



IESN

INTERNATIONAL EXCHANGE
ERASMUS STUDENT NETWORK

NO

DIFFERENCE

NO

DIFFERENCE

EDITORIAL

I magine there's no Heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today

Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace

You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world

You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will live as one

"Imagine" by John Lennon (1940-1980)

Our main values are unity in diversity, diversity in the unity, we are all from different backgrounds, but share one common aim and goal

And the world will live as one. I have chosen John Lennon's most famous song because it recaps in few words the meaning of this booklet:

that diversity is an opportunity. Imagine all the people / Sharing all the world. The student mobility is one of the fundamental steps Europe is taking at the educational level

to spread awareness about cultural differences. **Erasmus Student Network (ESN)**, as one of the biggest interdisciplinary student associations in Europe, works in the same direction: supporting and developing student exchange.

Why did ESN decide to create a booklet with the aim to fight racism and xenophobia?

Imagine there is no country. Every day, ESN volunteers are in contact with different cultures. We want to share our experiences with young people all over Europe. The vision of our organisation is to enrich the society through international students. Our mission is to provide opportunities for cultural understanding and self-development under the principle of Students Helping Students. Our main values are unity in diversity, diversity in the unity, we are all from different backgrounds, but share one common aim and goal; openness with tolerance, we understand and accept others and learn from them; cooperation in the integration, we share a holistic view towards internationality. In this booklet you find articles from organisations active in the field of fighting racism and xenophobia, from ESN members and other international students and even some postcards. They have been divided into 4 major parts: definition of racism

and xenophobia, facts and figures from organisations active in the field of racism and xenophobia and from students and

the last part about mobility programmes, and at the end other organisations working in the educational field.

Initially we want to present a clear and, as much as possible, objective idea about the subject that we are dealing with. Passing through some particular cases and experiences, mainly from students or our members, and ending with some information about mobility opportunities and other organisations like us. Most of the articles are divided by the postcards international students sent us during the year with a short story about their experiences

in the inter-cultural dialogue. This guide would not have been possible without the support from the European Youth Foundation of the Council of Europe and without the contribution of many organisations active in the field of racism and xenophobia all over Europe, as well as all the ESN members and international students. Enjoy the reading.

Simone Dalle Nogare
Secretary ESN International
secretariat@esn.org

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culture . people . mix . words . change the world ... say no to xenophobia and racism



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WHAT DOES RACISM MEAN?

A Definition of Racism

Racism today is a complex and multi-faceted phenomenon. The face of racism has evolved over the last few decades and has taken many different forms, including through ethnic, cultural and religious discrimination. Due to the impact of legislation and the evolution of mainstream attitudes, 'direct' racist discourse appears to be diminishing and its present-day existence is mainly restricted to platforms of extremist groups. However, new subtle and insidious forms of discrimination are spreading throughout society. This new prejudice has moved past the belief that 'race' is the primary factor defining human traits and abilities, but is still dangerous and destructive. Racism now exists in less overt prejudicial behaviour. This can be more difficult to recognise, yet the effects of its pervasive and persistent nature are often more severe than previous types of racism.

It is now recognised that 'race' is a social construct - the articulation of 'scientific' racist discourse in the 19th century, in a context of colonialism and slavery, only further entrenched ideas of inferiority and superiority based on colour. Racism thus does not concern objective measurable physical and social characteristics, but the relationships of domination and subordination in different social and historical contexts. Over the last 20 years, racism has moved from its previous 'scientific' or 'biological' basis towards a culturally-based concept of racism. According to this 'new racism', minorities are not biologically inferior, but they are seen as culturally different, and cultural difference thus becomes the scapegoat for others' exclusion and poverty. The reality of cultural differences is used as the basis for legitimising the marginalisation and exclusion of 'others' and the community to which they belong. Individuals are discriminated against not only because of their origin or skin colour, but also due to the majority's perception of 'culture', beliefs or identity, regardless of the individual's nationality.

Communities Vulnerable to Racism

Minority communities in Europe that are particularly vulnerable to racism include Roma, Sinti and Travellers, who remain socially excluded, prone to discrimination in virtually all areas of life, and often are victims of race-motivated violence and crime.

Migrants (both EU nationals and developing country nationals) are another category identified by ENAR members as especially vulnerable to racism, in particular undocumented migrants and asylum seekers. Legal status and negative public perception, often fuelled by alarmist media and political discourse, hinder integration in their European host societies, leading to exclusion. Religious minorities, and most notably the Muslim and Jewish communities, are also consistently vulnerable to racism.

Minorities within minorities are also particularly vulnerable groups. Minority ethnic groups are not homogenous groups, as each individual has an age, gender, sexual orientation, ethnicity, and belief system and/or religion, and some may have a disability, meaning discrimination may be experienced on multiple grounds. 'Multiple discrimination' occurs when someone experiences discrimination on more than one ground, for instance, by being treated less favourably not only because of ethnicity but also because of a disability. Multiple discrimination is a reality which both exacerbates discrimination faced by vulnerable groups and leads to new and emerging forms of discrimination.

Manifestations of Racism and Discrimination

Data collected by anti-racist civil society across the EU points to manifestations of racism in a broad range of areas, including employment, housing, education, health, policing, racist violence and crime, access to goods and services, and the media. In employment, discrimination against ethnic and religious minorities continues to prevail despite the existence of anti-discrimination legislation in most EU member states. In housing, concerns are raised in relation to the fact that ethnic and religious minorities are more likely to be homeless and to live in poor quality housing, in particular for Roma and asylum seekers. There is increasing evidence of public acceptance of racist crime and mistreatment of ethnic and religious minorities, including within the police and other relevant authorities. In education, some of the issues include difficulties with regard to access to education; segregation within educational provision; differences between the type and quality of education accessed by ethnic minorities and majority populations; and lower educational outcomes. In the area of health, the right and capacity to access available healthcare is affected by legal status but also other indirectly discriminatory factors such as where one lives, access to employment, capacity to make social insurance contributions and poverty. Access to goods and services is an area where discrimination is clearly outlawed through EU anti-discrimination legislation; however, discrimination remains and areas where access difficulties are manifest include the judicial system, finance and entertainment.

Challenges in Data Collection on Racism and Discrimination

Data collection on racism and discrimination is an important tool to help identify issues of racism, measure the extent of the problem and develop appropriate, effective

solutions. The importance of collecting equality data has been acknowledged and there has been increasing pressure towards the development of national data collection mechanisms. As highlighted in the European Handbook on Equality Data, there are six major purposes for data collection. These are: to guide and support policy development and implementation, i.e. data is needed to develop policies to target certain phenomena such as higher levels of unemployment among ethnic minorities and also to assess the impact of such policies; to provide empirical evidence in support of judicial processes, which is essential to prove direct and indirect discrimination; to support national equality bodies to perform their monitoring functions; to help government agencies and businesses ensure that their policies and practices comply with equal treatment laws through monitoring of their workforce; to sensitise and raise awareness of the extent and nature of discrimination; to support research which can improve our understanding of discrimination as a phenomenon.

However, data collection remains an issue of concern in most EU member states. Whilst some countries have official sources of information, most European States do not systematically collect disaggregated data on ethnicity and religion or belief. Few countries have taken a systematic approach to the collection of data through the compilation of official statistics (such as census or national survey data broken down by ethnicity, religion and other discrimination grounds), workplace monitoring and research (such as victim surveys and discrimination testing). Whilst general data on various issues such as employment and education is compiled, this is often not done in a manner allowing for a real understanding of the particular problems and needs of ethnic minorities. This is due to several factors, which include a lack of awareness of the importance of data collection and of how data can be collected, and the fact that collecting personal data is a sensitive issue in some EU countries partly due to the fact that such 'sensitive' data has been misused in the past. Taking the latter element into consideration, it is important to reconcile the legitimate need for data with the need to protect data from being used for wrongful purposes, which is what international, European and national laws on data protection and right to privacy do.

