



# EUROPE OF RIGHTS COMMUNITY COLLEGE 2004

Reggello (Italy), 14<sup>th</sup>-23<sup>rd</sup> September 2004

## FINAL REPORT

## **Contents**

Introduction: a vision for Europe shared by a group of young Europeans

Local and European dimension: context and partners

*Evaluation by the director of Casa Cares*

Profile of participants

The event: learning by living together

*Lectures*

*Interreligious Round Table*

*Show us your Cultures*

*Participatory Activities*

*Home Groups*

*Market of Ideas*

*Panel Session*

*Excursions*

*Workshops on the Final Document*

*Social moments*

Financing

Evaluation

*Participants' Evaluation*

*Organisers' Evaluation*

Conclusion: Results and Follow-up

Appendices

*Detailed Schedule*

*Project Description*

*List of Participants*

*Final Document*

*Press-clippings*

## **Introduction: a vision for Europe shared by a group of young Europeans**

The present report is an account and evaluation of the intercultural youth event called *Europe of Rights Community College. Fundamental Rights, Citzenships and Identities in Changing Societies* (ERCC 2004), which took place in Reggello, Italy, 14<sup>th</sup>-23<sup>rd</sup> September 2004, and gathered together 35 youngsters from 17 European countries.

The ERCC 2004 was conceived within the framework of the Association for Community Colleges (ACC), as part of a long-lasting educational programme and has been developed as a follow-up of a previous experience, i.e. the ERCC 2003, which took place in August 2003. This past event was the first of its kind in a Mediterranean country, and was meant as a pilot-project aimed at promoting the Community College methodology in an area where non-formal adult education and life-long learning are not well spread or known.

Community Colleges are inspired by the Nordic Folk high school tradition and can be defined as non-formal residential schools for adults, which organise courses on issues of common European interest. The social dimension is an essential part of this educational formula, since Community Colleges are based on the concept of learning by living together. Believing that people learn respect, tolerance and solidarity when they know more about each other, the ACC seeks to contribute to the building of a European public sphere by helping Europeans meet in a Community College context and get to know each other.

The context of Tuscany proved to be an appropriate location for such an event because of this region's long history of multiculturalism and cross-cultural exchange linked with its specific social, cultural, economic and multi-religious identity.

The main topic of the event was the role of fundamental rights in rapidly transforming societies, with special attention to the part played by religion in crucial matters such as discrimination, conflict, migration, bioethics, technology, and homophobia/transphobia. When dealing with identity issues, the discussion took into consideration marginal (non-hegemonic) European identities, and an inclusive idea of Europe counting diversities based on gender, generation, religion, migration or regional background. The group of participants discussed such topics in various sessions including lectures, debates, participatory activities and workshops.

The main concrete result of the ERCC 2004 is the Final Document that is enclosed as an appendix to this report. This text is written in form of a charter and is an expression of the ideas shared by the participants, who approved it using the consensus method. It aims at clarifying concepts and themes discussed during the event, namely European identity, the role of religion in human rights and new rights.

Finally, we would like to thank those people and institutions that supported and contributed to the project in various ways: the Waldensian Church centre Casa Cares for hosting the event in its amazing venue, and its director, Mr. Paul Krieg, for being always reliable and supportive; the European Youth Foundation of the Council of Europe, the Porto Franco project of Regione Toscana, the Unione Femminile della Chiesa Evangelica Valdese di Livorno, and the Commissione Esecutiva del Terzo Distretto della Chiesa Evangelica Valdese (Unione delle chiese valdesi e metodiste) for their financial support; Provincia di Firenze and Comune di Reggello for their sponsorship; Rev. Klaus Langeneck of the Waldensian Church of Livorno for his help with fundraising and organising the tour to Livorno; Prof. Daniele Garrone, Dean of the Waldensian Faculty of Theology in Rome, and Rev. Mario Fabbri of the Parish of S. Jacopo in Reggello, for lending technical equipment; the Agenzia per il Turismo di Firenze and the Agenzia per il Turismo Costa degli Etruschi for offering useful material. Last but not least, our gratitude goes to all the participants and the speakers for sharing a memorable experience with us.

Pisa, November 2004

Eva Valvo, Pisa, Project Leader

Elisabeth Alber, Torino

Silvia Cardi, Ponsacco

Peter Ciaccio, Roma

Erik Jentges, Berlin

Anna Littke, Berlin

Marzia Pistolesi, Ponsacco

Emma Yeoman, Islington

## **Local and European dimension: context and partners**

The ACC has carried out the ERCC 2004 by cooperating with different institutions and organisations within the non-formal frame of the Community College, trying to link the local and European dimension and thus have a broader impact.

The retreat and group meeting centre Casa Cares, the old farmhouse in the Arno Valley that hosted the event, has always been characterised by both its international dimension and its strong connections with the Tuscan rural tradition. Casa Cares is sensitive to the environment and aims at providing space for dialogue between people coming from different places, with different ideas and beliefs.

Several other local institutions have cooperated with the ERCC on different levels. Regione Toscana (Tuscany Region) gave a significant financial support under the headline of the project called "Porto Franco – Tuscany Land of Peoples and Cultures". Comune di Reggello (Township of Reggello) supported the initiative and welcomed the ERCC participants with a visit paid by the City Councillors Ms. Vilma Natali (Culture, Education and Youth Policies) and Mr. Paolo Rosseti (Town Planning and Town Twinning). Consiglio Comunale di Livorno (City Council of Livorno) has kindly offered the use of the Town Hall for the interreligious round-table and its welcome to the group was given by Mr. Marco Cannito (City Council Vice-Chair). Provincia di Firenze (Province of Florence) supported the initiative and kindly offered a visit to Palazzo Medici Riccardi.

On a national level, our partners, the New Rights Sector of CGIL trade union and the interreligious magazine Confronti, helped with the organisation of related sessions.

National and European youth organisations helped with the recruitment of participants, in order to have a group as diverse as possible: Giovani Musulmani d'Italia (GMI, Muslim Youth in Italy), World Student Christian Federation – Europe Region (WSCF-ER), and European Union of Jewish Students (EUJS).

Finally, the participants and the lecturers themselves represented a wide and assorted community of NGOs and institutions that was purely European.

### *Evaluation by the Director of Casa Cares*

With pleasure Casa Cares hosted for again this year an event of the Association of Community Colleges. From our perspective the meeting was excellently prepared and it was clear that the participants worked very hard all week long while also having an appropriate amount of time for relaxation and socialization. We are convinced that the participants from about 15 countries

profited in both an educational sense and in forming exactly those types of bonds that are intended in European intercultural projects.

We would certainly welcome again such a group in our center and would not hesitate to recommend such events to other potential hosting facilities.

For Casa Cares,

Paul Krieg, Director

### **Profile of participants**

Participants were selected via application on the Internet. The prep-com (preparatory committee), after making the ERCC and its application form public on the ACC web-site, among its partner organizations and main European NGOs and VAs, chose its candidates according to principles of regional, religious, gender, age and skill balance: the prep-com decided to give room to those who were already acquainted with international youth work and human rights education, but also to those who were interested, but had not yet had any international experience. Youth coming from less advantaged areas has been prioritised, even if this choice has involved difficulties with the attainment of visas related to the strict policy of Italian authorities. The presence of a disabled participant has been both challenging and enriching, and the good will of all helped overcoming any problems.

All applicants received an e-mail concerning the results of the selection. Following e-mails to participants dealt not only with practical matters, but also with preparation requested on their part.

The fact that the ERCC mainly addressed NGO/VA-activists that were already part of local networks facilitates a wider promotion of the Community College format and shows to a broad extent the benefits of participating in European youth events.

### **The event: learning by living together**

#### *Lectures*

#### **Eva Valvo:** "Europe and its Margins"

Ms. Eva Valvo, ACC board member and ERCC project leader, began by asking participants to define their identity in five words. This test highlighted the difference between definitions by one's own perspectives and those imposed by others. It also brought out the multifaceted nature of identity and the layers, often overlapping, which form our individual identity.

Collective identity was then discussed and was shown to be even harder to define especially in a European context. Ever since the creation of the Common Market in 1957 and the successive

enlargements stemming from this, there has been increasing uncertainty about a common European identity. In 1973 the nine EC member states signed a common "Declaration on European Identity" in Copenhagen, which emphasised the unity of the EC countries, the importance of preserving diversity and placed the EC in context with the rest of the world. This Declaration has been criticised not only because it was based on a hierarchy of relationships with the other countries, but also because the concept of European identity was used as a means of legitimating the European Union. The danger of perceiving Europe as superior and more advanced than other countries or continents was also pointed out. In the post-colonial era this has been used to legitimate a European system of exploitation and cannot be allowed to continue.

The lecture then moved on to discuss different aspects of identity, whether the existence of many different identities which merge in individuals, can ever be defined on a European level. This includes identity based on gender, religion, citizenship, minority cultures and economic background.

The concept of citizenship was finally explored particularly in relation to European identity and how to define who European people are. The speech highlighted the problem of European citizenship existing alongside national citizenship and how a definition of European citizenship must be flexible, open and based upon participation in society rather than on identity.

**Paolo Naso: "Anti-Semitism: a Special Kind of Racism"**

Mr. Paolo Naso and Mr. Mostafa El Ayoubi, editors of the interfaith magazine "Confronti", gave their inputs on Islamophobia and Anti-Semitism during a joint session on Intercultural and Interreligious Dialogue.

Mr. Naso began his presentation by stating the important role that religion plays in multi-cultural societies, being a part of peoples' identities and of the manifold European identity. The speech then focused specifically on anti-Semitism, which could be defined as a special kind of racism based on a massive propaganda of stereotypes against Jews.

