its censuses. Minorities are frequently defined as immigrants with reference to their country of origin. Of its 82 million inhabitants[3], 19% are of foreign or partially origin. This includes around 1,750,000 of Turkish descent, many of whom came as guest workers in the 1960s and 1970s. Paradoxically, although Germany has historically had one of the most welcoming

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[3] http://www.destatis.de/themen/e/thm_bevoelk.htm

immigration and asylum policies in Europe, it has had very exclusive nationality laws that make it very difficult to gain citizenship. There are many second or third generation children of immigrants who are without German citizenship.

Religiously, members of Catholic and Protestant churches both make up 30% of the population. There are around 3 million German Muslims and 200,000 Jews – the latter a nearly tenfold increase since reunification, due largely to immigration from Russia and Eastern Europe. Many German religious organisations are funded by the state.

Reunification has also created issues that are still causing problems today. The GDR attracted a wide range of exchange workers via the communist International Solidarity Movement, including Vietnamese, Angolans, Mozambicans and Cubans. Many of these transferred into unified Germany in 1989. Anger and frustration at the costs and slow pace of reunification in eastern parts of Germany has, in some areas, translated into anger and frustration against foreigners (including the above mentioned but also against former Communist friends such as Poles, Russians and Ukrainians).

Activism against racism, xenophobia and anti-Semitism in Germany has been deeply affected by the country's turbulent past and complicated present. This can be seen in the number of long established inter-faith projects. Given Germany's history, Christian-Jewish dialogue has long been a priority. The Gesellschaft für Christlich-Jüdische Zusammenarbeit (Society for Christian - Jewish co-operation) was founded as long ago as 1947 by the then-governing US administration and it thrives to this day. It runs an annual 'week of fraternity' (Woche der Bruderlichkeit) which includes not only dialogue events but also cultural performances. Given (until very recently) the small size of the post-war German Jewish community the German churches have been important sponsors of Jewish-Christian dialogue. A Jewish-Christian 'Bible Week' has been run for the last 39 years at the Haus Ohrbeck Catholic Education Centre in conjunction with a number of other organisations including the Verein zur Förderung des Christlich-Jüdischen Gesprächs in der Evang.-Luth. Kirche in Bayern (Society for the Promotion of the Christian-Jewish Conversation in the Evangelical Lutheranian Church of Bavaria).

Such Christian-Jewish initiatives have developed well-established networks and techniques of dialogue. Indeed, initiatives such as Bible Week attract participants from outside Germany and are seen as pioneering in the inter-faith field. This is also the case with organisations and initiatives that involve more than Christians and Jews. The International Student Conference of Jews, Christians and Muslims in Europe has been going since 1972 and is an important part of the European inter-faith calendar. Dialogue involving Muslims is a growing feature of inter-faith activism in Germany. The Christlich-Islamische Gesellschaft (Christian-Islamic Society) has a number of branches throughout Germany. The German branch of World Religions for Peace has, since 1996 run an annual week of Christian-Islamic dialogue. The week is a collaboration involving a number of Christian and Islamic organisations. As elsewhere, some religious umbrella bodies devote considerable effort to developing inter-faith ties. The Evangelical Church of Bavaria, for example, has both a Commission for Inter-religious Dialogue and an Office for Questions of Islam.

Perhaps as a result of German history, it is clear that many German inter-faith activists have a degree of commitment to their work which goes beyond the desire to simply talk to other groups. For example, the Institute für Deutsch-Türkische Integrations Studien und Interreligiöse Arbeit (Institute for German-Turkish Integration Studies and Inter-Religious Work) runs not only inter-religious services but also organises Christian-Muslim weddings in which both a priest and an imam are present. Such initiatives have the potential to transform the religious communities beyond small numbers of activists. Nonetheless, despite such examples, as in inter-faith dialogue in other countries it is somewhat unclear how far inter-faith dialogue and organisations in Germany attract the 'grassroots' of different faiths rather than just the educated, the committed and communal leaders.

Where Germany is a clear European leader is in the field of cultural activism. Interestingly, the term 'intercultural' (interkulturelle) is used much more in Germany than in any of the other countries we surveyed. Its use suggests that, perhaps, there is a deeper awareness in Germany than in some other countries that the concept of multiculturalism may have its limitations. Multiculturalism may celebrate difference but may not deepen links between different cultures. Interculturalism perhaps has a better chance of developing meaningful relations between groups, particularly since dialogue is sometimes a part of such activities. Interkulturelle Woche (Intercultural Week) began in 1975 and is run in various parts of Germany. Whilst the majority of events put on are cultural and artistic, part of the aims of the week is to create and strengthen dialogue between Germans and immigrants. Berlin's Antirassistisch-Interkulturelles Informationszentrum (Anti-Racist Intercultural Information Centre) runs an annual intercultural week which they refer to as TID - Berliner Tage des Interkulturellen Dialogs (Berlin Days of Intercultural Dialogues)[4]. In 2005 this was held under the slogan 'Miteinander reden - voneinander erfahren - gemeinsam handeln' ('Talk to each other - learn about each other - act together'). TID involved 980 people in 2006. Germany has pioneered attempts to bring dialogue activities into the field of cultural activism against racism, xenophobia and anti-Semitism. Further, there are also signs of a move to bring cultural activities into inter-faith activism. In Bremen, for example, the Remberitunnel project has involved several faith groups working together to decorate a city tunnel.

Of course, dialogue is not part of every cultural initiative in Germany. There have been some interesting examples of innovation in the cultural field. For example, Berlin's Circus Cabuwazi, which trains young people in circus skills, organised the 5th International Festival Youth Circus in Europe in Berlin, under the theme 'without borders'. 650 young people from Germany and other countries learned artistic skills whilst at the same time picking up skills in tolerance, responsibility and team skills.

Much of the impetus for cultural activism in Germany comes from the attempt to integrate and create better relations with immigrants. As in France, the status of minorities as immigrants and their frequent isolation create difficulties that cultural activism seeks to address. Multikulturelles Zentrum Trier (Multicultural Centre Trier)

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[4] The concept of TID was borrowed (with due acknowledgements) from a similar Dutch organisation.

was set up in 1991 as a response to growing numbers of racial attacks in Germany. Their activities include advice to refugees and asylum seekers as well as cultural activist activities of various kinds. In Bremen, the Kulturzentrum Lagerhaus Migrationsbereich (Migration-Culture Centre) hosts a number of immigrant support groups as well as initiatives designed to bring different groups together. Also in Bremen, the Interkultureller Jugendverein Komciwan (Komciwan Intercultural Youth Club) seeks to reach Kurdish youth in particular but also attempts to create encounters between young people of different backgrounds.