Data collection entails many additional challenges. In self-report surveys (surveys of members of the general population or a specific target groups such as recruiters) may not answer questions truthfully about their attitudes or behaviour towards specific minority groups. With regard to victim surveys, people do not always report their discrimination experiences as they may not be aware that they have been discriminated against. A similar problem occurs with complaints data, which should be analysed carefully, as a low number of complaints does not necessarily indicate low levels of discrimination. Indeed, the accuracy of data needs to be considered given the general problem of underreporting, which occurs for a number of reasons, including

the vulnerability of the victims or a lack of faith in the criminal justice system and/or the police. Further, there can be a lack of awareness within the criminal justice system as to what is racism and an unwillingness sometimes to record a crime as racist. In addition, the development of categories for the purpose of data collection entails some challenges, in particular in relation to 'ethnic origin' as the boundaries of these 'groups' can give rise to debate and also because each member state may have a different definition of this category, making it difficult to compare data from one EU country to another.

In this context, it is therefore also important to rely on the information and data collected by NGOs, who offer a vital alternative data source that comes directly from experiences of those individuals and communities experiencing racism on a daily basis. Although the information provided by NGO reports is not always backed up by rigorous academic standards, it provides the vital perspective of those that either are or work directly with those affected by racism. It is also essential for action and cooperation at national level to effectively and systematically engage in data collection on racism and discrimination in order to achieve equal treatment in practice.

"Tackling the roots of racism", Reena Bhavnani, Heidi Safia Mirza and Veena Meeto; and Altay Manço, IRFAM

See ENAR's yearly Shadow Reports on racism in Europe:

<http://www.enar-eu.org/>

European Commission, European Handbook on Equality, 2006

See Timo Makkonen, Measuring discrimination: data collection and EU equality law, European Commission, 2006

The European Network Against Racism (ENAR) includes more than 600 organisations working to combat racism in all the EU member states and acts as the voice of the anti-racist movement in Europe.

For more information: <http://www.enar-eu.org>



ALL
TOGETHER



*Latvia. Nice place**

After my exchange I can
belly that I do not see different
between different races. We
all are people. We differ
because everybody is a
person with his/her
specific features and
experience, but not because
we are from different
countries. Culture, religion, etc.
is only outside, but
you never know what
is inside... This is what
makes you a person.

Tom, Sweden



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Rue Hydraulique 15

1210 Brussels

Belgium



WHAT IS XENOPHOBIA & RACISM?

Xenophobia (fear of the unknown) is rather easy to explain, as it is a common phenomenon among both animals and human beings. The instinctive reaction in front of something you don't know or somebody who seems to differ from you, may be curiosity or fear. Curiosity if you feel safe and confident - but fear if you feel your own position threatened. This fear may lead to isolation if you avoid all contact with 'the unknown', or it may lead to mistrust and anger, as a kind of self-defence. This is where racism appears.

Racism at different levels

- If you avoid all contact, you'll have to depend on the media and rumours, i.e. you'll easily be prejudiced (since you judge before seeing or knowing anything). This latent racism (half hidden) is very common, but not at all innocent, since the many everyday remarks from prejudiced people create a negative atmosphere and 'justify' discrimination.
- The aggressive approach, in words and action (hate speech or hate crimes), is less common, but absolutely more interesting to the media. Bad news is good news. Both in newspapers and TV we are rather too well informed about this violent racism, even if it is limited to rather few persons and situations.
- A third kind of racism is unfortunately developing these years: institutional racism, which is seen in the laws and rules of many societies - or just in practice, where it goes without saying that you may discriminate against certain minorities. Politicians from populist right-wing parties support this sad development, in Denmark and other countries.

What can be done?

The non-violent French organisation SOS Racism appeared in the 1980s. They stressed the need for information, debate, and intercultural contact and dialogue. These ideas still hold good, and that's what members all over the world see as their field of action. In our Danish organisation (SOS mod Racisme) we have organised intercultural events, with music, theatre, films, dancing, cooking etc - and debates where experts are combined with politicians. All is done in cooperation with ethnic minorities. In order to inform young people we have participated in school discussions, or teachers and pupils just order our materials. Especially our 'mini-leksikon' is in great demand, a small dictionary containing facts about refugees, immigrants and discrimination, which informs you of human rights, current problems, new laws etc. This may be seen as our principal contribution.

**Birgitte Olesen, Randers,
Vice-president SOS mod Racisme Danmark**

DEFINITION OF INTER-CULTURAL DIALOGUE

Dialogue is the most ancient democratic mode of conversation and conflict resolution. The Greek etymology 'dia-logos' signifies 'going from one logos to another', logos meaning both the practice of language and communication: to dialogue is therefore to come out of one self's universe to enter and understand another individual's one. As for interculturality, it simply describes the interaction of two or more cultures. When associated with dialogue, it stands for the idea that despite cultural differences a positive exchange is always possible. Intercultural dialogue implicitly recognises and celebrates cultural diversity as an essential and valuable feature of our contemporary societies. Against essentialist visions of cultures as monolithic blocks supposedly opposed to each other and so-called 'clash of civilisations', intercultural dialogue postulates that cultures positively influence individuals and that stereotypes and prejudices can be overcome through cultural awareness and mutual understanding.

Although it is now a principle of governance of integration policies at the EU level, intercultural dialogue is still a vague notion in the political language. The Council of Europe proposed a definition in the Opatija Declaration (2003), which serves as a basis for the European year of intercultural dialogue (2008). Intercultural dialogue is understood as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect. It requires the freedom and ability to express oneself, as well as the willingness and capacity to listen to the views of others. Intercultural dialogue contributes to political, social, cultural and economic integration and the cohesion of culturally diverse societies. It fosters equality, human dignity and a sense of common purpose. It aims to develop a deeper understanding of diverse worldviews and practices, to increase co-operation and participation (or the freedom to make choices), to allow personal growth and transformation, and to promote tolerance and respect for the other.

Despite their political-correctness, objectives assigned to intercultural dialogue often seem very ambitious: to facilitate integration, to fight against racism, to transform or solve conflicts, to enhance peaceful coexistence. As results are actually hardly measurable in a short-term perspective, it is necessary to lower one's expectations about intercultural dialogue. First, it is not a state of fact but a process, often complex and long, which requires time and patience for listening and understanding. It is not a result but an instrument: it may favour social change but it is not the change itself. Last but not least, its practical success depends on a series of factors. In the context of social intervention, research has shown that intercultural dialogue requires at least five conditions to succeed:

- to break taboos and make underlying conflicts emerge;
- to alternate intergroup and intragroup dialogues;
- to integrate dialogue of memories into dialogue of cultures;
- to manage interferences between local and global levels and to overcome them with federative interests;
- to involve and bet on mediators and multipliers.

Kévin Haddad, 4motion (Luxembourg) <http://www.coe.int/t/dg4/intercultural/>
K Haddad, A Março and M Eckmann (dir) **"Community antagonisms and intercultural dialogues"** Antagonismes communautaires et dialogues interculturels. Du constat des polarisations à la construction des cohésions. Paris : L'Harmattan. Compétences Interculturelles, 2009

Would **you**
know who made these
footprints?
Fight Racism and Xenophobia.

design: Ismat Lisica
country: Bosnia and Herzegovina



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RACISM THEORY

Racism is a word which is often used very loosely to cover a series of different things. It is useful, therefore to examine the various different forms it takes ranging from individual thoughts on the one hand to ideology and/or state laws on the other.

Prejudice

At one end of the continuum are the ideas or attitudes we hold about other people which can be negative and hostile. In Europe these ideas are often referred to as xenophobia ie a fear of strangers, but it is more useful, we believe, to use the concept of prejudice ie. pre-judging people on the basis of a stereotype. The problem with the word xenophobia is that it suggests that there is something both natural and/or innate about negative racial attitudes, whereas this is not the case. Prejudices are learnt and depend on utilising the stereotypes - generalisations about a whole group - which are often transmitted through the media, culture, schooling etc of society. A stereotype means we make a judgement about a person based on external characteristics of a whole group rather than on knowledge of the individual.

Discrimination

When a prejudice is acted out in behaviour, it becomes discrimination. Discrimination means that you withdraw goods and services from a person on the basis of their 'racial' difference. This could mean not selling a house to someone, not serving someone in a bar, not allowing a parent to register a child for a school place, etc. In UK law such discrimination can be both direct (as indicated above) or indirect - where the effect of a clause eg a requirement to wear only certain clothing or having had to live in an area for a certain time, will rule out a particular

group of people. Discrimination is said to have taken place if a group of people is less favourably treated because of their race, colour, nationality, religion or ethnic or national origin.