A critical approach to the topic consisted in analyzing and confuting several stereotypes about Jews, which were exemplified by a series of ancient book illustrations: Jews murdered Jesus; Jews are dirty; Jews are not loyal to their countries, etc. Mr. Naso pointed out that we have to ask ourselves who actually forced Jews to live segregated and to move continuously? Furthermore, he emphasized the fact that Jesus was a Jew and that Christianity has incontrovertible Jewish roots.

In his conclusion, Mr. Naso suggested talking about anti-Semitism in the plural form, since there are different kinds and aspects of this phenomenon: religious, cultural and political.

**Mostafa El Ayoubi: "Islam and Islamophobia"**

Mr. El Ayoubi gave his speech in Italian with the help of a simultaneous translation into English, and focused on Islam and religious racism in Italy. The speech stressed first the difference between racist attitudes towards Muslims and those towards Jews, and then explained how all the negative aspects of immigration are commonly linked to Muslims.

According to Mr. El Ayoubi the 14 million Muslims living in Europe do not belong to a homogeneous Islam, but are characterized by an ethnic and cultural complexity that is typically European. The speech then concentrated on the Italian situation, where 1 out of 2,4 million immigrants are Muslims, i.e. about 1,6% of the whole Italian population, which makes Islam the second biggest religion in Italy after Catholicism. The Italian Muslim population consists of groups coming from different countries, such as Morocco, Tunisia, Pakistan or Senegal, which practice their religion in different ways.

Mr. El Ayoubi lamented the increased number of prejudices and stereotypes about Muslims after September 11<sup>th</sup>, which produced a new model of Islamophobia that sees Islam as a religion of violence and all Muslims as potential terrorists. Misinformation from the mass media, politics and a huge lack of knowledge are among the causes of this renewed Islamophobia.

The speaker concluded by stating that an effective interreligious and intercultural dialogue is absolutely essential; in this way Muslims could prove that Islam is a peaceful religion, while people would have the possibility to acknowledge the importance that Islam and its cultural roots had in the past and will have in the future.

**John Petersen: "European Citizenship Education"**

ACC chairperson Mr. John Petersen introduced the concept of the First European Community College (FECC), and stressed the need to develop a European public sphere for democracy to truly work. In addition to the institutional bureaucracy there must also be a public layer, the importance of which was highlighted by the low turnout during elections for the European Parliament. Formal education is not enough either to succeed in or to develop the world: what is needed are knowledge, skills and competences which can open up discussion and understanding between cultures. This task can be fulfilled by creating forums for young Europeans to meet and discuss, but it must first be asked what is the core of Europe? What is European identity?

Mr. Petersen maintained that democracy only makes sense if we know how to participate and this is the only way to overcome the democratic deficit in Europe today. Then he read out four provocative statements answering the question 'what is Europe?' The first declared that Europe is bound to a dynamic balance like a beating heart that continuously expands and contracts. The



second statement highlighted the role of WW II in the development of a European sphere and stated that there were no winners in such a war. Democracy as the uniting factor behind Europe was the point of the third statement that drew comparisons with the USA. The last statement saw Christianity as the basis of Europe, which should be maintained due to the countries' common history, values and rights. The participants had the task of criticising the four statements and writing themselves a statement about Europe. These were then videoed.

**Fabrizio Rufo and Matteo Borri: "Rights, Technology and Bioethics"**

Mr. Matteo Borri from the University of Geneva presented a speech written together with Mr. Fabrizio Rufo of the University of Rome, examining the different approaches to bioethics and how one may confront the new challenges they present. After defining bioethics and explaining the areas which this covers, he went on to discuss how philosophers have explored this area and the attitude one must have in order to remain open to debate and when deciding one's standpoint.

In the discussion with participants a wide variety of topics were raised, from the regulation of bioethics to specifics on cloning and stem cell treatments. The role of the individual in this sphere was central, how one can be reliably and sufficiently informed about technically complex issues, have a voice in decisions and maintain one's own rights. This led to discussion on guiding future developments in bioethics and who should lead the way (scientists, Government, religious groups) and how this area can be effectively regulated. The US proposal for a worldwide ban on cloning was brought up and led to a more detailed debate on therapeutic cloning.

**Valdo Spini: "Religious Freedom in Italy and Europe"**

MP Valdo Spini, spokesperson for the law proposal on religious freedom at the Italian Parliament and former member of the European Convention, welcomed the ERCC group at the Rosselli Brothers Foundation in Florence (of which he is President), where he gave the speech.

He began by reminding the audience that Art I-51 of the EU Constitution allows every state to regulate their relations with religious associations, while stating that the EU will maintain "an open, transparent and regular dialogue" with them. He then talked about religious freedom in Italy, by outlining the types of legislation governing this area, namely concordats and agreements, and the situation of those who fall outside this framework. The Concordat is an international treaty between Italy and the Vatican State signed during the fascist regime, and it can only be altered by means of a referendum. The relationship between State and Catholic Church in Italy is strong, and the teaching of Catholicism in state schools is still supported.

Art 7 of the 1947 Italian Constitution recognizes the Catholic Church, while Art 8 foresees that other religions can sign agreements with the state. However the first agreement was not signed

until 1984 and to date only Reformed Protestants and Jews have such an agreement. Those who have neither concordat nor agreement, such as Muslims, Baptists, Jehovah's Witnesses, Pentecostals etc., are considered to be "tolerated" religions. The failure of the State to recognize more religions is influenced by the Vatican's reluctance to dilute its position within Italy. The new law proposal on religious freedom is being obstructed in the Parliament, mainly because of fear of Muslim integration. Mr. Spini concluded that those with unrecognised or minority religions would become more insular and radical, in order to protect their identity and community values, if integration was not facilitated.

**Maria Gigliola Toniollo: "Human Rights and Homophobia/Transphobia"**

Ms. Maria Gigliola Toniollo, national coordinator of the New rights Sector of CGIL trade union, spoke about rights related to gender and sexual orientation, and began by reminding her audience that in over 80 countries in the world alternative sexual orientation is punishable by torture or death. She pointed out that Italy, Greece, the new EU member states as well as other European countries still have no legal recognition for same sex couples, with no question of legal partnerships or marriage.

After an explanation of the terms (gay, lesbian, hetero-, homo- and trans-sexual and trans-gender) she went on to discuss the difficulties for those who change their gender physically in both social and work environments and the problems they face regarding the law. She gave the example that in Italy a person's new gender and identity is only recognised by law only if they have had a gender change operation. The German laws regarding transsexuals were seen as much more progressive than the Italian ones, since a transsexual/transgender person can change his/her name with or without assisted surgical intervention.

The barriers facing homo- and transsexuals in other family legislation, notably for IVF treatment and adoption, were also examined, since in Italy no single (hetero- or homosexual) man or woman may adopt or seek IVF treatment.

The problem of the Vatican's reluctance to address and discuss these issues was highlighted and the vacuum in which the Catholic homo- or trans-sexual find themselves. It was pointed out that the Protestant network, which explores issues relating to sexuality and the church, has many more Catholic than Protestant members. This would suggest that the problem is not at the grassroots of Catholicism but with the higher institutions.

*Interreligious Round Table: "Perspectives for an interreligious and intercultural society"*

This session was held at Livorno Town Hall, where the group was greeted by Mr. Marco Cannito, vice chair of the City Council. The speakers were Prof. Riccardo Burigana, Director of CeDoMEI

(Italian Ecumenical Movement Documentation Centre), Rev. Erika Tomassone from the Waldensian Reformed Church of Pisa, and Mr. Omar Camiletti from the Mosque of Rome, while Chief Rabbi Leone Kalon from the Jewish Community of Livorno was unable to participate at the last moment.

**Prof. Riccardo Burigana** gave a historical overview of Livorno from its foundation in 1606 until today, and stressed the important role of the city and its multi-religious dimension. Livorno was founded by the Grand Duke of Tuscany Ferdinando I, who decided to drain a marsh to create a new harbour. The Grand Duke opened the borders to a wide range of people such as Jews, Muslims, former prisoners and foreigners in general, and promulgated a tolerant legislation with regard to religious freedom and trade provisions. Several religious minorities did and do still live in Livorno: Jewish, German-Dutch, English Anglican, Scottish Presbyterian, Armenian Orthodox etc. Prof. Burigana concluded that Livorno could be an example of a possible interreligious encounter.

**Rev. Erika Tomassone** spoke about the importance of an interreligious dialogue, but at the same time warned against those who nowadays seek this dialogue out of the increasing fear present in international relations. She stated that religion plays a crucial role in conflicts, since it might lead either to reconciliation and peace or to hate and racism. The speech pointed out the fact that nowadays religion is the cause of many conflicts and consequently an open interreligious dialogue is a necessity.

**Mr. Omar Camiletti** presented his speech in Italian with the help of a simultaneous interpreter. He focused on the displacement of European Muslims, who do not live in Islamic majority countries; this phenomenon brings with it questions about how Muslims are perceived in Europe. The speech underlined the power of the mass media in influencing our views, in creating stereotypes and increasing Islamophobia. In addition to these aspects, the speech paid much attention to the tendency to build a hierarchical Islam governed by the clergy in Europe, while there is an important opportunity to build a horizontal Islam made by Muslims. Muslims should promote a universal approach within their religion, which according to the Qur'an is based on preserving human diversity.

### *Show us your Cultures*

The event aimed at promoting a sphere of mutual understanding and cross-cultural integration, where everybody should have the chance to know the different realities coexisting in Europe and to respect them by trying to overcome prejudices and stereotypes. Within such a frame each morning started with the "Show us your cultures" session, where the participants from each country were asked in turns to present their home country's cultural, social, politic, economical and

religious features, however they might wish (speeches, games, music, videos, posters...). This format has fruitfully been employed before in other Community College events.

These sessions have been really valuable and, above all, very participatory, since they consisted of interactive conversations between the presenters and the other participants. The listeners were often asked to take part in quizzes, games or "language lessons" in a friendly and relaxed atmosphere. They were always keen to know something new about other cultures and they were not scared to realize that some widely accepted ideas do not always correspond to reality.