The sophistication of activism against racism, xenophobia and anti-Semitism in Germany is striking. More than any other country we surveyed, German organisations have eroded the barrier between inter-faith and cultural activism. More than any other country we surveyed, German organisations have brought different kinds of activism together. More than any other country we surveyed, German organisations were well connected to the grassroots of different communities.

There are 'push' and 'pull' reasons for this high level of innovation and effectiveness. Germany's dark past and the ever-present threat of the far right have provided a powerful push for many Germans to work actively against racism, xenophobia and anti-Semitism. The large numbers of immigrants without German citizenship and their estrangement from German life has also pushed people towards addressing this situation. Problems resulting from the reintegration of the former GDR have also led many groups to work in the eastern parts of Germany. Whilst 'push' factors are also present in other countries, German activism is also stimulated by 'pull' factors that are perhaps stronger than any other country in our sample. As well as being funded by a multiplicity of charities and foundations, German activist organisations also receive government money. The strength and autonomy of the German regional governments provides a source of funding that is more responsive to regional and local needs. Germany is less dominated by its capital city than some other states and the significant differences between different cities and regions leads to locally-responsive grassroots activism, but perhaps less national organisation than in some other countries. The history and popularity of the German anti-racist movement and the tradition of self-organisation on the left in Germany, has also strengthened the growth of a multiplicity of forms of activism.

Hungary

Until the end of the First World War, Hungary was part of the large, multicultural Austro-Hungarian Empire, of which modern Hungary is a fraction of the size with a population of nearly 10 million. There are still substantial Hungarian minorities in a number of Eastern European countries. Hungary is 92% ethnic Hungarian but there are significant ethnic German, Slovak and other Eastern European minorities. Hungary's largest minority is the Roma of which the official figure of 2% is considered to be a considerable underestimate and their birth-rate is higher than the ethnic Hungarian one. The Roma face acute social deprivation, discrimination and educational disadvantage. Religiously, around half the population identifies with the Catholic Church, with substantial other Christian minorities. Before the Second World War, the Hungarian

Jewish population was around 800,000; however, the holocaust and persecution under Communist rule has greatly reduced this number. There are now around 50,000 identifying Jews in Hungary, the majority of whom are secular and highly assimilated.

The difficulty of developing independent civil society institutions under the communist regime has meant that Hungarian activist organisations are a relatively recent phenomenon in Hungary. This, together with the difficulty of funding organisations in a country that is poorer than most Western European countries, accounts for the relatively small number of relevant organisations we found. Some organisations are attempting to develop activism as part of a more general project of ensuring the transition to a peaceful democratic society. Autonómia Alapítvány (Foundation Autonomia) was set up in 1990 to help ease the transition from Communism and other organisations such as the Kurt Lewin Foundation and Partners Hungary Alapítvány (Partners Hungary Foundation) do similar work.

Hungary is slowly developing the same range of organisations that we find in Western Europe. For example, Keresztény-Zsidó Társaság (Christian- Jewish Society) is an inter-faith organisation similar to that found in other European countries. Anti-racist organisations such as the Martin Luther King Organisation are beginning to combat resurgent racism in Hungary. There are also organisations that have begun to work with non-European immigrants such as the Africa-Asia Forum Association, the Alice Lederer Foundation (which works to develop relationships with Muslims) and Menedék-Migránsokat Segítő Egyesület (Menedék- Hungarian Association for Migrants). Given that it is likely that non-European immigration to Hungary will increase as the country grows more prosperous and becomes more integrated into the EU, such organisations are likely to grow and become more essential.

The Roma are a priority group for activists in Hungary. Groups such as the Artemisszió Foundation and Romaversitas are attempting to address social disadvantage in this group. Interestingly there seem to be few attempts to develop cultural relations with the Roma in Hungary. Rather, activism focuses on the political and educational sphere – perhaps a sign of how much work needs to be done before relations can be improved culturally.

Given the comparatively low income of many Hungarians and the lack of tradition of charitable giving during the Communist era it is understandable that the national government plays an important part in funding activism in Hungary. The EU has also been important. Some charities such as the Soros Foundation are involved in developing activism in Hungary as part of their attempt to build civil society in the former communist bloc.

Italy

With a population of 58 million, Italy is similar in size to the UK and France. Regional differences and languages are pronounced in Italy, which was only unified in the mid-nineteenth century. North-south rivalries continue to this day with the Lega Nord (Northern League), which advocates greater autonomy or secession for Italy's Northern

provinces, becoming an important force in Italian politics in recent years. Indeed, the Lega Nord and other parties have been part of a marked rise in xenophobic sentiment in Italy, some sections of which admire the Italy of Mussolini. Despite Italy's regional differences, the country is unified in religious terms, with nearly 90% claiming to be Catholics, although Jews and Christian minorities have had a presence in Italy for centuries. Whilst Catholicism is not the state religion, it has certain constitutional and funding privileges. Until the early 1970s, Italy was an exporter of emigrants. In recent decades this has changed and people of non-Italian origin now make up nearly 5% of the population[5]. The largest single group is Albanian which, when taken together with significant numbers of North Africans, has resulted in a growing Muslim minority of over 800,000.

Italy's history of regionalism, recent poverty, emigration and religious homogeneity, means that it has been slower to embrace multiculturalism and celebrations of difference than some other Western European countries. This is reflected in the state of activism against racism, xenophobia and anti-Semitism in Italy which, while growing and increasingly sophisticated, is not as widespread or diverse as in other Western European countries of similar size.

The Catholic Church plays an important part in Italian inter-faith dialogue and activism. Organisations such as the Centro Ambrosiano di Documentazione per la Religione (Ambrosian Centre of Religious Documentation), the Laboratorio per il Dialogo Interreligioso di Salerno (The Salerno Laboratory for Inter-religious Dialogue) and Le Nostre Radice (Our Roots), all aim to enhance the understanding of other religions. It appears that Italy has few 'neutral' inter-faith organisations. Moreover, we did not find any examples of inter-faith organisations set up by non-Christian religions. As in other European countries outside the UK, there are some organisations that conduct both inter-faith and cultural activism such as Cem Mondalità: The Portal to Intercultural Education.