Institutional racism

Institutional racism is the expression of a whole organisation's racist practice and culture. It was defined in the UK in the Macpherson Report (1999) as that which 'covertly or overtly resides in the policies, procedures, operations and culture of public or private institutions - reinforcing individual prejudices and being reinforced by them in turn.

Discrimination is said to have taken place if a group of people is less favourably treated because of their race, colour, nationality, religion or ethnic or national origin

State racism

When racism is built into laws, for example keeping certain groups of people out of a country via immigration laws, or administrative processes which only affect a particular group, it is termed state racism. South Africa under Apartheid was an example of all pervasive state racism.

Racist ideology

For many years, especially evidenced in slavery, colonialism and eventually the Holocaust of the 20th century, racism was based on a belief in biological racial differences and a hierarchy of different racial groupings which justified the exploitation and/or annihilation of supposedly inferior races by the supposedly superior. But with the horror of the millions killed in the genocide of the Holocaust, as well as science declaring ideas of biological difference to be untenable, such views became unacceptable. But that did not mean that racism went away. It meant, rather, that it took on a new rationale - of cultural difference rather than biological difference. According to the 'new' racists it was the cultural differences of people that made them inassimilable and unintegrable and therefore a threat to national cohesion. More recently this type of racism based around cultural difference has, after September

When a prejudice is acted out in behaviour, it becomes discrimination

11th and the 'war on terror', morphed into a fully-blown anti-Muslim racism. Muslims en masse are regarded as the most incompatible with European values' and are being systematically demonised in the media, legislated against as terrorists, stopped and searched by police, placed under surveillance and finding themselves subject to racial harassment and attack.

In the real world, the forms described above are not cut off from one another but are constantly interacting and reinforcing one another. For example, individual attitudes are being formed every day by the framing of news stories in the media. Media coverage itself often echoes pronouncement by individual racist spokespeople and politicians who are using racism for political mileage. State laws which imply by saying certain people are a problem and need to be kept out of a country for example, are giving a green light to institutions to also discriminate or treat such people as inferior or second-class or problematic. Racial violence and harassment, if not dealt with soundly by the criminal justice system, can appear to be condoned and encouraged.

In fact because of the way that racism has recently been redrawn in Europe it is becoming hard to distinguish between what would earlier have been considered unacceptable extremist fringe politics and the mainstream

Racial violence and extremism

One of the commonest forms of racism in Europe is racial harassment and racial violence towards members of ethnic minorities. This is being perpetuated every day by individuals who just do not like the appearance of a man, woman or child they come across. This form of racism makes ordinary life - feeling safe in one's home, walking the streets, using public transport, playing in a playground - impossible for such minorities. And in the most serious attacks, lives are lost.

The problem with the word xenophobia is that it suggests that there is something both natural and/or innate about negative racial attitudes, whereas this is not the case.

No doubt some of those who carry out racial attacks are members of extreme right groupings and/or neo-Nazi parties which have unashamedly racist agendas. But it also should be noted that many attacks are not carried out by such ideologues but by people, often young and often in gangs, who just pick on those they do not like the look of. If racism is not condemned by the politicians and media around them and racial behaviour is not tackled, such young people will continue with such harassment with impunity.

In fact because of the way that racism has recently been redrawn in Europe (see above) it is becoming hard to distinguish between what would earlier have been considered unacceptable extremist fringe politics and the mainstream. For in a number of countries

there are parties with mass followings which claim to be respectable and democratic and yet have gained their power base on the basis of being against immigration and against Islam.

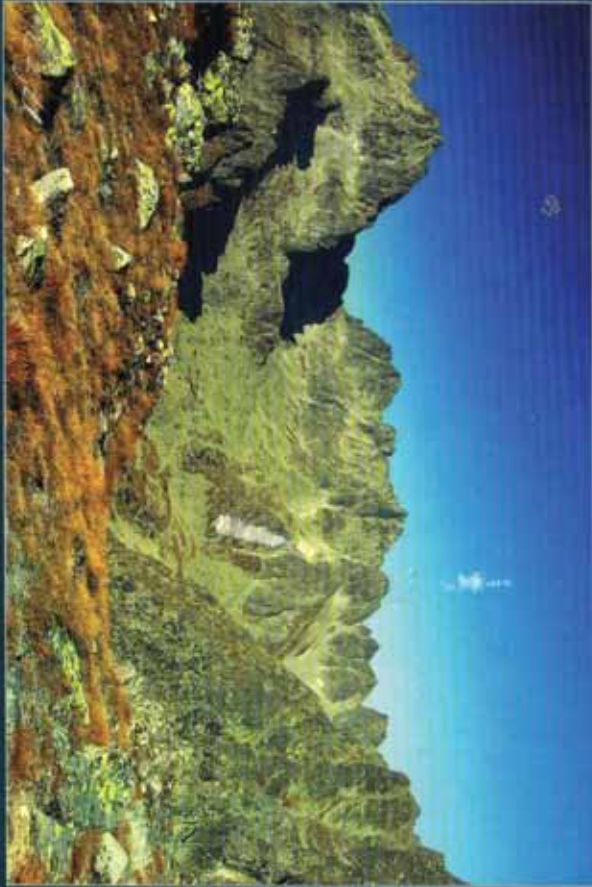
Even where these parties are not in government, their programmes are often influencing those of the parties in power. The issue of race - especially appeals to preserving some (mythical) national character against cultural pollution and preserving the indigenes' standard of living against foreign scroungers - has become one of the most potent of political forces today.

For many years, especially evidenced in slavery, colonialism and eventually the Holocaust of the 20th century, racism was based on a belief in biological racial differences and a hierarchy of different racial groupings

Racism's victims

Racism does not stand still but changes its shape, contours, purpose and impact in relation to other external forces. Similarly, the groups likely to be the victims of racism change over time. If the Jews were the major victims in Europe two generations ago, today those most at risk to racism are members of the Muslim community, those who are newly-arrived asylum-seekers and the Roma.

Jenny Bourne
Institute of Race Relations



Myoko Tabuy

designer: Roland Liptak

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Rue Hydraulique 15

1210 Brussels

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Foto / Design: Roland Lipták

ZOFIA JAKUBOVA

“I AM NOT RACIST BUT...”

The fight against racism should start with ourselves

When we think about racism we might imagine a huge monster against whom we cannot fight, or we might wash our hands of it pretending it is only the problem of those who defend it and those who endure it. The aim of this article is to show racism and xenophobia as social issues that hurt not just non-white or ethnic minorities' immigrants, but the whole of society. For this reason it is everybody's responsibility to actively make a stand in favour of equal rights and the respect of diversity.

Racism grows and strengthens itself through preconceived ideas which position a group of people against another simply because they belong to a particular ethnic group who are associated with negative stereotypes. This generates feelings such as fear or distrust that sometimes are repressed or controlled, but these feelings may also incite activities against members of the discriminated group. Prejudices are inherent to human beings since they act as a defence mechanism against the unknown: without them reality would be too uncertain for us. However, they limit those who feel them, they feed attitudes that harm the discriminated strata and they undermine social cohesion and coexistence.

The first step to fight against racism is to recognise that it exists not only in our society in general, but also inside each of its members. It is common to hear "I am not a racist but..." That "but" is always followed by a prejudice or a negative stereotype. Since our childhood we have continuously listened to negative stereotypes against the traveller community and immigrants, showing them as a threat, as a source of insecurity and conflict. It is impossible not to be conditioned but the constant bombardment we have received, we should not punish ourselves for it but we need to recognise it, as a way to start deconstructing bit by bit the aforementioned prejudices.

There isn't a magic recipe to achieve this, just small daily dispositions: get to know each other to dissolve distrust, get closer to one another, put ourselves in someone else's shoes... Being an Erasmus student is a great opportunity as this experience will help you understand how it feels to be far away from home, how hard it is to start from scratch in another country, the language constraints, how it feels to be at the receiving end of xenophobe comments.

This exercise in empathy will surely inspire you to take new steps such as not tolerating offensive comments, encouraging professors

to incorporate an intercultural perspective to the classroom or suggesting initiatives that promote diversity and coexistence to student associations.