### *Participatory Activities*

Activities, whether individual ones or performed in group, were an extremely valuable means to learn and discuss the topics of the event, people and cultures and they helped participants integrate. The prep-com planned several kinds of activities, in order to make the event more dynamic and challenging, and the participants responded positively to such stimulation.

During the activity called "Act It Out" (cfr. *Compass, A Manual on Human Rights Education with Young People*, Council of Europe Publishing, Strasbourg, 2002, pp. 86-87), the participants were divided into four groups and were asked to represent the concept of human rights by miming a sketch or creating a short play. They were given time to brainstorm for ideas and to rehearse, and received basic props, clothes, and accessories. Each group presented the final tableau in a plenary session, and the others had to guess what it was the group intended to portray. Each group concentrated on a different aspect of human rights. The first one was concerned with equality and showed a transvestite, a disabled person, and a seemingly "normal" person, walking around, unaffected and unmolested by others. The second group focused on discrimination, depicting an employer discriminating against different candidates on the basis of their religion, sexuality, disability and gender. The third group showed human rights sweeping in to give those who had been tortured peace and freedom from such abuse. The last group represented human rights as an umbrella to protect all those who stood underneath it and from which protection no one should be excluded.

The aim of "The Obstacle is the Path" (cfr. "Path to Equality Land", *Compass*, op. cit., pp. 185-189) was to encourage the participants to recognize the obstacles to equality between men and women, poor and rich, and those of different ethnicities. Four groups were asked to produce a map showing the path to "Equality Land," where all human beings are equal, demonstrating by pictures or symbols the hurdles which must be overcome to reach this land. The final maps showed great diversity of ideas, with some representing the country as they would like to see it and the participants explaining how one might arrive, and others showing the path or paths

towards such a land with dangers and obstacles along the way. The most important themes which emerged from all groups was equal treatment for people of all sexualities, especially homosexual couples, and peace between the people who lived in this country.

"Cultionary" (cfr. *All Different All Equal Education Pack*, Council of Europe Publishing, Strasbourg, 1995, pp. 67-69) was a game addressing and exploring images, stereotypes and prejudices. The participants were divided in teams, each having paper and pencils and sitting isolated from the others. In every round one member from each group received a word to draw from the facilitator, and the rest of the group had to guess what it was. The words to draw were "refugee", "African", "homosexual" and "education". This creative activity was followed by a debriefing, where the participants compared the ways of representing the same word by different participants, and discussed the need for images and their use or misuse that can create dangerous prejudices.

An activity named "Let's Get in the Fish Bowl!" (cfr. "Let's talk about sex!", *Compass*, op. cit., pp. 156-159) was run after the lecture by Ms. Maria Gigliola Toniollo on gender and sexual identity and was an opportunity to explore different attitudes towards these issues. Chairs were arranged in a semi-circle, allowing each participant to see all others. Five chairs were placed in front of the group for those participants in the "fish bowl". Slips of paper were handed out to each participant and they were instructed to write down any questions they had about the issues presented, opinions they held or held by others or controversial statements. These were then collected into a hat and chosen one by one, in order to be discussed by the participants in the fish bowl. Participants were encouraged to express points of view not only of themselves but also of other groups or their society, so that the topic could be discussed from many different perspectives. Whenever a participant not in the fish bowl wanted to speak, he or she had to move forward and touch a fish-bowl participant on the shoulder to change places. At the end the whole group had some time for debriefing and discussed what people's attitudes are in their communities or countries towards sexuality, where values on sexuality come from, how education and information should deal with sexuality and the role religion.

### *Home Groups*

In a multicultural context, every participant has his or her own way to express him or herself. It is difficult to find a single way to make participants feel comfortable and safe. The Home Groups aimed at creating a daily safe place and time for every participant. In a small group, it is easier to trust the others and to speak up. Home Groups might be a time and a place to share opinions that, for some reason, could not be shared during the common activities of the day. It might also be the place to share feelings about possible exclusions and misunderstandings. It might be the moment to say something one was worried about or ashamed of. It was a crucial and balancing

moment of the programme. During this event, the participants were divided in balanced groups of four people and chose their own groups' names. The members of the Home Groups were the same for the entire event. In order to let the Home Group members get acquainted with one another and share community life, these groups helped washing the dishes and setting the table for the next meal in rotation.

### *Market of Ideas*

As in a goods market, participants displayed some colourful posters presenting the ideas, the aims and the activities promoted by the associations they belong to. The aim of this Market of Ideas was not to "sell" ideas, but to create an informal space to exchange ideas in a familiar and lively atmosphere. Most participants were active in NGOs/VAs and worked individually or in groups to arrange their posters. Two nights were spent presenting the Market and the reactions were very positive and constructive. The Market was a good chance to let the others learn about NGOs or VAs active either in the field of human and social rights, or in the sphere of cultural and student initiatives. The initiative has also offered an opportunity to establish useful and hopefully long-lasting contacts among people and associations.

What follows is a list of the organisations that were presented.

<b>Organisation</b>	<b>Contact person(s)</b>	<b>Description of work</b>
UNESCO (Castilla Y Leon)	Silvia Martinez Canton (Spain)	Forums for ethical issues and dialogue
UNO (University of Tübingen)	Christian Schwartz (Germany)	University group for UN national model in New York
The Cashubian Institute for Development	Marcin Maliszewski (Poland)	Awareness of minority issues and cultural heritage
Youth Albania Postal Service	Olta Cakciri (Albania)	Social business project for disadvantaged youths
Slovak Union of Jewish Students	Juraj Alexander (Slovakia)	Maintenance and celebration of Jewish culture and religion
Rotaract Vilnius	Akmis Lomsargis (Lithuania)	Funding and supporting initiatives
Europejskiw Centrum Mtodziezy	Luiza Czajkowska (Poland)	European issues and education on human rights
Save the Children – EGYF Macedonia	Ljupco Jovanovski (Macedonia)	Organizing youth projects and exchanges
Nightline + Students Union	Madeleine Smith (UK)	Student helpline in crisis + work as disabilities officer
World Student Christian Federation	Peter Ciaccio (Italy)	Commitment to dialogue, ecumenism and social justice
Studentengården Uppsala	Sophia Magnusson (Sweden) Kristin Mellqvist (Sweden)	Create supportive community for students
Crimean Tatar Cultural Centre	Elvira Fundukova (Ukraine)	Promotion of Crimean culture and language
OREG (Osservatorio Regionale Europa e Giovani)	Roberta Agnello (Italy)	Youth initiatives and European awareness

### *Panel Sessions*

The Panel Session was a moment that transforms the participants into lecturers in quite a formal way. Eleven participants were chosen as panellists on the basis of regional and gender balance, and the empowerment of people who spoke up less than others during the event. For the occasion, the meeting room was set as a conference hall, with a table and a floor. The panel was organised in three sessions: the first one with five participants, the second one with two, and the third one with four. The speakers presented the human rights situation in their own countries and local contexts in a European frame. They were free to choose the format of their presentation, but were bound to a strict five-minute-limit. After each round of presentations the floor was opened for discussion and questions were posed to the panel members in order to explore in more detail the issues that arose.

The panellists were: Olta Çakçiri (Albania), Elvira Fundukova (Ukraine), James Harvey (UK), Ljupco Jovanovski (Macedonia), George Kassapis (Cyprus), Sofia Magnusson (Sweden), Anastasiya Peeva (Bulgaria), Valentina Strammiello (Italy), Moritz Thate (Germany), Helle Vilekold (Denmark) and Ferhat Yarar (Turkey).

Various issues were raised during these sessions. The speaker from Cyprus pointed out the problems connected with the division of the island and the relations between Greeks and Turks, while the Danish panellist presented the debate about the new strict immigration policy in her country. In Ukraine rights were said to be given in the Constitution, but not implemented, because there is no accessible mechanism to enforce them. The Italian participant was concerned about the lack of regulation on homosexual rights in her country, where there is still no statute giving legal status to single sex couples or allowing them to adopt or see IVF treatment. In Albania there is a general problem of monitoring the implementation of human rights, homosexual and disabled people are not even considered as subjects of specific rights and the prisons are overcrowded and inmates exposed to violence. Great Britain has very good human rights records on the internal side but the production of arms and its exporting do not respect human rights standards. The German speaker lamented human rights violations concerning refugees in his country, while the Swedish one maintained that human rights are generally respected in her country, where the Ombudsman deals with sexuality, disability and minority issues. In Bulgaria minorities have been given their rights after big problems in the past related to Turkish assimilation. The Turkish panellist dealt with ethnicity problems in his country, especially regarding the relationship between Kurds and Turks. Finally in Macedonia there are human rights violations regarding minorities and refugees, which could be solved by enhancing the intercultural dialogue.

### *Excursions*

Excursions and visits in the surroundings of Casa Cares completed this Community College event.

On the first working day the Director of Casa Cares, Mr. Paul Krieg guided the group through the villa where the centre is located and entertained the audience not only by telling the story of the house, but also by explaining rural traditions connected with the farmhouse (olive oil and wine production, the métayer system etc.).

The study-tour to Livorno was arranged with the help of local partners, such as Rev. Klaus Langeneck of the Waldensian Church of Livorno, Ms. Laura Casorio of the Federation of Protestant Churches in Italy and the Township of Livorno. Upon their arrival, the ERCC-participants were greeted and hosted by the Town Hall, where an interreligious round table took place (see above). Afterwards the Women's Club of the Waldensian Reformed Church welcomed them in a friendly atmosphere and prepared them a copious meal in the common room of their church. Then Ms. Casorio guided the group on a walk through the places of faith while explaining the multi-religious and multicultural history of the city: from the Waldensian Church (former Scottish Presbyterian Church), the group went to the Anglican church and the English Protestant churchyard, the famous monument representing Ferdinando I de' Medici and the Four Moriscos (I Quattro Mori), the new Synagogue, and the Roman Catholic Cathedral. Thereafter the group had free time and was able to visit some more of the churches including the Greek Orthodox one, as well as have time for a coffee and a walk around the town.