Given Italy's rapidly growing immigrant population, there appear to be comparatively few initiatives designed to build bridges with immigrants. Rome's Associazione Culturale Kel'lam, which aims to protect the rights of immigrants and to propagate intercultural understanding, is one exception.

Cultural activism in Italy tends to be concentrated on the arts and particularly on arts festivals. Rather than focusing on Italian minorities, cultural activist organisations in Italy often concentrate on relations with foreign nations, including European nations. Examples include organisations such as Associazione Culturale Birdland, which runs a European-wide inter-ethnic music festival, the Cultural Department of the Province of Rovigo, which runs The Bridge: A Bridge from Baltic to Adriatic for Performing Arts and Il Teatro Cooperativa, a private theatre which hosts the project L'Europa dei Linguaggi (Europe of Languages). It appears that the major priority of Italian activists is xenophobia, which is addressed by improving relations with other countries through the arts. One might speculate that this might be a prior stage in activism before attention is paid to creating links between Italian communities. It is possible that, for all Italy's

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[5] http://demo.istat.it/index.html

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diversity, there is still little awareness of the challenges presented by the growing heterogeneity of its population.

Regional and local government is an important sponsor of Italian activism. Several of the examples quoted above were funded in whole or in part by regional or local authorities. The national government also plays a role. For example the Italian Ministry of Education, in collaboration with RAI Media, has run a nationwide project entitled Intercultural Education. It may be that the importance of the Catholic Church and the state in Italian activism is a reflection of weak grassroots enthusiasm for activist organisation.

Poland

Of all the countries surveyed in this report, Poland has the most homogeneous population and nearly 97% of its population of 38 million is ethnically Polish. Poland is also the most religious of the countries surveyed with 90% of the population Catholic and 75% of the population religiously practicing. Poland has not always been this homogeneous. The Polish state has had a turbulent history, subject to frequent invasions, partitions, border changes and loss of independence. Polish minorities can be found in several neighbouring states and there are small populations of other Eastern European nations in Poland itself. The Second World War saw enormous losses of ethnic Poles and the decimation of its large Jewish population. The period after the war saw the expulsion of most of the large ethnic German population and further mass Jewish emigration (especially after the anti-Semitic campaigns of the late 1960s). Today, Poland's population is declining with the emigration of many Poles to wealthier EU countries, particularly the UK. Poland has also seen the rise of far-right parties since the fall of the Communist government.

The most striking feature of activism against racism, xenophobia and anti-Semitism in Poland is the number of organisations and initiatives dealing with Polish-Jewish relations. Polska Rada Chreścijan i Żydów (Polish Council of Christians and Jews), Dialog: Platforma Dialogu Polsko-żydowskiego (Dialogue: Platform for Polish-Jewish Dialogue), Forum Dialogu Między Narodami (Forum for Dialogue among Nations) and the Polish-American-Jewish Alliance for Youth Action, are examples of very active organisations intended to promote better Polish-Jewish relations.

The loss of a Jewish population of several million has only been extensively discussed in post-Communist Poland. The affiliating Jewish population of Poland is 20-30,000 although there may be several thousand more people with unacknowledged Jewish roots. Since the fall of communism, Poland's Jewish communities have undergone a revival with increasing numbers of Poles discovering and searching for their Jewish roots. There are increasing numbers of Jewish cultural activities and festivals, many of them organised by non-Jews, particularly in Krakow and Warsaw. The revival of Polish Jewry is one stimulus to activism designed to improve Polish-Jewish relations. The history of Polish anti-Semitism which continues to this day, a growing far-right and the negative associations that many Jews have with Poland are further factors. A major theme in Polish-Jewish activism is therefore reconciliation. Auschwitz has been one focus for such activism in Poland. Centrum Dialogu i Modlitwy w Oświęcimiu (Centre for Dialogue

and Prayer in Auschwitz) is a Catholic institution intended to promote reconciliation with Jews. IYMCA Międzynarodowy Dom Spotkań Młodziezy w Oświęcimiu (International Youth Meeting Centre in Auschwitz) also uses the concentration camp as a space of communication and dialogue.

Given the importance of religion in Polish society, it is unsurprising that inter-faith activism is more developed that cultural activism in Poland. This can be seen in the case of Polish-Muslim relations. Poland is home to a few thousand Tartar Muslims (who have been in Poland for several centuries) as well as a few thousand more recent immigrants from the former Yugoslavia, Pakistan and other countries. Given the small size of the Polish Muslim community, there is a surprising amount of Polish-Muslim activism. A number of Muslim organisations work hard to develop better relations with Catholic Poland. Muzułmanske Centrum Kulturano-Oświatowe (Muslim Culture and Education Centre) in Wrocław and Muzułmański Związek Religijny w RP (The Muslim Religious Union in Poland) are two such examples. There is also a Radę Wspólna Katolików i Muzułmanów (Joint Council of Catholics and Muslims) which has a particular emphasis on developing understanding of the Tartar minority.

As in Hungary, there was little cultural or inter-faith activism in Poland before the fall of communism. Some activist organisations in Poland were formed as a response to a concern that anti-Semitism and xenophobia would be revitalised in democratic Poland. Towarzystwo im.Edyty Stein (Edith Stein Society) was one of first post-communist NGOs formed in 1989. Amongst its activities it works to improves relationships between Poles and Jews and also between Germans and Poles. As in other countries, political activist organisations are also involved in cultural and inter-faith activism. Otwarta Rzeczpospolita – Stowarzyszenie Przeciw Antysemityzmowi i Ksenofobii (Open Republic – Association against Anti-Semitism and Xenophobia) and Stowarzyszenie Nigdy Więcej (Never Again Association) are examples of organisations that carry out a range of forms of activism as a response to fears of growing anti-Semitism, racism and xenophobia in Poland.