Up to now, we have been referring to social racism. This form of racism is fuelled by two other kinds: institutional and the one promoted by the media. Clear examples of institutional racism are the various Immigration Acts, regulations that articulate the inequality and discrimination of non EU citizens. This special legislation restricts the rights of immigrants and it affects all aspects of their lives in very negative ways: finding a job, family life, reporting abuse, participating in social and political forums, etc. The European policy of shielding its borders is one of the gravest forms of racism, with dramatic consequences such as the death of around a thousand people every year as they try to reach the European coastlines.

Political discourses and policies spread a distorted image of immigration linking it to problems such as delinquency, the questioning of occidental values or the loss of economical privileges by the local population. The current economic crisis is being used by various governments as a pretext to reduce immigrants' rights, to promote the xenophobe concept of 'national priority' ('European first') and a utilitarian vision of immigrants only as workforce that depending on the economical context are needed or not wanted.

Lastly, we have the media, who acts as a mediator between the institutions and the citizens and who has a fundamental role in forming of public opinion. Sadly, there are more news-stories published that stir up the creation of prejudices and that foment a distorted view of immigration and the travellers community than those which try to raise awareness about equal rights and the respect of diversity. These three types of racism are interrelated and they generate a vicious circle in which it is hard to determinate who planted the first seed: the institutions react to public demands and they respond to the social alarm created by the press; the citizens receive the political discourses delivered by politicians through the media; the media uses politicians as a privilege source of information and they try to offer the issues that attract the public the most.

Each of us have a lot to contribute to fight these three kinds of racism, not only participating in antiracism organisations (I encourage you to do so!) but also on a day to day basis being aware of our own prejudices and defusing them; denouncing the injustices we witness; lobbying as citizens against discriminatory policies (through elections, demonstrations or complaints to the Ombudsman); producing social journalism, giving a voice to those who are discriminated and raising awareness about diversity; scrutinising media, social and political discourses so that we are not conditioned by them. With these small steps we will be getting closer to a society free from fear, a society based on equality, respect and mutual enrichment.

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SOS RACISM-BISCAY (BASQUE COUNTRY)
www.sosracismo.org | sosracismo@euskalnet.net | info@sosracismo.org



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INTERCULTURALITY IS AN ORANGE

Examples on communicating the real world between people with different backgrounds

Cosmopolitanization has become crucial to a globe of nomads and world citizens.

An increasing pressure to altercate intercultural issues emerges not least because borders appear illimitable to humans in our globalized world of today. Migration brings along changes and the newly arrived carry their very own cultural traditions and languages which cannot be simply ignored.

Communication between members of different cultures is a global historical inevitability and a challenge of everyday life and therefore a significant concern in our world of today. However, we still have need of substantial insights into the question as to under which conditions inter- or transcultural communication can work. Power relations in particular are often neglected and at the same time people see their world in decline. Individuals have achieved with enormous obscurity inflowing societies based on spiky resistance and exclusive distinction between one's own or strange, between us and them, north and south, national and international, local and general knowledge, and still cosmopolitanism counting multi-, inter- and transculturality is deeply associated with idealism.

It is elusive to define these terms, which contain social, cultural and economical ties between humans, as universal and in an absolute manner because they take so many forms and are directed at such a wide range of issues.

But let me give two examples of "idealistic" projects of what all this can be real and of which I am part of.

The KEF (Commission for Development Studies at the Austrian Exchange Service OeAD) has embarked upon a new project in collaboration with NGOs as a follow-up to the European Year of Intercultural Dialogue 2008, entitled "Researchers on the Move. Intercultural Dimensions in Sciences and Humanities". The project facilitates the critical discourse about interculturality in sciences and humanities and at the same time creates an opportunity for international students and researchers with different backgrounds

and nationalities to meet and exchange their views. The project began with an online forum in which students and researchers/scientists from so-called developing countries and internationally active researchers from Austria were invited to contribute articles and to create a weblog as part of a wider network of social media. The project intends to interest and engage other individuals including journalists, students, researchers and asylum-seekers with an academic background, in addition to those currently engaged in the field of international scientific research. Radio programmes with interviews, reports and public opinion surveys constitute another aspect of this work in collaboration with the Community Radio ORANGE 94.0 based in Vienna, which ensures participation through open access to the programme as basic principle underlying the programming. One common aim, of these two "idealistic" good examples of how intercultural dialogue and "cosmopolitan democracy" can work, is to support groups and subject matters which might not gain much publicity otherwise and which were under-represented or not represented at all in mainstream until now. Another common ground is the general broadcasting policy at ORANGE 94.0 to definitely and purposely prohibit racist, sexist, fascist subject matters, subject matters which violate human dignity, as well as persons and groups representing these subject matters. This was also a principle of the project "Researchers on the Move" to raise awareness and to sensitise a broader public for intercultural matters and power relations. An orange as a metaphor for cosmopolitan, inter- and transcultural dialogue can be understood on one hand as fresh, juicy, sweet, pure and full of vitamins and on the other hand as bitter, acidic, foul and pressed out. In a world where intercultural dialogue and questions of western and non-western ways of approaching, for example, science are merging. Respect and understanding of each other should grow with people engaging voluntarily in such "idealistic" projects as mentioned above to open new horizons of tolerance.

Maiada Gassan Hadaia

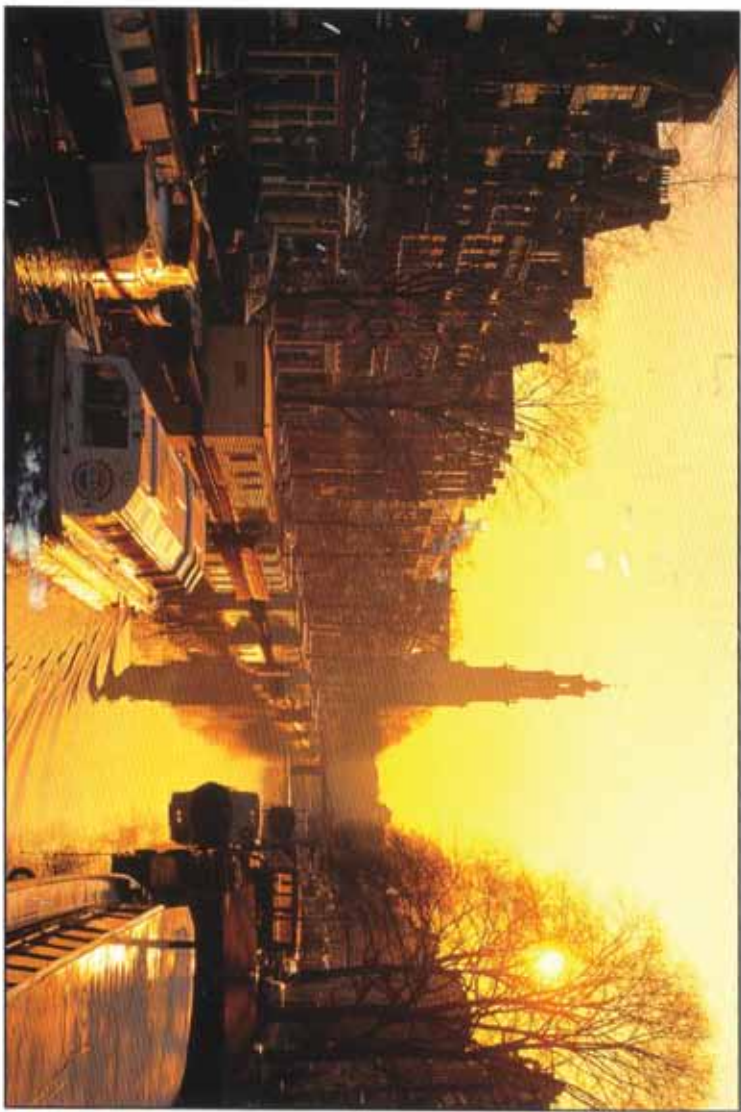
For more information:

Researchers on the Move. Intercultural Dimensions in Sciences and Humanities <http://www.forscherinnen-unterwegs.net>
Radio ORANGE 94.0 <http://o94.at>
KEF (Commission for Development Studies at the Austrian Exchange Service OeAD) <http://www.kef-online.at>

About the author:

Maiada Gassan Hadaia was born 1976 in Sofia, Bulgaria. She is project assistant at the Commission for Development Studies (KEF) and student on International Development at the University of Vienna. Since 1999 a radio journalist at the Community Radio ORANGE 94.0 and since 2005 providing training for radio journalism. Her fields of interest are: Migration, transcultural and global development and gender issues. Since 2007 member of the Austrian Committee on the Elimination of Discrimination against Women (CEDAW).