A one-day excursion to Florence was organised thanks to the cooperation of some Florentine institutions. First the group was welcomed at the Rosselli Brothers Foundation, where Mr. Valdo Spini held a speech on freedom of religion. Then the group visited Palazzo Medici Riccardi, the ancient building that nowadays hosts the Province of Florence, to which we were kindly offered free entrance. The group had the chance to see a temporary exhibition hosted in the museum, and the fascinating Cappella di Benozzo Gozzoli. Afterwards, the group had some free time to enjoy the city before travelling back to Casa Cares.

### *Workshops on the Final Document*

The Workshops on the Final Document took place on the last days of the programme and aimed at giving the participants a possibility to express their personal views on the issues debated during the event.

The first workshop on 18<sup>th</sup> September was used to explain the idea of the final document, which was to be a charter, divided into three chapters on "European Identity", "The Role of Religion in Human Rights" and "New Rights", following broadly the themes of this community college event.



The consensus method was explained during this session with the emphasis on agreement, the main question being "can you live with this article?" rather than arguing over individual words or phrases. The participants chose which of the three groups they wished to join and registered. No group was allowed to exceed nine members and fortunately the participants divided themselves equally amongst the groups. Every participant also received a short paper called "Guidelines for the Perplexed" which explained the concept and format of the final document as well as clearly marked deadlines for submission of articles.

Then the three groups met separately to brainstorm for ideas and concepts they wanted to include within their articles. To facilitate this session each group was given a short summary of the lectures and workshops on their chosen topic, and were asked which principles they stood for and which strategies should be used to transfer ideology into reality. The brainstorming session was extremely productive and allowed the groups to organize their ideas on a general level, setting priorities and omitting ideas which had not been developed sufficiently. Some groups chose to split further into groups of two-three people, each group then working on three-four articles, while others remained as a whole group and worked each idea through together. At the end of this session each group was given a resource pack containing different declarations of human rights, charters by other NGOs working in different spheres and an extended essay on the concept of rights and religious practices.

During the following workshop sessions on 19<sup>th</sup> September the groups remained split and continued to work on their articles, asking for help or guidance as necessary. Information found on the Internet was used to clarify facts and develop opinions further with reference to other charters. The deadline for submission of the draft articles was 21:30 on 21<sup>st</sup> September and a final reviewing session was held before this deadline to allow the groups to go over their articles and make last minute amendments. Once the articles were submitted they were merged to form one document, each groups' articles forming one chapter. A preamble was written by the prep-com, giving the context and setting of the creation of these articles and briefly summarizing the main concepts that were included in the articles.

In the first session on 22<sup>nd</sup> September the groups were given the document as whole to read through. As a group they had to produce qualified opinions on the chapters by the other groups. It was stressed that criticism alone was not sufficient but rather an explanation must be given and a proposal for amendment suggested in order to speed up the plenary process. The consensus model was again described.

During the first plenary session on the same day a representative from each group was chosen to present the opinions of their group on each article. This focused the debate around the three

representatives, aiding control over the session while all participants were encouraged to add explanations or further suggestions once the qualified opinions had been presented. Once both groups had given their opinions on one chapter, the representative of that chapter was invited to explain why they had created these articles, the reasoning behind them and their response to the criticisms.

Several articles were uncontested and after minimal explanations were accepted by all participants. Others, particularly those concerning the definition of European Identity and the ethics of control over one's body were debated at length and many suggestions and amendments arose before a consensus on wording could be reached. This session was continued throughout the afternoon with the participants becoming increasingly aware of the difficulties of reaching an agreement on the exact content of the articles and the importance of the consensus method.

In hindsight the process would have been aided by the presence of more facilitators at the plenary session. This would have allowed the editorial team to concentrate on the wording of the document and gathering suggestions while the ideas and concepts themselves were being debated. The experience and knowledge of the facilitators would also have been valuable at this stage although their skills were most important during the workshops to create the articles. This was not possible however, due to the session being held on the final day with departures, the final sessions, reimbursements and evaluations to be organized.

Following the final plenary session the editorial team made sure the document as a whole made sense and that all amendments had been executed. The document was forwarded by email to all ACC members and will be produced in hard copy in the form of a leaflet currently being designed.

### *Social moments*

Social moments are one of the most important aspects of every Community College event and it is not easy to put them on paper, because they involve feelings, impressions and human relationships. What one can do is simply enumerate the social events occurring within the Community College. The rest must be experienced.

An ice-breaking session on the arrival day and several socialising arrangements were organised by the prep-com, but the participants socialised spontaneously from the very beginning. The spare time was keenly used for playing and listening to music, drinking, dancing, singing, playing chess or volleyball and the coffee- and tea breaks under the shadow of the portico.

For the movie session the movie chosen was *Le Placard (The Closet)*, by Francis Veber, France 2001, that introduced in a gentle and amusing way the next day's session on homophobia.

The final party started with a much-appreciated Multicultural Dinner, where the participants prepared typical food and drinks from their home countries.

## **Financing**

The following funds and institutions made it financially possible to realise the ERCC: the European Youth Foundation of the Council of Europe, Regione Toscana, Casa Cares, the Unione Femminile della Chiesa Evangelica Valdese di Livorno and the Commissione Esecutiva del Terzo Distretto della Chiesa Evangelica Valdese (Unione delle chiese valdesi e metodiste). Participants paid a fee themselves and contributed 30% of their travel expenses.

## **Evaluation**

### *Participants' Evaluation*

Two short evaluations were done during the course of the event in form of feedback on flipchart papers, while a final evaluation was done at the end of the seminar through a seven-page evaluation form comprising eleven topics ranging from personal expectations of the participants, general strengths and weaknesses of the seminar, an in-depth assessment of the programme, and recommendations to future plans.

The two short evaluations were done on the third and seventh day of the programme, giving the participants the possibility to reflect and evaluate the activities they had experienced. They were ranked on a "cobweb", delineating one dimension for each activity, showing in the middle of the web the liking of each activity, and on the outside a disliking. A separate form with the possibility to put down suggestions was available. The participants showed a high degree of general approval for all the activities, but lower ranks for lectures, where translations from Italian to English were needed. The problem of the language barrier reappeared throughout the evaluation.

Regarding the final evaluation, the section on personal expectations showed that the main motivations to apply for the event were the opportunity to network with youth from other European countries, to visit Tuscany and to learn more about human rights in Europe. In all except one of the returned forms, the expectations were met or exceeded, in one case being partly met. Another question was what the participants had gained most from the experience in Casa Cares, and the answers were evenly spread between knowledge on human rights, knowledge on other European countries, contacts with other youth/youth organisations and contacts with the ACC.

In the section on the general strengths and weaknesses of the event, the relevance of the theme was marked outstandingly as strength, while the quality of speakers and contents and further insights into Italy and Italian culture got positive, but more mixed results. Relating to the format

and the logistics, the venue in Casa Cares with its accommodation and meals, and the Community Colleges format received a genuinely positive feedback. All of the returned forms stated that they would recommend the ACC to others.

To highlight some of the programme activities, the highest approval was marked with the Show us your cultures sessions, the excursion to Florence, the Workshops on the final document and the Panel sessions on human rights. Average or disappointing marks were given to the "home groups". Speaking about the assessment of the presentations, the ones that most clearly distinguishable in a positive tone – both in format and in content – were those held by Mr. Naso and Mr. El Ayoubi on Intercultural and Interreligious Dialogue, by Mr. Spini on Religious Freedom in Italy and Europe and by Ms. Mehmeti on the ACC. The other lectures received a mixed assessment on their relevance and their format and content.

In the section on recommendations, it was optional to answer with free text. Where it had been done so, the comments were ranging from complaints about not enough sleep and a too intense programme, to the missing time for discussions apart from the programme. Suggestions for future projects included youth participation in decision-making processes, the European Constitution, how Europe can be used by its citizens, social justice issues, the EU development aid and policies in the third world, mental health issues in the EU, the integration of new countries in the EU, the vision of the EU in 25 years, the distribution of wealth in the EU and the effects of European pride.

Speaking about their future plans, most participants marked their intention to return to "real life" (university and studies in most cases), while some said to be encouraged and motivated to set up similar activities in their respective home countries.

Summarizing the information and data, it can be stated that the ERCC 2004 can be seen as huge success in the eyes of the participants due to the location in Tuscany, the accommodation in Casa Cares, the programme, its contents and the study tours in the surroundings, but especially the creative impact of the meeting of this diverse group of youth from so many European countries.

### *Organisers' Evaluation*

The whole experience has been a step towards the acquisition of skills and an opportunity for a personal development on the organisers' side. The process of planning the programme on beforehand, together with the practice of running the activity during the event, have offered a precious possibility to learn how to work in a team and to interact with the group of participants. The organisers' team consisted of the local team that was in charge of the ERCC 2003, together with three former participants of the ERCC 2003 and a former participant of the TCC 2003. This

choice proved successful, since the team cooperated very well in all the phases of the organisation and was flexible and approachable enough to cope with the changing programme.

The participants as a whole worked well both as a study group and socially, which led to a friendly and productive atmosphere. The variety of this group of people coming from 17 different countries and the friendly and welcoming atmosphere of Casa Cares were most important for the success of the event, which was also characterised by a well-working balance between indoor and outdoor activities (including trips and excursions). There was, though, a clear need for more time in the evenings for the participants to relax and for the prep-com to meet and evaluate the day, especially nearer the end.