Compared to Polish-Jewish and other forms of inter-faith activism, cultural activism is not as well developed in Poland. Poland does have its share of cultural festivals celebrating one particular culture, but it has not developed many forms of intercultural celebration. One of the few examples is COMPERIO Centrum Współpracy Kultur (COMPERIO Intercultural Cooperation Centre) which develops multicultural education and intercultural training programmes. The government does not appear to be investing in this area and foreign funders (who are important in supporting Polish inter-faith activism) do not seem to have supported this kind of work. As Poland grows wealthier and EU relations deepen, it is likely that the country will have to come to terms with a growing heterogeneity. The strength of inter-faith organisations gives some cause for hope as does the cosmopolitanism that may come as a result of links with the growing Polish diaspora.

United Kingdom

The United Kingdom contains large ethnic and religious minorities. According to the 2001 census of England and Wales[6], 13% of English and 4% of Welsh people do not describe themselves as 'white British' (similar figures are to be found in Scotland). The proportion of non-Christians is 6 % in England and 1.5 % in Wales. Minority populations vary dramatically by locality. For example, 25.7% of the people of Leicester are of Indian origin and 33.4% of the London borough of Tower Hamlets is of Bangladeshi origin. Mass immigration to the United Kingdom from Commonwealth countries is largely a post-World War Two phenomenon, although substantial Jewish and other minorities have long lived in the country. The UK's complicated history with four constituent countries and an imperial past has made it exceptionally diverse. From the 1960s onwards there has been considerable government legislation against racism (and immigration) and wide-ranging public and academic debates as to how the UK's diverse population can live with itself. Furthermore, multiculturalism – manifested in support for and celebration of diversity - has been official policy in the UK for longer than any other European country. Activism against racism, anti-Semitism and xenophobia in the UK is built on a solid foundation of well-established multicultural frameworks. We have been struck by the number and range of organisations and initiatives that can be found in the UK.

Of all the countries we surveyed, the UK has the most diverse and sophisticated range of inter-faith organisations and activities. In a country with established churches in England and Scotland, it is hardly surprising that religion is often foregrounded in the identities of minority groups and the activities that they participate in. The established church ensures that 'default' identity in the UK is Christian and this can lead minorities to emphasise their religious difference from the majority. The Inter Faith Network for the United Kingdom's 'Inter Faith Organisations in the UK' directory for 2006 lists 253 organisations, of which 23 are national, 12 are regional and 218 are local bodies. Given that 42 of the entries were new to the directory since the 2005 edition, it is likely that inter-faith work is expanding in the UK.

Inter-faith groups have spread across the UK. There are inter-faith councils, networks and agencies coordinating and promoting inter-faith activity in areas not normally known for their religious diversity. The Colchester Interfaith Network for example, was set up to 'enable constructive dialogue' between faiths in Colchester and to 'act as a learning resource' for those interested in religions in the town. The organisation has no staff and charges a nominal fee of £5 to join. There are dozens of such small organisations, many of them recently formed, across the UK. Unsurprisingly though, more inter-faith organisations are to be found in areas where there are particularly high concentrations of minority groups such as Bradford, Leicester and London.

Inter-faith activism is most developed between various combinations of the three monotheistic religions – Islam, Judaism and Christianity. Judaism and Christianity have the longer history. The Council of Christians and Jews was founded in 1942 and has 3800

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[6] http://www.statistics.gov.uk/census2001/profiles/commentaries/ethnicity.asp

individual members in 53 constituent branches and its central organisation has six full-time staff. Muslim-Jewish organisations such as the Maimonides Foundation (founded in 1993) or Alif-Aleph UK (2003) are a more recent phenomenon as are Islamic/Jewish/Christian groups such as the Three Faiths Forum (1997).

One reason for the strength of inter-faith work in the UK is that it is well supported by umbrella bodies within the faiths themselves. The Board of Deputies of British Jews has an inter-faith worker and the Church of England has inter-faith advisors in every diocese. The Inter Faith Network for the UK contains representatives from most major religious bodies in the UK. There are well-established networks of cooperation at a high-level between communal leaders from religious communities. Educated elites of religious communities are also well serviced with organisations such as the University of Cambridge's Centre for the Study of Jewish-Christian Relations. Some religious groups developing inter-faith initiatives have even gone so far as to open up their spaces and resources for inter-faith use. One example is Southend and District Reform Synagogue which opened an inter-faith community centre in March 2007.

The presence of small inter-faith organisations throughout the UK and the existence of many small, unfunded and unstaffed groups, suggests that inter-faith work penetrates the grassroots of faith communities in Britain. However, it is difficult to establish just how deep grassroots contact goes. It may be that most local groups consist of local leaders and a small number of enthusiastic activists. The majority, but by no means all inter-faith organisations in the UK, have a strong Christian involvement. One of the consequences of this may be that forms of inter-faith activity in the UK that do not involve dialogue, shared ritual or socialising are less developed. In the UK at least, 'Christian' is almost entirely a religious, rather than ethnic category. This leads to a lack of emphasis on the cultural aspects of Christianity which in turn inhibits the development of cultural inter-faith activities. It is striking that it is those inter-faith organisations that do not involve Christians that have been most innovative in the activities they have developed. For example, the June 2006 Inaugural General Meeting of Alif-Aleph UK included performances by Muslim and Jewish comedians.

Generally speaking, the inter-faith and cultural sectors are more sharply distinguished in the UK than they are in the other countries we surveyed. The majority of inter-faith activists restrict themselves to dialogue, shared rituals and similar activities. Cultural activists use a much wider range of activities, including dialogue in some cases. The contrast between inter-faith and cultural activity in the UK can be seen in the case of the organisation YaD Arts. YaD Arts describes itself a 'Radical Diaspora culture in the present tense' and promotes live and digital music, film production, performance and visual art, dance and educational programmes from various ethnic groups. One event it has run is 'Radio Gagarin: Experiments in Sunday Socialism' which feature 'Gypsy Balkan Russian Klezmer mash-ups'. YaD brings together diasporic groups in various media and 'mashes them up'. They do not organise dialogue in the strict sense of the word but their cultural events develop a dialogic relationship between different cultural traditions. The cultures they focus on are for the most part stripped of their religious

content. The Jewish klezmer bands involved in the Radio Gagarin evenings define their Jewishness in secular, ethnic terms.