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designer: John Lamb

How we have time of our life ☹️

In Loop one spanish girl decided to go for exchange programme to St. Petersburg. One dutch girl had 9 options: South Africa, Budapest or St. Petersburg to go to do research at local university. And the third girl Czech, she suddenly got an email from her teacher offering her one extra place in university in St.P. That's how we have met.

Three girls from Europe in Russia: our relationship had to finish back then. We've spent summer in Spain, New Year's Eve in Prague and now we are here in Holland. What's coming next we don't know, but we are sure we never forget time of our life we have together. Eva + Virginia + Sues

Pallomen's spirit

ESN CREAM REP.



ESN AISBL

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CHROMIAZONE
PILLENEN

Amsterdam, Pilsengracht, Westereen photo: John Lamb



CASE STUDY GERMANY:

Facts about vulnerable groups

Cosmopolitanization has become crucial to a globe of nomads. At the end of 2008 the number of those who exclusively hold foreign citizenship in Germany amounted to 6.73 million. The largest group are Turkish nationals (1.7 million) and their size declined to about 25 thousand people in comparison to that of 2007. This is explained by the fact that most of them acquired German citizenship.

On the other hand there is a visible increase on the number of foreigners holding European Union passports. This is due to a growing influx of people with Romanian, Polish and Bulgarian nationality (all together approximately making up 26 thousand). Overall 80 per cent of all foreign nationals in Germany hold a European passport. The number of those who are nationals of one of the European Union candidate states such as Turkey, Croatia and Macedonia make up 29 per cent. The remaining group with a foreign passport are from other European countries or from the Americas, Africa and Asia. The largest group among these with a foreign passport in Germany are Turkish nationals at 25 per cent followed by Italian nationals (8 per cent), Polish nationals (6 per cent), nationals of Serbia and Montenegro (5 per cent), as well as Greek nationals with 4 per cent and nationals from Croatia and the Russian Federation with each at 3 per cent. Over 72 per cent of these foreign populations have been residents in Germany at least eight years and fulfil therewith the requirement for naturalisation. These accounts are important as it shows that more foreign nationals from developing countries acquire German citizenship in order to benefit from the privileges of German citizenship.

The average age of foreign nationals has been given as appx. 39 years showing a slight increase to the previous year.

This can be seen as the result of the "option model" that was introduced in 2000. According to this model every child born in Germany automatically acquires German citizenship, also in cases where both parents hold a foreign passport. This legal change is affecting the statistics: 521 thousand foreign children under the age of eighteen years have been registered in 2005, in 2008 this number decreased to 356 thousand. According to the same sources 133 million (20 per cent) of all who are listed were born in Germany. Again the largest group are Turkish nationals.

(33 per cent) followed by Italians (31 per cent) and Greeks (28 per cent). One fourth of the overall 8.6 million families with an under-age child have a migration background (27 per cent). The definition of 'families with a migration background' is given as parent-child compositions from which one of the parents hold foreign citizenship or acquired the German citizenship through naturalisation. This category also includes ethnic Germans (Aussiedler) who have gone through a similar naturalisation process. There are 4 million underage children who were raised by 2.3 million families with a migration background. Compared to 9.8 million children raised by 6.2 million families without a migration background.

According to this model every child born in Germany automatically acquires German citizenship, also in cases where both parents hold a foreign passport

Undocumented migrants are still one of the most vulnerable groups in Germany. There are no accurate numbers available about the size of this group. However, it has been calculated that around 2.8 million people live without any legal resident status within the EU. It is estimated that between 100 thousand and 250 thousand undocumented migrants live in Germany. These people carry out highly demanding work such as in households or in the gastronomic industry and are badly underpaid. Additionally, children with such a status do not have the possibility of attending school nor of utilising the health system. This is mainly due to the fear of being detected, as German law has a rigorous rule of compulsory registration.

Cosmopolitanization has become crucial to a globe of nomads

Muslims remain the most debated group in recent years. The figures involving the Muslim population are largely only estimates, as German authorities do not collect data about religion. There are around 3.5 million Muslims in Germany. About 1 million of them hold a German passport and 15 thousand are German converts. Among this group, Sunnis with 2.6 million make up the largest denomination followed by Alawites with 400 thousand.

Asylum seekers still make up one of the particularly vulnerable groups in Germany. In 2008 approximately 28 thousand people applied for asylum. Compared to 2007 this figure indicates a decrease of about 800 applications. In 2008 Iraqis constituted a large part of this group at 31 per cent followed by people from Turkey (6.4 per cent) and Vietnam (4.7 per cent). A considerable part of asylum seekers from Turkey (78.1 per cent) and Iraq (43 per cent) are members of the Kurdish ethnic minority. The majority of the applicants for asylum are men (67 per cent) under the age of 30.

(77,7 per cent). Children under 16 years constitute 27 per cent of asylum applicants in Germany.

Sinti and Roma are two groups belonging to the historical ethnic minorities who still experience racism and persecution. There are around 70 thousand German Sinti and Roma. As there is no ethnic data collection, numbers of non-German Roma can only be estimated by counting the people coming from countries with a large Roma minority. Such countries include the former Yugoslavia and Bulgaria, which does not provide an exact picture of the situation. Despite the horrendous experiences of the holocaust these vulnerable groups still experience discrimination, which exhibits itself in the ever increasing aggression by right wing extremists. Above all, there seems to be an observable increase in racist propaganda and physical threats toward Sinti and Roma via the internet.

Dr. Ülkü Güney & Dr. Andreas Hieronymus
Institute Researching Migration and Racism,
Hamburg, Germany

“LIVING TOGETHER WITH DIFFERENT BACKGROUNDS”

“Up Above
My Head”

Up above
my head,
Where the
clouds run free,
The sky is there
looking back
at me,
Though it has
no eyes,
It knows
I'm there,
That's what's
so great about
the sky
above me

Gabrielle
Greene

I think that this poem describes my postcard very well, and my emotions linked to her. Life is an endless sky where we all live, fill with hope, happiness, joy and we all should contribute to its improvement. Living our life we unite with the lives of other people, and together we fulfil our dreams; we fight to overcome the obstacles that come between us and we look forward, towards the future.

In the course of our everyday lives, we come in contact with a diverse group of people with different backgrounds and life experiences. Navigating relationships with people can be complex, but it can be easier if we are nice and tolerant. Unfortunately, in today's society, the art of being nice seems to have been lost. Everyday we are witnesses of human discrimination, intolerance, and people that don't know how to be happy with what they are and have. Instead of that, they look for flaws in other people's culture, behavior and knowledge. Doing that, they don't understand that they are just wasting their lives for something unpleasant and not right.

Smile. It's amazing what a smile can do. It can break down barriers between people of different cultures, even if they don't speak the same language. Smiling can also affect our own mood, so we should practice smiling more. We'll notice an immediate improvement in our mood and in the moods of people around us. Also, we should put ourselves in another person's position. Sometimes it can be hard to look past our own self-interest, but to truly be a nice person, sometimes we have to compromise our own position for the good of those around us. We need to do nice things for people, even when no one is around to see. Doing that, we'll make a habit of being considerate, even when we have no expectation of a reward or recognition. Small gestures are often more appreciated than grand offerings. And maybe the most important of all, is to be nice to ourselves. We can't be nice to others, if our own needs aren't satisfied. The time is ours to do things that we enjoy. Reading books, making works of art, being with our friends or loved ones, or just taking a walk around the park is more than enough to light up our mood. The better we feel, the better we'll understand and treat other people.