### **Conclusion: Results and Follow-up**

The ERCC 2004 is in itself the result of a multiplying effect, since it has been developed as a follow-up of a previous experience, that is the ERCC 2003 that was held in Casa Cares in August 2003. This first ERCC was the first event of its kind in the Mediterranean area and was meant as an experiment and a pilot-project with the aim of organizing similar projects in the future. The success of the experiment was proved by the enthusiasm of the participants and the fruitful cooperation with local institutions. Therefore the ERCC 2003 and 2004 were not one-off initiatives but rather components of a long-lasting educational programme seeking to promote the innovative Community College methodology in an area that is not very familiar with the concepts of non-formal adult education and life-long learning.

The main concrete result of the ERCC 2004 was the Final Document on European identity, the role of religions in human rights and new rights, which was approved by the group of participants using the consensus method (see below, Appendices). This text is going to be published in form of a leaflet. In addition, provided the necessary funds are granted, the ACC aims at publishing an issue of the ACCENT magazine containing the Final Document, the speeches held at the ERCC and related articles written by participants. This publication is meant as a valuable follow-up to the event striving to involve former participants in the production of articles and to offer a permanent resource to be spread among European networks.

During the ERCC the participants were introduced to the ACC, its history and aims, since many of them were not acquainted with the association beforehand. At the end of the event, they were invited to become members of the ACC, in order to give them the possibility to interact with other committed Europeans and at the same time to enlarge the European network of the association. Most of those who were not already members signed up for membership.

## Appendixes

### Detailed Schedule

## EUROPE OF RIGHTS COMMUNITY COLLEGE 2004

### Fundamental Rights, Citizenship and Identities in Changing Societies

#### Financed by



#### Supported by



#### DETAILED PROGRAMME

#### Tuesday 14<sup>th</sup> September 2004

##### Arrivals during the day

18:30-19:30	Ice-breaking
19:30	Dinner
21:00	Socialising Session

#### Wednesday 15<sup>th</sup> September 2004

08:30-09:15	Breakfast
09:30-10:15	Introduction to the ACC and the ERCC Programme
10:15-10:45	Morning Session: Show us your Cultures Germany, Lithuania
10:45-11:00	Coffee-break
11:00-12:45	Welcome and visit of the House: Local History and Rural Tradition by Mr. Paul Krieg, Deacon, Director of Casa Cares
13:00	Lunch
15:00-17:00	Activity: Act it Out
17:00-17:30	Tea-break
17:30-19:00	Activity: The Obstacle is the Path
19:00-19:30	Break
19:30	Dinner
21:00-21:30	Introduction to Home Groups
21:30	Music Session

#### Thursday 16<sup>th</sup> September 2004

08:30-09:15	Breakfast
09:30-10:30	Morning Session: Show us your Cultures Poland, Romania, Sweden

10:30-11:15	Key-note Speech: <i>Europe and its Margins</i> by Ms. Eva Valvo, ERCC project leader, ACC Board Member, Pisa
11:15-11:30	Coffee-break
11:30-13:00	Activity: <i>Cultionary</i>
13:00	Lunch
15:00-17:00	Workshop - part I: <i>Intercultural and Interreligious Dialogue: Islamophobia and Anti-Semitism</i> by Mr. Paolo Naso, Editor-in-Chief, and Mr. Mostafa El Ayoubi, Assistant Editor, Interreligious Magazine "Confronti", Rome
17:00-17:30	Tea-break
17:30-19:00	Workshop - part II
19:00-19:30	Break
19:30	Dinner
21:00-21:30	Participants' Session: <i>Home Groups</i>
21:30	Preparing the <i>Market of Ideas</i>

#### Friday 17<sup>th</sup> September 2004

07:00-07:45	Breakfast
08:00 (sharp)	Transfer to Livorno
10:30	Interreligious Round-table at Livorno Town Hall: <i>Perspectives for an Interreligious and Intercultural Society</i> Speakers: - Prof. Riccardo Burigana, Director of CeDoMEI (Italian Ecumenical Movement Documentation Centre), Livorno - Chief Rabbi Leone Kalon, Jewish Community of Livorno - Rev. Erika Tomassone, Waldensian Reformed Church of Pisa - Mr. Omar Camilletti, Mosque of Rome
13:00	Lunch at the Waldensian Reformed Church of Livorno
14:30	Visit to the Places of Faith
17:00	Free time
18:00 (sharp)	Transfer to Casa Cares
20:00	Dinner
21:00	Bumbal Session (optional)

#### Saturday 18<sup>th</sup> September 2004

08:30-09:15	Breakfast
09:30-10:30	Morning Session: <i>Show us your Cultures</i> Cyprus, Italy, Ukraine
10:30-11:15	Workshop - part I: <i>European Citizenship Education</i> by Mr. John Petersen, ACC Chairperson, Aarhus (Denmark)
11:15-11:30	Coffee-break
11:30-13:00	Workshop - part II
13:00	Lunch
15:00-17:00	Key-note Speech: <i>Rights, Technology and Bioethics</i> by Mr. Fabrizio Rufo, University of Rome "La Sapienza" Debate in Plenary
17:00-17:30	Tea-break
17:30-19:00	<i>Workshops on Final Document</i> - part I
19:00-19:30	Break
19:30	Dinner
21:00-21:30	Participants' Session: <i>Home Groups</i>
21:30	Presenting the <i>Market of Ideas</i> - part I

#### Sunday 19<sup>th</sup> September 2004

08:30-09:15 Breakfast  
09:30-10:30 Morning Session: *Show us your Cultures*  
Moldova, Turkey, United Kingdom  
*Workshops on Final Document* - part II  
10:30-11:15 Coffee-break  
11:15-11:30 Debate in Plenary  
11:30-13:00 Lunch  
15:00-17:00 *Panel Session on Human Rights* - part I  
17:00-17:30 Tea-break  
17:30-19:00 *Workshops on Final Document* - part III  
19:00-19:30 Break  
19:30 Dinner  
21:00-21:30 Participants' Session: *Home Groups*  
21:30 *What is the ACC?*  
by Ms. Mjellma Mehmeti, ACC Board Member, Skopje (Macedonia)

#### Monday 20<sup>th</sup> September 2004

08:00-08:45 Breakfast  
09:00 (sharp) Excursion to Florence:  
- Key-note Speech: *Religious Freedom in Italy and Europe*  
by Prof. Valdo Spini, MP, former member of European Convention  
- visit to *Palazzo Medici Riccardi*  
kindly offered by Provincia di Firenze  
- free time  
17:30 (sharp) Transfer to Casa Cares  
19:30 Dinner  
21:30 Movie Session  
*Le Placard (The Closet)*, by Francis Veber, France 2001

#### Tuesday 21<sup>st</sup> September 2004

08:30-09:15 Breakfast  
09:30-10:30 Morning Session: *Show us your Cultures*:  
Bulgaria, Macedonia, Slovakia, Spain  
*Panel Session on Human Rights* - part II  
10:30-11:15 Coffee-break  
11:15-11:30 *Panel Session on Human Rights* - part III  
11:30-13:00 Lunch  
13:00  
15:00-16:00 Key-note Speech: *Human Rights and Homophobia/Transphobia*  
by Ms. Maria Gigliola Toniollo, Trade-unionist, CGIL  
(Italian General Workers' Confederation) National New Rights Coordinator, Rome  
Activity: *Let's get in the Fish Bowl!*  
16:00-17:00 Tea-break  
17:00-17:30 *Workshops on Final Document* - part IV  
17:30-19:00 Break  
19:00-19:30 Dinner  
19:30  
20:30-21:15 *Workshops on Final Document* - part V  
21:30 Presenting the *Market of Ideas* - part II

#### Wednesday 22<sup>nd</sup> September 2004

08:30-09:15 Breakfast  
09:30-10:30 Morning Session: *Show us your Cultures*:  
Albania, Denmark  
*Workshops on Final Document* - part VI  
10:30-11:15 Coffee-break  
11:15-11:30 *Plenary on Final Document* - part I  
11:30-13:00 Lunch  
13:00  
15:00-16:00 *Plenary on Final Document* - part II  
16:00-17:00 *Final Evaluation*  
17:00-17:30 Tea-break  
17:30-21:00 *Preparing Multicultural Dinner and Europe Party*  
21:00 *Multicultural Dinner and Europe Party*

#### Thursday 23<sup>rd</sup> September 2004

08:30-09:15 Breakfast  
Departures during the day

## *Project Description*

INITIATIVE OF THE ACC: "EUROPE OF RIGHTS COMMUNITY COLLEGE 2004"

*The working title of the project is:*

*"Europe of Rights Community College 2004*

*Fundamental Rights, Citizenships and Identities in Changing Societies"*

### **Summary**

The ACC (Association for Community Colleges) is going to carry through a one-week Community College event for 35 young Europeans, concerning the role of fundamental rights in societies that are rapidly transforming, still keeping in mind the universality of human rights. Particular attention will be devoted to crucial issues such as bioethics and technology, homophobia/transphobia and second generation migrants. The discussion will also deal with the role of religion in intercultural dialogue and in the definition of "old" and "new" rights.

The event is going to take place on September 14th-23rd 2004 in Reggello (Florence) at Casa Cares, a retreat and group meeting centre managed by the Waldensian Reformed Church of Italy.

### **Background**

It is a fundamental belief of the ACC that a common European public and permanent discussion is needed. This "community" debating common issues should not only be a professional one, but rather a real European demos. Therefore, Europeans need to know much more about each other, in order to understand which specific cultural values the different European populations want to preserve and to discuss which values should be considered common among them. The vision of the ACC is that an innovative and effective way to build a European awareness is to let people from different European identities meet in a Community College context and learn by living together.

Community Colleges are inspired by the Nordic tradition of the so-called *Folkhighschools* and can be defined as non-formal residential schools for adults that are characterized by local traditions and organise courses on topics of common European interest. The frame of the Community College offers a unique chance for experiencing an intercultural dialogue and a learning process by living together: this is why the social dimension is an essential part of this educational formula. It is our belief and our experience that people learn respect, tolerance and solidarity when they know more about each other.