In line with official UK multiculturalism's celebration of difference, many cultural organisations take a celebratory attitude to culture. For example, South Wales Intercultural Community Arts aims to 'actively celebrate the cultural diversity of South Wales through quality participatory arts projects'. One example of their work is 'Redemption Songs' a 'heritage-learning & Carnival arts project focusing on the fruits of the African Diaspora - a celebration through heritage-learning and carnival of the Bicentenary of the Abolition of the Slave Act 1807'. In exposing the people of South Wales to different cultural traditions they hope to create better relations between the people who live there.

One critique of multiculturalism has been that simple exposure to other traditions does not necessarily lead to better community relations. It has been argued that the emphasis on the distinctiveness of different cultures undermines what we all have in common. It is significant that a quite a number of cultural organisations in the UK prefer the term 'intercultural' to multicultural. Further, some organisations such as the umbrella body Cultural Co-Operation, use the term 'cultural dialogue'.

As with the inter-faith sector in the UK, cultural activism has a broad geographic spread. There are large, ambitious projects such as the WOMAD festival, which have a national and indeed international scope. There are also cultural activist organisations that respond to specific local conditions such as The Basement Project in Burnley that 'encourages young people from different areas to mix and learn about each other to reduce the likelihood of territorial resentment and the likelihood of anti-social behaviour'. The cultural sector's variety and diversity may make it responsive to local needs, but it perhaps risks 're-inventing the wheel' with each new project. Cultural activities lack the kind of well-established templates that inter-faith work has. It is possible though that some national organisations such as Cultural Co-operation or Diversity and Dialogue might be starting a process through which expertise and resources might be shared between localities.

In recent years there does appear to have been an attempt by activist organisations to reach out to new constituencies. For example, there are now a number of organisations that seek to work with young people such as Britkid, the School Linking Project and Connected Classrooms. The Inter Faith Youth Trust exists to find inter-faith projects for young people. There are also organisations that seek to build bridges between women such as Women in Dialogue. There appears to be a growing desire to reach out to the grassroots and to different populations.

Another development that has been growing in importance is the development of conflict resolution organisations. The paradigm of conflict resolution is often restricted to international conflicts and as we will show later in this report there are a number of international conflict resolution organisations based in the UK. However, there does appear to be an increased application of conflict resolution ideas to local situations.

London's St Ethelberga's Centre for Reconciliation and Peace has been an important location for conflict resolution-based bridge-building on a national and international level. Initiatives such as Aki Saath in Slough and Community Dialogue in Northern Ireland, work towards defusing tension in particular local contexts. Organisations and initiatives are being developed to deal with contentious issues that arise between groups. The Muslim-Christian Marriage Support Group and the Inter-faith Marriage Network both deal directly with what is often a very difficult issue.

The dynamism and diversity of activism against racism, xenophobia and anti-Semitism in the UK may be partially a result of the range of funding sources available. The post-9-11 political context and events such as the Oldham riots in 2001 have led to a great deal of government interest in 'community cohesion'. The Home Office's Faith Communities Capacity Building Fund was launched in January 2005 and in 2006 made £5 million available to 578 projects of which a significant number were to inter-faith bodies or to faith-based organisations seeking to develop inter-faith links. The inter-faith community centre set up by Southend and District Reform Synagogue described previously was one beneficiary. Other government bodies and quangos such as the Community Development Foundation have also funded inter-faith and cultural projects. Local government has also been important. Interfaith Kirkless, for example, is funded by the Kirklees local authority. Cultural bridge-builders may also have access to other sources of funding such as the Arts Council, which funds South Wales Intercultural Community Arts for example. The various national lottery funds have made large sums of money available to bridge-building groups. Large charitable trusts play an important role in funding bridge-building with charities such as the Pears Foundation being examples.

There are still many gaps in activism in the UK. Few organisations work in North Wales and in most rural areas. In some areas with relatively homogeneous populations there may be little incentive to take on this kind of work. Inter-faith work has a much stronger presence than cultural in many areas. The cultural sector, whilst it is in many ways at the forefront of innovation, is much more erratic in provision. That said, the cultural sector also faces greater challenges than inter-faith, catering for hundreds of different nationalities and ethnicities, compared to the limited number of religions catered for by the inter-faith sector.

Europe/International

Although we were not specifically asked to investigate them, it became increasingly evident during our research that pan-European and international organisations play an important role in activism against racism, xenophobia and anti-Semitism. The pan-European section of the accompanying directory lists a few such examples.

The EU acts as another level of government in all the countries we surveyed. As such it can influence activism in Europe through funding and agenda-setting activities. One example of an organisation that is predominantly EU-funded is The Soul of Europe, which was established in 2000 to create 'tangible signs of hope for Europe, particularly in promoting good relations between Islam'. Another example is the European Network

Against Racism, which sponsors anti-racist activism, including the kinds of activities discussed in this report. UNITED for Intercultural Action is a 'European network against nationalism, racism, fascism and in support of migrants and refugees'. It is part-funded by the EU and publishes an extremely useful directory of activist organisations. The Council of Europe also works in this field and the European Institute of Cultural Routes works to develop cultural activism in and between the Council of Europe member states.

There are a number of organisations that seek to combat racism, xenophobia and anti-Semitism on a global scale. The World Conference of Religions for Peace is an organisation headquartered in New York that aims to develop better inter-faith relations and a global religious voice. It has a European regional branch, together with national and local branches in a number of the countries we surveyed. WCRP also runs the European Council of Religious Leaders. There are a number of other international inter-faith bodies that are active in our case study countries such as the International Interfaith Centre, World Faiths Development Dialogue and the World Congress of Faiths.

There is also a well-established field of exchange programmes intended to develop better grassroots international relations, together with development programmes where volunteers work in the developing world. Intercultural Youth Exchange and AFS Intercultural Programs are two examples of such organisations working in our case study countries.

Some organisations work to develop and support conflict resolution in non-European countries. In the UK for example, British Friends of Neve Shalom/Wahat Al Salaam supports an Arab-Israeli village in Israel. Some European-based organisations promote conflict resolution between conflicted parties in countries outside Europe. Again in the UK, the Olive Tree Trust works to bring Palestinians and Israelis to study together in the UK and the Jewish Music Institute runs the Forum for the Promotion of Arab-Jewish Dialogue through Music

Who is/is not being included?