Marijana Shijakoska
ESN Skopje



INTERNATIONAL EXCHANGE
ERASMUS STUDENT NETWORK



ERASMUS
STUDENT
NETWORK

design: Marijana Shijakoska
country: F.Y.R.O. Macedonia



Stamp



ESN Postcard Campaign

THE AMBIVALENCE OF UNDER- STANDING

Imagine. You are going to visit a foreign country for one week. You pack your things. You fly there. Unpack. Then you go for a walk, take pictures, taste the local food, visit different places and many different landscapes. You will meet people on your way, mainly tourists probably, like you. You buy some souvenirs and then go back home. For many of us it would be like an experience bubble. We are inside, with our own specific culture, still. Outside is a new world, with its new ideas and images, dancing around like on a TV documentary. Now imagine you are going to live in that place for a whole year. The bubble explodes. The better will be if it happens from your side. When arriving into a new country, we make our opinion very fast and immediately start pointing at all the differences we encounter, either good or bad. A bit naively, I was expecting people to behave like I expected them to. Of course they didn't, and I felt it like a rude awakening. If you are lucky, a normal behaviour for them is extremely polite for you. In the other case, the automatic reaction is to turn back to people and situations we know. Then we complain together because the locals, their habits, the country and its history are different from ours. I had a chance to meet a local girl and built a relationship with. From this time I realised I wasn't the only one who had a point of view. I realised she also thought I was acting rude sometimes when I was behaving 'normal'. Then I thought there's no normality, no references, just multiple cultures facing each other's. Considering this richness was so beneficial for the rest of the time I spent there. One major part in this new life is to live. In other words, it's mainly to sleep and to eat. As you might eat alone, you surely won't live alone. Living with one or several foreigners is an experience full of surprises! I met four people living in a flat together and the atmosphere was exotic! Every opportunity was good to try new typical food.

from each country or to try speaking another language. Personally, I lived with a younger boy. I remember how impressed I was when I saw him copying some of my habits in order to disturb me less. He bought earphones to listen music. He went out the room to have calls, and did many other little things. Considering we were really different at the beginning, he made huge efforts to accept my specific way of living. I followed him in this way too. At the end, we gained autonomy, responsibility, respect and a more open mind. We improved our social, language and living skills. Relations work like this, that when two people are asking something to each other, listening is the key of mutual understanding. I listened to foreigners when I was an Erasmus student. Today, I listen to them as a friend. After I understood the importance of listening and observing, I understood Erasmus spirit isn't specific to a place or a period of one year. It's about the way you consider life, the way you consider strangers. They are different but since I went outside my own country, I know I am different too.

Félix KOCH
ISC CTU Prague



ARC DE
Paris TRIOMPHE

designer: © OVET

PARIS - Arc de Triomphe

Dear members of ESN, here's one
is my story, coming after an
amazing year in Prague!

Hanging around with people
from the same nationality.

I didn't feel so "Erasmus integrated".
Some said: "Make the situation happen".
Time left was short then,

but it's never too late to meet friends.
Now, I have good reasons to move
further.

Now, I have friends over there.
Best wishes from Paris!
And special greetings to ISC PRAHA!

Felix



917888751510299



ERASMUS STUDENT NETWORK
AISBL

Rue Hydraulique 15

1210 BRUSSELS



BELGIUM

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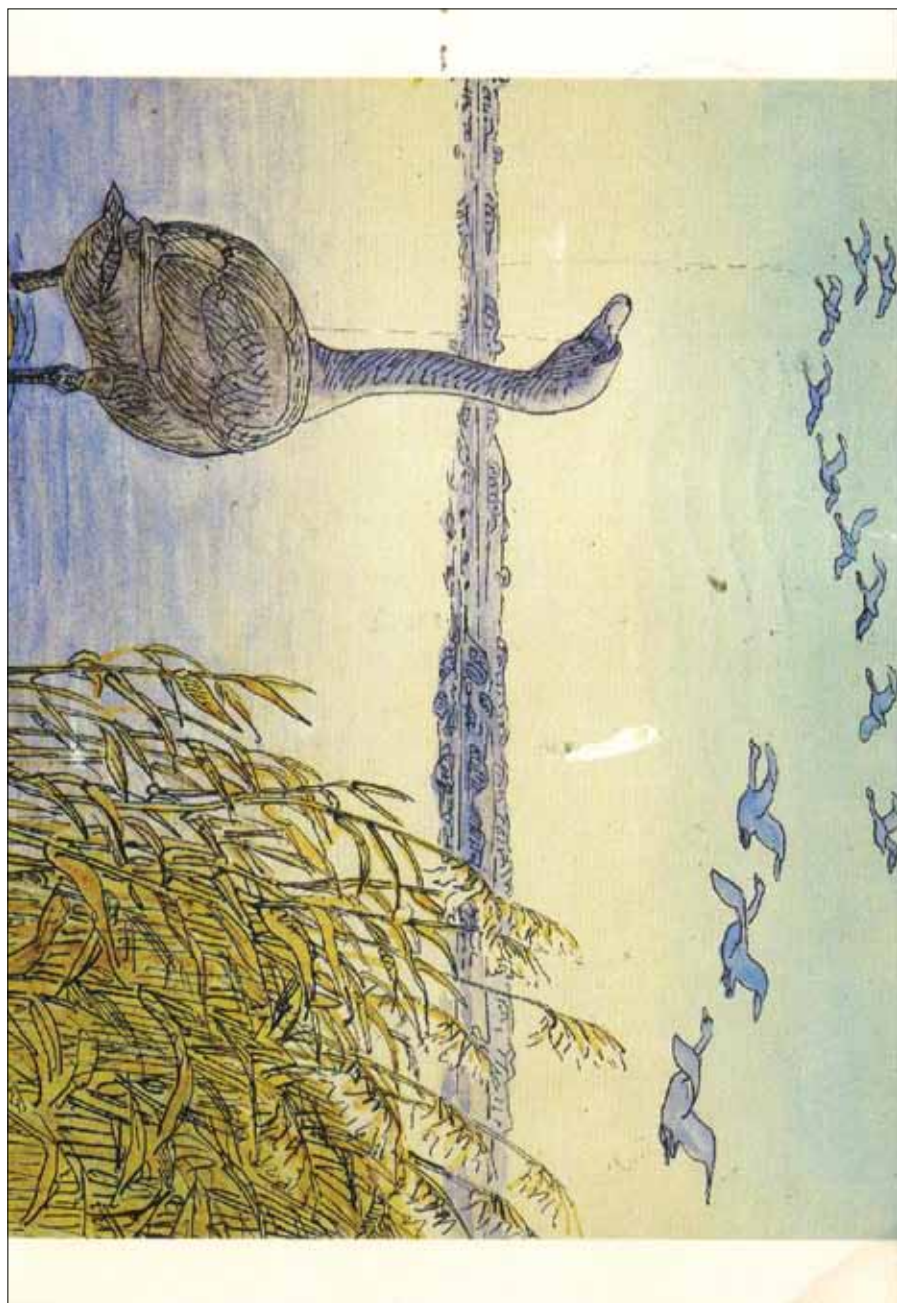
CELEBRATING DIVERSITY

The world has become smaller. The recent development of communication technologies, together with a globally shared willingness to take advantage of the resources around the world, has changed it forever. We communicate in global networks, share various global elements of culture, some common languages, common goals and common concerns. For more and more we share also the space - as physical, as virtual - with other individuals, who, despite some communality, are not really like us. They come into our world with strange behaviours and values we do not share. We either isolate ourselves from them or try to isolate them. Communities around the world have spent thousands of years teaching personal and social identities as something that opposes us to them - as a way to define, who belongs to us, and who does not. It might, however, make sense to take another point of view on diversity from a challenge to an asset. Look around and you will see that society is very diverse. The degree of the ultimate deviation we accept shared by our community depends on our personal perspective. I did not identify being Latvian much before starting intensive interaction and communication with other nations. Furthermore, I had to visit Japan to understand that I am European. Learning about other cultures instead of ignoring, fearing or fighting against them offers a great opportunity to self understanding. We have to come across values we do not share to understand what we are and what we are not. Bringing cultures together is often seen as a threat for assimilation. In a long term, it is, at the same time making their core values stronger by making people aware. Apart from exposing our value system, 'strange' individuals and cultures often share knowledge and competencies that we are not good at. Each community and society has a sort of comparative advantage, when dealing with others. The world's best teams are built of people who are not exactly alike, as one needs a broader perspective to see solutions for complex challenges. Cultural sensitivity and the ability to collaborate is thus a personal asset that gives us opportunity to learn. There cannot be wrong communities and individuals; there can be only individuals with an underdeveloped intercultural competence and an incomplete understanding of the world. Cultures and communities, thirdly, as sets of commonly shared values and belief systems can never assure each of their members

to be alike and share exactly the same. It is easier to stereotype and label people, but being judgmental we lose the opportunity to learn and are just testing correctness of our assumptions instead. There is much more to understand.