The ERCC 2004 project is part of a long-lasting educational process, since it has been developed as a follow-up of a previous experience, i.e. the ERCC 2003. This past event was the first of its kind in the Mediterranean area, but we do see it as an experiment and a pilot-project aiming at organizing similar projects in the future. The Mediterranean area in general and Italy in particular are not much familiar with the concepts of non-formal adult education and life-long learning. Therefore, the first experiment of a Community College in Italy was a way of showing and promoting a new and innovative educational model, a tiny step towards the development of European citizens. The success of the experiment was proved not only by the enthusiasm of the young participants, but also by the fruitful cooperation with local institutions.



Therefore, it is of utmost importance to follow-up the ERCC in 2004, so that it will not only be a one-off initiative, but rather a part of an overall programme seeking to promote the innovative Community College methodology in the Mediterranean area.

### **The object of the project**

In order to let young people of all Europe become familiar with the recent developments in the policy of fundamental human rights in Europe, the ACC wishes to put this issue on the agenda of a Community College event, taking place in September 2004.

We hope that the group of participants will be able to develop a common strategy to promote intercultural/interreligious dialogue and to prevent old and new forms of discrimination and social exclusion of minority representatives, not only regarding religious belief (Islamophobia and anti-Semitism), but also gender and sexual orientation.

### **Target group**

It is crucial for us to find representatives of many European identities. There should be no dominating groups and the group constituting the ERCC 2004 should be an international one.

The main recruitment of participants will be carried out in close co-operation with the local branches of the ACC and with its co-operational partners. The ACC has representatives in 36 European countries.

We aim at inviting young NGO/VA-activists that are already part of local networks, in order to facilitate a wider promotion of the Community College format and to show to a broad extent the benefits of participating in European youth events. We expect this people to be multiplying the intercultural competencies and experiences they may be enriched with.

We aim at receiving 35 participants between 18 and 30 years of age.

To participate English must be understood and spoken.

### **Contents**

The event will last one week. Participation includes room and board.

The main topic of the event will be the role of fundamental rights in rapidly transforming societies, keeping in mind the universality of human rights, while the *European Convention on Human Rights* and the *European Charter of Fundamental Rights* will be a natural frame for the discussion. Special attention will be devoted to marginal (non-hegemonic) European identities, in order to build an inclusive Europe counting diversities based on gender, generation, religion, migration or regional background. The promotion of intercultural/interreligious dialogue and reconciliation will be a means of fighting discriminations and prejudices in our daily life. On the other hand, the role of religious belief will be considered while discussing crucial issues such as bioethics, technology, homophobia/transphobia and second generation migrants, not only theoretically, but also in practical life.

Before attending the event, participants are asked (a) to gather background information on human rights in their home country, not only on a theoretical plan, but also on a practical one (NGO-work, juridical aspects,

specific cases of violation of human rights etc.); (b) to investigate how the European policy of fundamental human rights is received in their countries, with particular attention to the media; (b) to analyse the situation of intercultural/interreligious coexistence in their country/region, highlighting examples of dialogue and cooperation or examining the reasons of on-going conflicts; (c) to observe the development of new rights legislation. Active involvement of participants will be sought in defining the detailed programme of the event.

In order to give thorough information about the topics of the event, (a) experts are invited to present various aspects of the issue; (b) workshops and various participatory activities are planned by the ACC, in co-operation with our partner organisations.

We expect the discussion on these issues to be participated by youth coming from both EU-member states and non-EU-member-states. It is crucial for us not to be a part of an exclusive thinking, but rather to be a part of an inclusive one, encouraging the inspiration to flow between EU-states, accessing states and non-EU-states.

Through the form of the Community College, we expect participants to obtain an understanding of which values could be considered European – this including respect for European diversity.

### **Timetable**

The event is going to last for one week and will take place in Reggello (Florence, Italy) at Casa Cares, a retreat and group meeting centre managed by the Waldensian Reformed Church of Italy, on September 14th-23rd 2004. We expect the exchange to be repeated in the following years and we hope to include more institutions in Europe in the process of developing a discussion on common European issues and a mutual understanding between different cultures.

### **Organizational elements**

The ACC Italy committee, headed by Eva Valvo, in close co-operation with our partner organisations, will be responsible for the project.

The working language will be English.

### **Financing**

We expect the project to be supported by the EU-commission (Youth Programme), the Council of Europe (EYF), Regione Toscana, Ente Cassa di Risparmio di Firenze and the ACC International, as well as by other domestic public and private funds. We expect participants to pay a fee themselves.

### **Multiplying effect**

Being this the second Europe of Rights Community College taking place in Italy, we aim at renewing the initiative in the following years, in order to establish a sort of "tradition" for this kind of events.

Internet addresses on main information sources on common issues, presented by participants during and after the meeting, are to be uploaded to our website, as a permanent resource in the future ([http://www.acc.eu.org/frontend/pages/SEEEMS\\_1982.asp](http://www.acc.eu.org/frontend/pages/SEEEMS_1982.asp)).

Participants will be invited to be members of the ACC. It is a main vision of the ACC that many more Europeans should have the chance of participating in an international/European meeting some time in their life. The involvement of participants in the ACC-network will make it easier to establish another event in the following year and to take up new initiatives in the future.

The products of participants (articles, papers, stories, drawings, pictures, documents etc.) will be published in an ACC-publication (in English), which will be distributed among NGOs, institutions and others related to European matters.

### **Co-operators**

The project is carried through on ACC initiative. The ACC is a European organization. Please confer the website (<http://www.acc.eu.org>) for further information.

We aim at cooperating with different organisations, in order to have a broader impact on both local, national and European level.

Local institutions such as Comune di Reggello (Township of Reggello: <http://www.comune.reggello.fi.it>) and Regione Toscana (Tuscany Region <http://www.regione.toscana.it>) will be contacted for a possible cooperation. Furthermore, we are closely cooperating with Casa Cares, a retreat and group meeting centre managed by the Waldensian Reformed Church of Italy, which will host the event (<http://www.casacares.it>).

On a national level, our partners are the New Rights Sector of CGIL – Confederazione Generale Italiana dei Lavoratori (Italian General of Workers: <http://www.cgil.it> and <http://www.cgil.it/org.diritti/homepage2003/index.htm>) and Com Nuovi Tempi, editing society of the interreligious monthly paper Confronti (<http://www.confronti.net>).

Moreover, we aim at cooperating with national and European youth organisations, such as Giovani Musulmani d'Italia (GMI, Muslim Youth in Italy: <http://www.giovanimusulmani.it>), Unione Giovani Ebrei d'Italia (UGEI, Italian Union of Jewish Students: <http://www.ugei.it>), World Student Christian Federation – Europe Region (WSCF-ER: <http://www.wscf-europe.org>), Forum of European Muslim Youth and Student Organisation (FEMYSO: <http://www.femyso.com>) and European Union of Jewish Students (EUJS: <http://www.eujs.org>).

We expect to co-operate with the above-mentioned organisations in planning and carrying out the project, as well as in inviting experts/lecturers and in recruiting participants.

Roma and Aarhus, 26<sup>th</sup> September 2003

John Petersen

(Chairperson ACC International)

Eva Valvo

(Project Leader, ACC Board Member)

*List of Participants*

Olta Çakçiri, Albanian  
Diana Rama, Albanian  
Edlira Xhafa, Albanian  
James Harvey, British  
Anastasiya Peeva, Bulgarian  
Elvira Fundukova, Crimean Tatar/Ukrainian  
George Kassapis, Cypriot  
Sofie Bestle, Danish  
Helle Villekold, Danish  
Suvi Turja, Finnish  
Fabian Griebler, German  
Samuel Ohrmacht, German  
Christian Schwartz, German  
Moritz Thate, German  
Roberta Agnello, Italian  
Matteo Bessi, Italian  
Giulio Bovi, Italian  
Simona Pesucci, Italian  
Valentina Strammiello, Italian  
Akmis Lomsargis, Lithuanian  
Ljupco Jovanovski, Macedonian  
Mjellma Mehmeti, Macedonian/Albanian  
Luiza Czajkowska, Polish  
Marcin Maliszewski, Polish/Cashubian  
Oana Oprescu, Romanian  
Madeleine Smith, Scottish  
Juraj Alexander, Slovak  
Francisco Estevan Fernandez, Spanish  
Silvia Martinez Canton, Spanish  
Sofia Magnusson, Swedish  
Kristin Mellqvist, Swedish  
Dilek Ozyigit, Turkish  
Orhan Ferhat Yarar, Turkish

# Europe of Rights Community College (ERCC) 2004

## Fundamental Rights, Citizenships and Identities in Changing Societies

### Final Document

#### **Preamble**

A group of young Europeans, between the ages of eighteen and thirty, coming from seventeen countries, met for a two-week community college on human rights at Casa Cares, Reggello (Florence), Italy. This event, named the Europe of Rights Community College, was organized within the framework of the European NGO Association for Community Colleges. This document is an expression of the ideas shared by the participants.

The aim of this declaration is to clarify concepts and themes discussed during the lectures, workshops and debates. These topics were European identity, the role of religions in human rights and new rights, specifically focusing on sexual identity and bioethics.

The participants worked in three groups and each took one chapter to express, in the form of articles, the principles they considered most important.

The articles were then exchanged and discussed in the groups and proposals for amendments were presented by group representatives at a plenary session. Each proposal was discussed by all participants and a compromise was reached using the consensus method. In the end the whole document was one by which every participant could feel represented.

#### **Chapter 1: European Identity**

The following articles concern the vision of an identity of the citizens of the EU. Nevertheless, we are aware of the fact that citizens of other non-EU countries can share this identity.

##### **Article 1**

For democratic participation within the EU to function effectively it is essential to foster an identity shared by the citizens as well as a vibrant public sphere.

This identity should take its starting point from common values and principles, i.e. human dignity, freedom, equality in front of the law and solidarity based on the European Convention on Human Rights.