In most countries, the groups that are most involved in cultural and inter-faith activism tend to be:

- From the majority ethnic/religious group.
- From minorities that have historically experienced racism or have had problematic relations with the majority population.
- From the three monotheistic faiths.
- From the largest ethnic minorities in the countries involved.

The exact nature of inclusion and exclusion varies from country to country, from region to region, from locality to locality. In the UK, where inter-faith activism is very strong, some non-religious groups may be excluded as a result, such as secular-oriented Jews. In France, where inter-faith activism is much less strong, some religious groups such as orthodox Jews may not be included.

Certain faiths and minorities appear to be much less involved in activism throughout Europe, although it is hard to tell whether this is a result of practices of exclusion, self-exclusion or simple lack of interest. Hindus, Sikhs and other non-Abrahamic religions have a much lower profile in inter-faith activism in most locations. Far eastern minorities such as Chinese and Vietnamese are rarely involved in cultural activism. The new East European minorities in Western Europe are also not involved in numbers concomitant with the substantial size of their communities.

One area of activism that our research did not focus on is that which includes different sections of the 'majority' population. In the case of Belgium, our fieldworkers indicated that there are groups that aim to bring the Flemish and Walloon populations close together. There are many conflicts and divisions of this kind in European countries and not all of them are the focus of activism. For example, there does not appear to be much activism aimed at establishing better relations between southern and northern Italians. On the other hand, relations between different Christian groups have long been the focus of ecumenical activism.

A much more difficult question to answer is whether activism engages the 'grassroots' of different communities. Certainly, there are many examples in our directory, some of which are quoted in the previous section, of organisations and initiatives that involve hundreds or thousands of people in their activities. It is also true that many organisations are focused on including young people and other hard to reach groups in activism against racism, xenophobia and anti-Semitism. However, it may be that grassroots involvement is much less in the more 'difficult' kinds of activism. Dialogue is well-developed amongst the leaders and educated elites of different communities, but the time and effort it takes mean that it is hard to extend it to large numbers of people. Cultural activities require less commitment and are easier to include large numbers of people in.

What is not being done?

The directory shows the enormous range of activities and organisations that are fighting racism, xenophobia and anti-Semitism. It also shows the extraordinary innovation in this kind of activity. Nonetheless there are forms of activism that are less widespread. Inter-faith cultural activities are less widespread than inter-faith dialogue. Conversely, cultural dialogue is less widespread than cultural activities. Such absences vary by locality. Germany has more cultural dialogue and inter-faith cultural activism than other countries do for example.

What lies 'under the radar'?

Our research method was inclusive in that we were careful to not *a priori* exclude forms of activism that might contribute to our areas of interest. We included in our directory many politically activist organisations that nonetheless contributed to better relations between ethnic or religious groups. It is likely though that our research has not uncovered many of the considerable numbers of small *ad hoc* initiatives that do valuable work.

From anecdotal evidence in the UK it is clear that *ad hoc* dialogue groups spring up all the time. Some may grow to the point where they show up in directories whereas others stay small or fall apart after a time. Organisations may 'dabble' in activism as when, for example, a synagogue hosts a lecture by a local imam. The organisations we have discussed in this report are the 'tip of the iceberg' – the most developed and institutionalised forms of activism in a constantly changing and constantly innovating landscape.

EFFECTIVENESS

Defining effectiveness

Evaluating the effectiveness of particular cases of activism against racism, xenophobia and anti-Semitism is challenging in a wide-ranging survey such as this. Different organisations and initiatives with different goals may understand effectiveness in different ways. It is only with detailed research that we can be fully confident in evaluating a particular organisation. However, we can draw on the research for this study to develop criteria to assess the effectiveness of organisations or initiatives; we can suggest particular exemplars of good practice; and we can make some conclusions as to the environments and support necessary to nurture effective activism.

We suggest that the following definition of effectiveness is helpful:

> *An organisation or initiative is effective if it contributes to improved relations between members of different ethnic, religious or national groups in a particular location.*

We can break down this definition into three more specific categories:

Popularity

One category of effectiveness is the popularity of an organisation and its activities. Almost by definition, a popular organisation is one that involves the 'grassroots' of different groups. If an organisation is able to involve significant numbers of people, that suggests that it may be able to transform ethnic, religious or national relations in a wide section of society.

The following questions are particularly important in researching visibility:

- How many people are involved in the organisation or initiative's activities?
- Do the people to whom the organisation or initiative aims to reach get involved?
- Do people come back to participate in further activities?

Visibility

In order to encourage members of different groups to develop better relations with each other, activism needs to develop positive exemplars of good practice. Therefore, our second category of effectiveness is visibility. If an organisation or initiative offers a highly visible model of good practice, its chances of influencing behaviour and beliefs is strengthened.

The following questions are particularly important in researching visibility:

- Does the organisation or initiative receive prominent, favourable media coverage?

- Has the organisation or initiative inspired others to follow its model?
- Is the organisation or initiative well-known even among those who do not participate in its activities?

Impact

Our final category of effectiveness is the impact that the organisation or initiative has on its participants and on society at large. Degree, duration and quality of positive consequences are all components of the impact that an organisation or initiative has. To be effective in this way, an organisation does not necessarily have to involve large numbers of people. Indeed, an activity that is aimed at communal leaders and that has a high degree of impact on them can be indirectly transformative on a wider section of society. Nor does an organisation or activity need to be highly visible to have impact – indeed, in some cases a lack of visibility may help in the developing of better relations.

Impact is much more difficult to research than popularity and visibility. The following questions are particularly salient:

- What kinds of people get involved in the organisation or initiative?
- How does the organisation or initiative transform their attitudes and practices?
- Do the changes that the organisation or initiative inspires persist over the long-term?

Examples of effectiveness

Different kinds of organisations and different kinds of activities can be effective in different ways. Cultural activities are often the most popular and visible forms of activism as they can involve large numbers of people whilst requiring little commitment from them. Dialogue activities are often those with the greatest impact on participants as they can involve an intensive, transformative process of getting to know the 'other'. This does not mean of course that all cultural activities are popular and visible, or that all dialogue activities have a deep impact.