Regardless of race or origin, people are 'technically' almost 100% the same and being human is something we share independently of our background and culture that is taught by our community. Imagine a world, where everyone would be the same - looking the same, believing the same, having the same thoughts and same perspectives. That would be very boring. Diversity brings new ideas and new dimensions. Diversity should unite people - there is, after all, in general terms very little of it between us.

Madara Apsalone
NR of Latvia



designer: LAMBERTHs Forlag

Johannes Larsen (1867-1961): Den Grimme Ælling - o. 1936
JL-5
Johannes Larsen Museet, Fyn

Nearly 28000 kilometres traveled
this summer, but I'm sending
a postcard from Copenhagen
where I started my journey
with Erasmus 3 years ago.
Exchange meant foreign friends
and culture, but also self-
understanding; a way to accept
others and realize that diversity
is world's richness and being
human is common for all
of us.

Many hugs from Copenhagen
Madara ()



Erasmus Student Network
AISBL
Rue Hydraulique 15
1210 Brussels
BELGIUM

LAMBERTHUS Forlag - (+45) 42 23 14 68

THE BEAUTY OF CAPTURE THE FLAG

I feel I need to tell you about something beautiful that happened here in Växjö, Sweden, that has very much to do with cultural exchange. In the autumn of 2008, we organised a big game of Capture the Flag here on Växjö Campus. It was mostly for exchange students but everyone was welcome to join in the fun. We had drawn a map of the student housing areas beforehand and divided them up into two territories, one for each team, and we had had about a month of possible time to sign up for the event on Facebook. And so the game day came. It was a Saturday in November with the typical red leaves and wet grass and slightly gloomy-looking sky. We had told people to come around lunch and we ended up about 55 people who came ready to play. About 8-10 of us were Swedes and the others were all exchange students from many different countries; the US, Holland, Germany, Portugal, England, Australia, Belgium, Greece, Spain and Mexico among others. People were dressed head to toe in their team colours and some had some sort of war-paint on their faces. It was beautiful! We drew for the territories, I explained the rules, we made teams even in number and started to plan our strategies. Around 1400 the game started. I was team leader for the Red team with a girl from England and a Spanish guy was team leader for the Blue team. In the Red team we had defending groups and attacking groups and one group in charge of rescue missions. The game started with a quick attack from the Blues but evened out right after that. We had very ambitious attackers who of course ended up in the blue jail area very soon but through heroic rescue missions from the rescue group we had a few of them out again. And yes, there were many beautiful sights to be seen during the two hours our game lasted. A pair of very brave Spanish boys went sneaking around the Blue territory, liberated their flag and actually managed to get it over to Red territory by relaying. When one was close to getting caught he threw the flag like a spear to the other one who caught it and kept running so fast that it made him look like a cartoon character. Another amazing sight to see was when we had a jail-break from the Red jail and the guards took their job very seriously. A Dutch guy ran for it and threw himself towards a German guy who was about a head taller than him and he pushed him over or pulled

him down or whatever it was that he did. He managed to tackle the very tall German which we found to be quite an accomplishment. Yet another amazing picture was when my dear British co-team leader was out on a rescue mission with a Swedish guy and they felt like they were in the middle of a video game. They went sneaking around corners of buildings, being as stealth as they possibly could. They did get caught though, and dragged off to jail. A jail-break happened and a friend of mine, a Swedish guy, ended up hiding on the top floor of the building next to the jail area. He ended up being sat there for a while but managed to rescue one of our own on the way back. Surely a very sneaky and successful maneuver. I spent most of my time defending, trying to solve creative differences between players, answering phone-calls from the Reds in jail and walking around the Red territory to see to it that everyone had a good time. Towards the end of the game I went on a rescue mission alone because I had nothing better to do with my time, but it turned out unsuccessful because I got stuck at a safe area and could not get any further. We stopped the game after about two hours and declared it a draw. We were all sore for a few days after from all the running but we had made a lot of new friends and I think most of the participants had a good time, even the guys who were in the attacking groups and ended up sat in jail most of the game time. This was such an amazing way to get to know people from all over the world in one single day and play and have fun at the same time!

Erica Engdahl
ESN Växjö



design: Ivan Durgutovski
country: F.Y.R.O. Macedonia



Stamp



ESN Postcard Campaign

MY ERASMUS

It is generally said that studying abroad accompanies many difficulties. Among them, the cultural difference would be the most difficult hardship to overcome. As an exchange student 😊 an Asian student who had never been to other regions except for some other Asian countries near to home 😊 I had a wonderful experience during my 10 months of staying in Europe, thanks to my beloved Slovak friend Lucia, who helped me to get rid of my prejudice on Eastern Europe. I'd like to share my experience with as many internationals as possible, hoping that my story will bring a positive effect to some others for their understanding each other inter-culturally. At the same time, I appreciate ESN to provide me with a chance to broaden my perspective of the world.

Lucia and I, both of us were Erasmus students studying in a city located in the Northern part of Holland, Groningen. During the first week of the academic year, there was an introduction week organised by ESN. Coincidentally we registered for the same programme and were placed together in the same small group. The introduction programmes of ESN were nice and I could get a lot of useful information to settle in a new place. Even after the introduction week was finished, my small group members held several informal reunions. We invited each other to serve foods from our typical culture: smashed potatoes with Dutch boerenkool met worst, Japanese Denpura, Slovakian Halusky... I also cooked a traditional Korean dish for friends. This meeting became popular especially among my neighbours living in the same student house and the meeting changed into a regular event of whole dormitory. Lucia and I usually took charge of hosting this event, since we are from the same student house and the most active ones. We became best friends which was quite unusual because most Erasmus students tend to get along with students who are from similar cultural backgrounds, for example, Dutch with German, Turkish with Iranian, Spanish with French, etc.

In fact, I had never heard about the country 'Slovakia' before I met Lucia. Here I have to confess that the first time I heard about her country, I confused it totally with a different country, Slovenia. This is not so surprising for an Asian, particularly for a South Korean



like me. As you may know, Korea is separated into North and South. At the end of Second World War, the North adopted socialism as their slogan while the South selected liberal capitalism when being independent. After Korea had suffered from severe civil war, it was put under taboo to be related with any socialist parties for South Koreans. I had never learned what happened in North Korea, Soviet Union, and China of cold-war period. For this reason, for me, Lucia was considered as kind of extra-terrestrial.

We took the same course about 'emerging markets' in school. She let me know lots of facts about her country while we were working on some group assignments, such as how was her standpoint against non-communist countries till 1990s. In her early age, the Slovak people's inferiority was complex in terms of their economic status compared to the Czech Republic, their self-conceit and expectation about introduction to Euro currency system. I was concentrated on every story she told me, it was a completely new world that I never knew about before. I wanted to learn more about her country and culture.

One day my wish came true like a fantasy. I was considering what to do for the winter holiday. South Korea is so far from the Netherlands that it would be extravagant to visit my hometown for 2 weeks. The flight ticket was too expensive and I didn't have enough time for it. When I asked Lucia for her advice, she invited me to her home and allowed me to spend the Christmas holiday with her family! What a wonderful Christmas gift! Spending holiday with someone is quite an important thing for Asians. It certainly matters whom you spend your holiday with. It is because one of the most significant traits of Asian culture is 'family-oriented'; we put a great importance on personal relationships. No one can understand how it will be horrible to spend holiday alone without any family and friends in the family-oriented Asian culture. Although some other friends



told me it wouldn't be a good idea to make a trip to Slovakia due to cold weather and lack of tourist attraction compared to other European countries like Spain or France, I decided to visit Slovakia for a week as my winter trip.