##### **Article 2**

European identity should be strengthened through a democratic system with common rights and adherence to the rule of law.

##### **Article 3**

The concept of European identity is emerging and in the process of creation. This vision should be fulfilled and should bring its fruits to future generations.

The identity of a future citizen should not be reserved to a small group of privileged individuals, but available and spread to everyone, including those who are on the margins of society.

#### **Article 4**

The idea of European identity is not based on a Europe as a unit in conflict with other units; there shall be no place for xenophobia or arrogant attitudes that we are more worthy or civilized than others.

The goal of European identity is not to define who is excluded, rather it aims to inspire others and thus include them in our community of values.

#### **Article 5**

In order to make this vision real European identity should be encouraged by:

- the creation of a space where citizens coming from diverse backgrounds have the opportunity to meet each other, and
- the establishment of a framework for the communication of common concerns through multimedia and interpersonal communication among the peoples of Europe.

This policy should be carried out cautiously and with due regard to the dangers that are present in European society, i.e. the risk of instigating negative emotions towards the concept of European democracy and the possible harm that can be suffered by the diversity of the national identities present in the EU.

#### **Article 6**

It should be stressed that the concept of a European identity is dynamic and flexible. The ideas expressed above shall therefore serve as a framework for future debate.

## **Chapter 2: Religion and Rights**

#### **Article 7**

Everyone has the right to freedom of thought, conscience, and religion. This right involves the freedom to change religion or belief.

#### **Article 8**

Everyone has the duty to respect other religions and those who practise no religion.

#### **Article 9**

No one has the right to impose a religion or belief on another individual against his or her own will.

#### **Article 10**

Everyone has the right to practise their religion alone or in communities, in private and public spheres, as long as it does not violate public safety, health, morals, or the rights of individuals and does not inflict unnecessary suffering upon living creatures.

#### **Article 11**

State and religious institutions shall be separated. All states should be constitutionally secular.

However, all religions, beliefs and symbols shall be respected in state institutions without discrimination.

**Article 12**

All states shall take the necessary steps to eliminate discrimination and prejudice on the grounds of religion or belief.

**Article 13**

Multi-denominational education should form an essential component of all national curricula.

**Chapter 3: New Rights**

*Sexual Orientation*

**Article 14**

Each person has the right to freely express his or her sexual orientation and gender without being persecuted or discriminated against in public and social life.

**Article 15**

Civil and social rights shall be provided to each citizen on an equal basis.

**Article 16**

Each person has the right to marry and found a family on the basis of social equality.

*Disabled People*

**Article 17**

Each person shall have the right to be actively involved in public, professional and social life to the best of his or her abilities.

**Article 18**

The state shall guarantee full accessibility and mobility for all individuals in the public sphere and promote these principles in the private sphere.

**Article 19**

It is the responsibility of the state to encourage and ensure educational, political and social integration.

*Bioethics*

**Article 20**

Each person shall have the right to exert control over his or her own body except where this encroaches on the right of other people. The dignity and autonomy of each individual should always be respected even by the holder of these rights.

**Article 21**

Each person has the right not to be subject to medical experiments without his or her knowledge and consent.

### Article 22

Each person who accepts to be a subject in an experiment has the right to be informed about all known consequences and protected from negative side effects.

### Article 23

The state should regulate biotechnological research. Qualified ethics councils should be established and consulted for this purpose.

### Article 24

Each person participating in biotechnological research has the right to anonymity.

### Acknowledgements

*The ERCC 2004 was financed by*



*and supported by*





## Incontro a Livorno di giovani europei

# Una città tollerante senza guerre di religione

KLAUS LANGENECK

**A** Livorno ci si va per partire per la Sardegna o per la Corsica o per Capraia, poche persone vengono per vedere la città. Lo hanno invece fatto i ragazzi, provenienti da moltissimi paesi europei, riuniti dal 14 al 22 settembre a Casa Cares per lo *Europe of Rights Community College 2004*. Dopo un primo seminario nel quadro della *Association for Community Colleges (Acc)*, che nell'estate 2003, sempre a Casa Cares, ha discusso la bozza della Costituzione europea, quest'anno il seminario ha affrontato più specificamente i temi dell'Europa interreligiosa e interculturale ed il problema dei diritti umani in Europa.

Per il tema dell'Europa interreligiosa, il seminario ha fatto un'escursione a Livorno, la Città delle Nazioni, che ha una storia unica per quanto riguarda l'interculturalità e la convivenza delle varie fedi (basti pensare che nel periodo delle guerre di religione, che hanno devastato l'Europa, a Livorno ebrei, cristiani, musulmani, cattolici, protestanti, ortodossi, armeni, melchiti avevano trovato un *modus vivendi*, non sempre privo di conflitti, ma senza atrocità e tentativi di reciproca eliminazione) una storia ancora da riscoprire e da scrivere nel dettaglio, una storia che ha un messaggio per i compiti, i problemi, le paure di un'Europa alle prese con il fenomeno interculturale e interreligioso. La storia particolare di Livorno nacque dal progetto dei granduchi di Toscana di avere una città di porto importante, influente e ricca. La convivenza di varie fedi e culture a Livorno era il prodotto di una volontà politica.

I ragazzi del *Europe of Rights Community College 2004* hanno scoperto questa storia di Livorno e il suo messaggio per la situazione attuale attraverso una tavola rotonda nella sala consiliare del municipio di Livorno, messa a

disposizione dal Comune, a cui hanno partecipato il prof. Riccardo Burigana (Ce.Do. Mei, Livorno), Omar Camilletti (Comunità islamica di Roma) e Erika Tomassone (Chiesa valdese di Pisa). A causa del Capodanno ebraico mancava purtroppo una voce ebraica. Nel pomeriggio i giovani hanno visitato, sotto la guida competente di Laura Casorio, le tracce che questa storia ha lasciato nel tessuto della città.

I rappresentanti della *Association of Community Colleges* in Italia sono due giovani delle nostre chiese che portano nella loro biografia l'Unione europea, cioè Eva Valvo, danese e italiana, e Peter Ciaccio, inglese e italiano. Questi seminari non sono un'attività delle nostre chiese. Semplicemente due giovani delle nostre chiese organizzano in Italia questa occasione di formazione per giovani su un modello sviluppato nel nord dell'Europa. Sono invece un bell'esempio di come il nostro protestantesimo minoritario in Italia, attraverso i suoi rapporti con l'estero, viene in contatto con altre realtà e porta nel paese impulsi nuovi e interessanti.

Come Chiesa valdese e metodista siamo stati coinvolti in questa iniziativa, perché i due responsabili per le iniziative italiane sono, come appena detto, giovani delle nostre chiese e hanno chiesto l'anno scorso, di fronte a una situazione finanziaria difficilissima, un contributo al III distretto delle chiese valdesi e metodiste. La Ced, valutando l'iniziativa molto interessante, ha dato un piccolo contributo, e poiché il suo presidente è il pastore di Livorno, l'Unione femminile di Livorno si è fatta coinvolgere nel sostegno finanziario di quest'attività nel 2003 e anche quest'anno. Siamo stati ripagati con la gioia di poter ospitare questi giovani dei vari paesi europei nella nostra chiesa per il pranzo durante la loro escursione a Livorno.

# L'europa dei diritti

di Eva Valvo

**P** La seconda edizione del convegno «Europe of Rights Community College» si è svolta dal 14 al 23 settembre a Casa Cares, per iniziativa dell'Association for Community Colleges (ACC), una ONG che lavora per lo sviluppo del dibattito interculturale e dell'istruzione non-formale in Europa. La sfida ed il successo dell'evento consistono nella diversità culturale e religiosa dei 35 giovani partecipanti, provenienti da 17 diversi paesi, dalla Svezia alla Turchia, dalla Spagna all'Albania, dalla Germania all'Ucraina.

La prima edizione del convegno, nell'agosto 2003, mirava ad una presentazione generale dei temi legati ai diritti umani, dai diritti delle donne a

continua a pag. 2 ➔

*«Sembrano una nazione che agisce con giustizia e osserva le leggi del proprio Dio.»*

*Isaia 58:2*

Notiziariofgei n. 3 novembre 2004

Dalla prima

# L'europa dei diritti

quelli delle minoranze, dai diritti sociali ai nuovi diritti. Il programma di quest'anno, invece, ha fissato l'attenzione sul ruolo delle religioni nei diritti umani e sui nuovi diritti, tenendo presente la complicata questione dell'identità europea.

Oltre alle attività in cui i partecipanti hanno lavorato e discusso in gruppi o dove hanno presentato i propri paesi o le associazioni di riferimento, si sono succedute diverse relazioni e vivaci dibattiti. Tra gli interventi sul tema delle religioni, si possono citare quello «a due voci» di Paolo Naso e Mostafa El Ayoubi della rivista Confronti, che hanno parlato rispettivamente dei pericoli dell'antisemitismo e dell'islamofobia, e quello di Valdo Spini, primo firmatario della proposta di legge sulla libertà religiosa al Parlamento italiano, che ha discusso sui rapporti tra religioni e Stato. Assai interessante, inoltre, è stata la visita a Livorno: la città portuale toscana costituisce un modello di convivenza multiculturale e multireligiosa, che è stato presentato da una tavola rotonda interreligiosa presso il Comune e da una passeggiata nei luoghi della fede (chiese cristiane di diverse denomina-

zioni, sinagoga ebraica, cimitero protestante, monumento dei «Quattro Mori» etc.). Le sessioni sui nuovi diritti sono state introdotte da Matteo Borri, esperto di bioetica dell'Università di Ginevra, e da Maria Gigliola Toniollo, responsabile nazionale del Settore Nuovi Diritti della CGIL. In entrambi i casi sono stati affrontati temi di scottante attualità, dalla libertà di ricerca scientifica ai diritti del malato, dalla discriminazione sulla base dell'orientamento sessuale alla regolamentazione della procreazione assistita.