The following is an example of a particularly effective organisation that fulfils the three criteria of effectiveness:

Xenos

Xenos – Leben und Arbeiten in Vielfalt (Living and Working in Diversity) is a German program established in 2001 by the federal government from European money as part of the action program 'Youth for Tolerance and Democracy - against Right-Wing Extremism, Xenophobia, and Anti-Semitism'. It seeks to strengthen 'preventive youth work' in this area and to 'strengthen democratic spirit and civic spirit'. It works in schools and in the labour market and seeks to act as a testing ground for new models of activism. As its website (www.xenos-de.de) explains:

XENOS aims its message primarily at young persons and young adults who are disadvantaged in terms of the access to jobs, the educational process, and vocational training. In particular in schools, professional life, and the working world, there is a pronounced interaction between the risk of unemployment, supposed job competition vis-à-vis migrants, xenophobic remarks, and the growing willingness to resort to violence and discrimination against foreigners.

Xenos runs training events to 'strengthen intercultural competence of German and foreign youths'. It works to train people in conflict resolution in various contexts. The organisation's budget is 150 million Euros and it has assisted 235 projects. The Nürnberg branch of Xenos has involved 8000 people between 2001 and 2004 in its attempts to 'bring boys and girls, men and women of different backgrounds into conversation'. It has also certified 80 trainers. The project was originally designed to run for three years but was made permanent in 2004.

Xenos meets all three criteria for effectiveness. It involves large numbers of people, it works to develop visible standards of good practice and, in certifying trainers, it works to ensure it has a long-term impact. But not all organisations need to be as large as Xenos to be effective:

Inter-Faith Women for Peace

Inter-Faith Women for Peace is a small organisation – so small that we only discovered it after our directory was completed. It is based in Bradford and its members are mostly Christian and Muslim women. The group was founded in 1995 under the auspices of a Methodist inter-faith project following a local riot. The informal membership is 17 women, most of whom have been members for many years. As well as talking to each other, the group has organised 'prayer vigils' during tense times such as September 11th 2001 and the war in Iraq. From the evidence an article written by some of the group, it is clear that membership has had a transformative impact on their lives[7]. The group does not fulfil the popularity criterion nor is it particularly visible (at least until the article was published. However, it is clearly effective in its impact.

Conditions for effectiveness

Effectiveness should not just be evaluated in the case of particular organisations and initiatives. It is also necessary to evaluate how different locations and funding regimes nurture effective organisations and initiatives. We need to ask how effective the field of activism as a whole in a particular location is.

We have seen how state, regional and local government funding plays an important role in supporting activism. The quantity and diversity of activist organisations and initiatives in the UK and Germany stem, in part at least, from the quantity and diversity of government funding. Conversely, the lack of such funding in France is part of the reason for the absences we found in the field of French activism. However, it is difficult to tell

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[7] 'A Story Worth Telling' in Faith Initiative issue 16 2007.

how far the presence of government or other sources of funding in itself accounts for the shape and direction that a particular field of activism takes. Italy has a similarly restricted field of activism as France, but the Italian government funds activism whereas the French government largely does not. The shape that national, regional and local activism takes on is the result of a number of factors, funding only being one of them. The history of the locality and the ways in which minorities are seen also play a crucial role. The long history of immigration into the UK, the presence of an established church and the long support for multiculturalism in the UK are important factors in shaping activism in the UK. The French history of secularism and lack of support for multiculturalism shapes the form that French activism takes.

Activism needs to respond to local conditions if it is to be effective in developing relations between groups in a particular locality. We must therefore be wary of assuming that there is one model of activism that should be applied to every nation, region and locality. It is tempting to point to the diversity and quantity of activist organisations and initiatives in the UK and Germany and their constituent regions and localities and then to suggest that all countries, regions and localities should follow their example.

How then can effective activism in particular localities be supported and funded? We suggest that it is necessary for the whole range of forms of activism to be made possible in every locality. It should be possible for those who are interested to develop forms of activism that less present in a particular location – such as inter-faith dialogue in France or Italy. However, those seeking to support activism need to ensure that such models are not imposed on a particular location and that it is local activists who have the responsibility to decide priorities and the form that activism takes. Funding organisations play an important role in developing activism but they need to *both* respond to *and* shape local priorities.

RECOMMENDATIONS

Whilst this report has revealed that there are a substantial number of organisations doing important work, there is still considerable room for developing activism against racism, xenophobia and anti-Semitism in the seven surveyed countries. As a major funding body with a European focus, the Rothschild Foundation can play a major role in this process. In this section we outline a number of challenges that the foundation should address and recommend ways of addressing them.

The Challenge: Language

In researching and writing this report we have been struck by the lack of unanimity in the language with which the research topic is described. There are a range of concepts used: 'inter-faith' 'intercultural' 'multicultural' 'dialogue' 'activism' 'bridge-building' etc. The situation is even more complex when we consider that such terms may have different connotations in different languages. In this report we have treated 'activism' as a concept that encompasses a range of different areas of activity reaching different target groups. We are conscious though that the language used in this report may or may not resonate with people working 'in the field'. Further, it is possible that different kinds of activists encompassed within our broad concept may not consider themselves as part of one broad field.

We maintain though that all of those working to try to create better relations between different groups in different societies *should* think of themselves as part of the same broad enterprise. A sense of common purpose would help to ensure that different models of activism can be learned from in different contexts. Further, by developing a sense of common purpose, some of the boundaries between types of activities might be eroded. In particular, the lack of dialogue activities outside the inter-faith world might be addressed through conceiving of inter-faith activism more broadly.

Recommendations:

- **The Rothschild Foundation should think about the language it uses in defining the fields in which it works, ensuring that it does not use concepts (such as 'inter-faith dialogue') that can exclude relevant forms of activism.**
- **The Rothschild Foundation should seek to create a common language amongst those it seeks to support.**
- **The Rothschild Foundation should explore the use of new terms such as 'intercultural'.**

The Challenge: Measuring effectiveness

One of the consequences of the diversity of the field of activism in Europe and its lack of common language is that the field lacks common standards for measuring effectiveness. In the previous section we have suggested some criteria of effectiveness.

Recommendation:

- **The Rothschild Foundation should develop effectiveness criteria for the field of activism against racism, xenophobia and anti-Semitism in Europe and disseminate them widely.**

The Challenge: Research

There is much that we do not know about the impact of particular initiatives on their participants. It is still extremely difficult to gauge how far the 'grassroots' of particular communities are engaged with activism. We know little about activism that happens at a small scale and that might occur 'under the radar' of a study such as this one.