Durante la seconda fase del convegno, i partecipanti hanno elaborato un documento finale sull'identità europea, sul ruolo della religione nei diritti umani e sui nuovi diritti. La prima bozza del documento è stata scritta da tre gruppi corrispondenti agli argomenti affrontati ed è poi stata presentata in plenaria. Ogni articolo del documento è stato discusso, emendato ed approvato con il metodo del consenso, in modo che ciascun membro del gruppo si sentisse rappresentato dal prodotto finale. Il testo è disponibile sul sito internet dell'ACC:

[http://www.acc.eu.org/uploads/Final\\_Document\\_ERCC\\_II.pdf](http://www.acc.eu.org/uploads/Final_Document_ERCC_II.pdf)

Quarterly newsletter "Notiziariofgei", n. 3, November 2004

## A scuola di diritti

*Casa Cares, Reggello*

*14-23 settembre 2004*

Europe of Rights

Community College 2004  
(ERCC 2004)

La testimonianza positiva lasciata dall'ERCC 2003, un convegno di giovani europei organizzato dall'Association for Community Colleges, ha portato a ripetere l'esperienza vissuta a Reggello l'anno precedente, organizzando un secondo evento analogo dal 14 al 23 settembre 2004. E poiché quando il meccanismo funziona non si cambia, il comitato organizzatore ha optato ancora una volta per Casa Cares. Il centro diretto da Paul Krieg è un luogo ideale per crescere condividendo esperienze e confrontando punti di vista.

Cosa ha reso vincente un evento del genere, oltre alle abilità organizzative del comitato, è stata la composita origine geografica e culturale dei partecipanti: 35 giovani di età compresa tra i 18 e i 30 anni, provenienti da 17 paesi europei che rappresentano idealmente l'Europa nella sua complessità, dal Regno Unito all'Ucraina, dalla Svezia a Cipro.

In linea con gli obiettivi primari dell'ACC di "promuovere lo sviluppo di un dibattito europeo illuminato" (art. 2 dello

Statuto) su tematiche quali i diritti umani, l'interculturalità, la convivenza di diverse identità etniche e religiose, l'intenzione degli organizzatori è stata di stimolare l'emergere di punti di vista condivisibili da tutti i partecipanti, individuando e sottolineando come vi siano fattori d'unione anche nella diversità. Credo che l'obiettivo del convegno sia stato anche di fornire informazioni sui diritti umani, ma che non si sia trattato di puro e semplice indottrinamento, bensì di un tentativo riuscito, volto al ragionamento e alla conoscenza, sperimentando quanto sia arduo e impegnativo confrontarsi con tante altre persone portatrici di culture e vissuti diversi.

Per favorire l'integrazione e la conoscenza reciproca, fondamentale è stata l'attività intitolata "Mostrateci le vostre culture", durante la quale tutti i partecipanti hanno descritto, unendo tecnologia e creatività, le proprie radici culturali. Così si è potuto assistere a filmati, documentari, degustazioni, balli e canti tradizionali di tutti i paesi di provenienza. Tutte le attività svolte avevano il duplice obiettivo di porre questioni come l'identità europea, le libertà religiose, le identità sessuali, la bioetica e la biotecnologia, e di favorire

l'interrelazione tra tutti i partecipanti attraverso diverse forme di comunicazione, ad esempio la rappresentazione mimata dei diritti umani o il "Cultionary", una sorta di Pictionary culturale, un gioco in cui si dovevano disegnare parole legate ai diritti umani. Si trattava di attività ludiche da cui emergevano, tuttavia, delle considerazioni importanti, quali, per esempio, l'esistenza di una simbologia basata su stereotipi più o meno condivisi da tutti, nonostante la molteplicità e la varietà delle culture presenti.

Tra le attività di gruppo, vi erano anche gli home-group, gruppi di 3 o 4 persone, veri e propri strumenti di socializzazione, il cui obiettivo era quello di favorire uno scambio di idee sui temi affrontati durante la giornata. Si è trattato di un espediente in alcuni casi davvero molto utile, anche se in realtà il desiderio di conoscersi e confrontarsi è stato così naturale che ogni occasione è stata buona per trovarsi a parlare in gruppi misti e sempre diversi, durante i pasti, nei coffee- e tea-breaks, nelle "notti bianche" e nell'evento di chiusura della cena multiculturale.

Alle attività ludiche erano alternate conferenze-dibattito tenute da alcuni esperti sulle tematiche

affrontate. Tra queste, la relazione su "L'Europa e i suoi margini" tenuta da Eva Valvo, ha affrontato la questione dell'esistenza di un'identità e di valori europei condivisi. Di grande interesse è stata anche la serie di incontri sulle libertà religiose - un tema di primo piano del programma - durante i quali si sono dibattuti molteplici aspetti legati al diritto di praticare liberamente il proprio credo. Paolo Naso e Mostafa El Ayoubi, della rivista "Confronti", hanno proposto un'analisi sul dialogo interculturale e interreligioso affrontando questioni quali l'islamofobia e l'antisemitismo. L'interculturalità e l'interreligiosità hanno animato anche altri interventi nel contesto di una tavola rotonda ospitata nella Sala Consiliare del Comune di Livorno, cui sono intervenuti Omar Camilletti della moschea di Roma, la pastora valdese di Pisa Erika Tomassone e il prof. Riccardo Burigana, direttore del CeDoMEI-Centro di Documentazione del Movimento Ecumenico Italiano. Una visita presso i luoghi di culto della città è stata guidata da Laura Casorio, della Federazione delle Chiese Protestanti Italiane.

Una relazione sulla libertà religiosa in Italia e in Europa è stata tenuta presso la sede del Circolo "Fratelli Rosselli" a Firenze,

dall'onorevole Valdo Spini, il quale, essendo stato membro della Convenzione Europea incaricata di elaborare una Costituzione per l'Unione Europea, ha offerto una prospettiva d'analisi estremamente attuale e stimolante, facendo emergere i risvolti politici e sociali delle nuove sfide portate dall'immigrazione e dall'allargamento dell'Unione europea. Sulla scia del dibattito francese sull'uso del velo nei luoghi pubblici, è emerso come il diritto di praticare il proprio culto religioso possa essere in conflitto con aspetti della vita generalmente regolamentati a livello statale.

Tra gli altri temi vanno menzionati la bioetica e la biotecnologia, abilmente analizzati da Matteo Borri, uno studioso dell'Università di Ginevra. Un ultimo aspetto è stato presentato da Maria Gigliola Toniollo, responsabile nazionale dei "Nuovi Diritti" della CGIL, la quale si è soffermata su quei diritti il cui riconoscimento si è reso sempre più necessario a causa dell'emergere di nuovi contesti sociali e nuove esigenze, cui i più classici diritti civili non fanno un esplicito riferimento. Si tratta per l'esattezza dei diritti di omosessuali e transessuali, categorie di persone facilmente discriminate ed emarginate dal punto di vista lavorativo e sociale.

Omofobia e transfobia sono, di fatti, i fenomeni cui queste categorie di persone possono andare incontro specialmente in un contesto sociale come quello italiano, ancora poco educato ad elaborare ed accogliere l'emergere di realtà, quali le coppie di fatto composte da omosessuali, alle quali non sono ancora riconosciuti diritti paritari rispetto alle coppie eterosessuali.

Un elemento caratterizzante i "community colleges" è, a mio avviso, la partecipazione diretta del gruppo a tutte le attività, a livello sia collettivo sia individuale. Una delle sezioni più stimolanti è stata, infatti, quella dei panel, sorte di tavole rotonde durante le quali alcuni partecipanti, scelti nel rispetto dell'equilibrio geografico e di genere, hanno presentato la situazione dei diritti umani nel proprio paese, scegliendo un aspetto specifico da trattare in non più di cinque minuti. L'esperienza di relatori è stata vissuta da 11 dei 26 partecipanti. Tra essi George Kassapis, cipriota, ha posto la questione delle relazioni turco-greche; Elvira Fundukova, tataro ucraina, ha sottolineato come in Ucraina i diritti fondamentali legalmente riconosciuti dalla costituzione, non siano in realtà applicati; Olta Cakçiri ha descritto la difficile implementazione dei diritti umani in Albania, dove la

mancanza di un monitoraggio sistematico favorisce violazioni nei confronti dei carcerati, dei disabili e degli omosessuali. Tuttavia, anche i paesi dell'Europa occidentale sono emersi come autori di violazioni dei diritti umani: in Italia nei confronti degli omosessuali, come è emerso dalla mia presentazione; in Germania nei confronti dei rifugiati, come ha sottolineato Moritz Thate; in Danimarca rispetto agli immigrati, a causa di una legge sull'immigrazione molto restrittiva descritta da Helle Vilekold.

L'esito più tangibile dell'ERCC II è stato la stesura di una sorta di Carta dei diritti, una dichiarazione elaborata in tre parti da altrettanti gruppi; l'approvazione di tutte le sezioni del testo è avvenuta in sessione plenaria, andando incontro, in più occasioni, ad accessi dibattiti su questioni di principio, relative al concetto di identità europea, ai diritti religiosi ed ai nuovi diritti. Il testo del documento è disponibile su [www.acc.eu.org/uploads/](http://www.acc.eu.org/uploads/)

Final\_Document\_ERCC\_II.pdf

Lo Europe of Rights Community College 2004 è stato un'esperienza totalizzante che racchiude in sé molteplici sfumature: non è stato solo una scuola perché ha offerto molto di più del semplice indottrinamento, ma non ha nulla da invidiare alle "summer school" canoniche, poiché qui la conoscenza è il frutto di un confronto quotidiano con la diversità in tutte le sue manifestazioni.

*(Valentina Strammiello)*

Quarterly magazine "Gioventù Evangelica", n. 190, Autumn 2004 (in print)