Recommendations:

- **The Rothschild Foundation should initiate further research on particular case studies of activist organisations and initiatives.**
- **The Rothschild Foundation should commission detailed qualitative research studies on participants in activism and on the communities which activist organisations seek to serve.**
- **The Rothschild Foundation should commission research that looks at the 'grassroots' impact of particular organisations or initiatives.**
- **The Rothschild Foundation should use the research questions suggested in the 'effectiveness' section as the basis for research projects.**

The Challenge: Setting funding priorities

This report has revealed the strength and weaknesses in activism in different locations. There are certain types of activities that are less present in some locations and that are inadequately supported, for example:

- Intercultural dialogue in the UK.
- Inter-faith activism in France.
- Cultural activism in Poland.
- All kinds of activism in Italy and in Belgium outside Brussels.

Recommendation:

- **The Rothschild Foundation should seek to address the gaps in provision that we have identified in this report. This should be done in a sensitive manner that recognises that activism needs to address local needs using local methods.**

The Challenge: Planning for the future

Given that the contours of racism, xenophobia and anti-Semitism are continually changing, so activism against them needs to respond in kind. The populations of Europe are in a continual state of flux and activism needs to be responsive to such changes. It does seem that many of the consequence of recent waves of emigrations are not being addressed. For example, the large influx of Poles into the UK in recent years has not been reflected in activism. Intra-European relations are rarely examined in some countries such as the UK. It is also possible that as the countries in Eastern Europe become wealthier, that they will attract non-European migration, creating new challenges for activism.

Recommendation:

- **The Rothschild Foundation should seek to anticipate the forms that activism should take in the future by suggesting new areas of work to the organisations and initiatives that it supports.**

CONCLUSIONS

In writing and researching this report we have been impressed by the sheer vitality of activism against racism, xenophobia and anti-Semitism in the seven countries we surveyed. It is clear that a large number of people throughout Europe are engaged in a serious effort to fight racism, xenophobia and anti-Semitism through developing better relations between peoples. When looking at the field a whole, there is no shortage of models for how to improve relations between different kinds of people in different kinds of ways.

Activism against racism, xenophobia and anti-Semitism in Europe reflects both the possibilities and limitations of the contexts from which particular organisations and initiatives emerge. The range of inter-faith dialogue groups in the UK, the pioneering intercultural work in Germany, the plethora of friendship societies in France – these all show off their respective nations' strengths. Yet the restricting way in which religion is treated in the UK, the fragmentation of activism in federal Germany, the limited enthusiasm for inter-faith work in France – these are all aspects of their country's more problematic features.

Activism against racism, xenophobia and anti-Semitism emerges from the same conditions that provoke racism, xenophobia and anti-Semitism. It can be hard for those working in a particular location to transcend the limitations of the contexts in which they find themselves. This is where a major funding organisation such as the Rothschild Foundation can make a real difference. By looking at the broader picture, by drawing on best practice over a wide area, by nurturing new ways of doing things; the Rothschild Foundation can help to transform the patchily effective landscape of activism in Europe into a real force for changing Europe's future.

APPENDIX ONE: FIELDWORKER DETAILS

Dina Berenstein (Poland) is Project Coordinator on the Africa Programme of an international human rights NGO in Copenhagen, Denmark. She holds an MPhil in Development Studies from St. Anthony's College, University of Oxford. She has earlier worked for the London-based Institute for Jewish Policy Research, where she, amongst others, managed the data-collection for a three-year research project on contemporary Jewish culture in Europe. She enjoys working in different languages and is experienced in working in Danish, Swedish, Norwegian, Polish and French.

Angela Debnath (Italy) holds an MA in Holocaust and Genocide Studies from University College London. She is currently completing a PhD at UCL on humanitarian intervention in genocide and systematic violence during the Cold War and is also an adjunct professor of international relations at the American University of Rome, Italy. She has significant work experience in the field of human rights and speaks English, Italian and Spanish fluently

Maria Dumas (France, Belgium, UK) was born in Denmark but has lived abroad for the last seven years. She speaks Danish, Swedish, Norwegian, German, French and English. In 2005 she completed a BA in Sociology and Cultural Studies at Goldsmiths College. That same year she was awarded the MacColl Scholarship for the MA in Culture, Globalisation and the City at the Centre for Urban and Community Research, Goldsmiths College. Maria's research interests during the MA focused on the lives of immigrant youth in France and Denmark. Presently Maria is writing a paper on the ethics and politics involved in doing ethnographic research for the CUCR's Working Paper series.

Judit Surányi (Hungary) is a sociologist and documentary filmmaker.

Daniel Zylbersztajn (Germany, Belgium, UK) speaks German, Dutch, Hebrew and English and lives currently in London. He is conducting his PhD at UCL London and has worked in research on citizenship at South Bank University, on diversity at YMCA England, and on the London Turkish speaking minorities for Hackney Voluntary Action. Other engagements included English broadcasting for Radio Deutsche Welle and Talking Africa and chairing the Black Cultural Studies Group. Daniel has served the volunteer sector for a number of NGOs and charities including Neve Shalom, Westminster Housing Co-Op, Dalston Youth Project and Meretz UK.

APPENDIX TWO: SAMPLE TEMPLATE

Name, contact details, website address

Brief summary of mission and key activities

Detailed sample activity

Publications and reports

Number of employees and volunteers

Budget and source of budget

- Governmental (European, nation-state and regional/municipal)
- Charitable/Philanthropic
- Participants
- Unfunded

Level at which activities take place:

- Grassroots – involving 'everyday' members of particular communities.
- Communal leadership
- Educated elite

Scope of the initiative:

- International
- European
- National
- Regional
- Local

Popularity

Numbers of people involved.

Impact

Type of activities run:
- **Dialogue** In which members of different communities gather together with the purpose of improving relations based on sharing experiences and beliefs.
- **Political and pragmatic contact** In which members of different communities meet to discuss matters of mutual concern (e.g. Muslim and Jewish cooperation on safeguarding ritual slaughter) or to engage in joint political activity.

- **Cultural/Social activities** In which relationships are developed on the basis of shared cultural activities or joint artistic projects.
- **Educational activities** In which educational materials and practices are used to encourage improved inter-communal relations.

Links with other organisations