After 3 hours train trip to Schiphol, a 2 hour flight, 1 hour drive from Vienna to Bratislava and 3 additional hours on another train, we arrived at her hometown. When I first met her family members in front of Považská Bystrica train station, her father said to me in somewhat stiff English, but kindheartedly, "From now on, we are accepting you as a member of our Martikán family". At that moment, I felt a strong sense of gratitude. During my stay there, I visited some historic sites ranging from Trenčín castle to traditional village of Žilina, tasted typical homemade Slovak food, baked cookies with Lucia's mom, had a toast with Lucia's dad with a shot of Demänovka, and decorated a real Christmas tree with her younger sister Veronica. Although people celebrate Christmas in Asia as well, Asians seldom prepare decorations and dishes for it. Thus all the Christmas-preparing experiences I had there are exotic and new to me. I could be deeply absorbed into their real life and culture within a relatively short period. I truly felt as if we were a real family even though I had problems when communicating with her parents in English. This means language barriers cannot be an obstacle for understanding each other in regards to intercultural relationships.

The next spring the Martikán family came to Groningen to celebrate Easter holiday with Lucia. At that time Lucia and I cooked 😊 in our dorm for the whole family 😊 Lucia cooked Slovak garlic soup and I prepared typical Korean food Gimbab and Jopchae. I presented her family a voucher of the city tour ticket with Korean handcrafted works decorated with Mother of pearl Lacquerware that I had asked my parents to send me in advance.

We had spent a great time until both of us finished our study in Groningen. My firm friendship with Lucia lasts till now; we keep in touch not only with online methods such as email or social networking website like Facebook, but also corresponding using postcards and letters with our handwriting on them.

To summarise my story, a small ticket of ESN activity changed my life, my view of people from other cultures. Through a friend of mine whom I met at the ESN event, I could get to know more about Eastern European people, change my prejudice on them which was negative before I knew about them. I had thought they might be strict people stick to the mannerism of communist heritage but it was not true at all. Many of students from CEE region whom I met during my exchange life were innovative. In some sense, I would say that they are more progressing and creative than Asian students. You might think of my experience as rather a long and bombastic story. However, if you have an open mind, and if you have a passion to have real 'international spirit', this story is not only mine but could be yours. Don't be scared of getting along with people from different cultural backgrounds! If you are willing to have the courage to approach to a foreign friend, you'll succeed in exploring a new world through your international friend!

Good luck with your international life
and new intercultural experiences!

Jiyeon Min
ESN Groningen



designer: Green&Blue

韓國의 美
IMAGES OF KOREA

Hello,

I was an erasmus student studied in Groningen University
in academic year 2008-2009.

I had had negative images on people from Eastern
Europe, since those areas used to be allies of
Soviet Union till 20th century and people from
my country hate communism.

However, Erasmus changed my prejudice.
I met a Slovakian girl during ESN introduction
week; owing to her I could overcome my
false prejudice and she became my best friend.

Thanks ESN, you changed my sight of view
and helped me to have a global mind!

Greets from South Korea,
Jiyoon Min ☺

장독 - Jars of soy sauce -
It is an earthen pottery with dark brown glaze to store soy sauce.

대한민국우편
₩350
KOREA POST

ERASMUS UNIV.
04.89.2009

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To, Erasmus Student Network
AI SBL, Rue Hydraulique 15
1210 Brussels, Belgium

INTERNATIONAL EXCHANGES

In order to create an open minded and non-racist world, the first step to be taken was the creation and implementation of a brand new kind of consciousness in everybody being part of a multicultural and international environment.

About twenty years ago the European Commission understood that one of the most effective ways to reach this result was given by the educational and training field, both formal and non-formal. For this reason the members of the EC decided to develop a list of programmes designed for different kinds of recipients and situations.

Adopted on 24th January 2000 and spanning the period until the end of 2013, SOCRATES (presently LLP) and its European actions are now open to the participation of 31 countries:

- the 27 Member States of the European Union (as of 1st January 2007)
- the 3 European Economic Area countries (Iceland, Liechtenstein and Norway)
- the candidate country, Turkey.

Lately in 2006 it became clear that it was necessary a reform of this system; the reflection led to the creation of the **Lifelong Learning Programme** (LLP), a single umbrella for the various European educational and training initiatives.

This programme includes four sub-programmes concerning different stages of education and training:

- COMENIUS for schools
- ERASMUS for higher education
- LEONARDO DA VINCI for vocational education and training
- GRUNDTVIG for adult education

The **Comenius** programme regards those who are in the first phase of their education, from pre-school and primary to secondary schools. It aims to improve and increase the mobility of pupils and educational staff in different Member States and to strengthen relationships between schools in those States. Further information is available at http://ec.europa.eu/education/lifelong-learning-programme/doc84_en.htm.

The **Erasmus** programme is the EUS flagship education and training programme, as it provides, to more than 180,000 students, the opportunity to work and study abroad each year. At the same time, this programme fosters co-operation within different higher

education institutions across Europe. It is open not only to students, but also to Professors and business staff who want to live a teaching experience abroad and university staff who want to be trained abroad. Further information on http://ec.europa.eu/education/lifelong-learning-programme/doc80_en.htm.

The **Leonardo da Vinci** programme focuses on the development of a policy of Vocational Education and Training. There are different kinds of projects and a lot of subjects involved: some projects give to individuals the chance to improve their competencies while experiencing a period abroad, some others involve training organisations in a process of Europe-wide co-operation. It is possible to get further information on http://ec.europa.eu/education/lifelong-learning-programme/doc82_en.htm

The **Grundtvig** programme has been instituted for adult learners willing to increase and to improve their own knowledge and skills, in order to give them the opportunity to remain up-to-date and to be much more employable. Furthermore, the funds of this programme aim not only to sustain adult learning but even to cover all the realities involved in this process of education: relevant associations, counselling organisations, information services, policy-making bodies and similar others at local, regional, national and international level. In order to get further information, visit http://ec.europa.eu/education/lifelong-learning-programme/doc86_en.htm.

There are two other programmes created for the European Area: the **Transversal Programme** and the **Jean Monnet Programme**.

The **Transversal** programme aims to ensure that the four sub-programmes mentioned above achieve the best result possible. It is divided into four different key activities:

- policy co-operation
- languages
- information and communication technologies
- dissemination and exploitation of project results.

Further information is available on http://ec.europa.eu/education/lifelong-learning-programme/doc78_en.htm.

The **Jean Monnet** programme has been instituted in order to stimulate teaching, reflection and debate on the European integration process at higher education institutions worldwide. This programme focuses on three different key activities: the Jean Monnet Action (to sustain University-level projects in European integration), the support for six specific academic institutions pursuing an aim of European interest, the support for European-wide association active at European level in the field of education and training. For further information, visit http://ec.europa.eu/education/lifelong-learning-programme/doc88_en.htm.

Apart from the projects regarding strictly the EU, the EC has implemented a number of other programmes involving a wider range of Countries:

- Tempus
- Erasmus Mundus
- Cooperation with Industrialised Countries
- External Co-operation in Education and Training

Due to length restrictions, in this document we will only focus on **Tempus** and **Erasmus Mundus**, anyway, information about these programmes is available on http://ec.europa.eu/education/index_en.htm

The **Tempus** programme supports the modernisation of higher education and the creation of an area of cooperation between Countries surrounding the EU. This scheme now involves 27 Countries in the Western Balkans, Eastern Europe and Central Asia, North Africa and the Middle East. There are two different kinds of projects involved: joint projects based on multilateral partnerships between higher education institutions in the EU and the partner Countries structural measures that aim to improve and reform the higher education institutions and systems in Partner Countries and to ameliorate their convergence with EU developments. Further information on http://ec.europa.eu/education/external-relation-programmes/doc70_en.htm.

The **Erasmus Mundus** programme sets its goal in the enhancement of the quality in higher education through the financial support given to institutions and scholarships for individuals in the aim of creating a bridge between Europe and the other Countries worldwide. The fund covers: European joint Masters and Doctorates (including scholarships); partnerships with non-European higher education institutions and scholarships for student and academics; projects to promote European higher education worldwide. Further information on http://ec.europa.eu/education/external-relation-programmes/doc72_en.htm.

A very important reference in order to apply for a scholarship to study in a United States University is the **Fulbright Program** it aims to increase mutual understanding between the people of the United States and other countries through the exchange of persons, knowledge and skills. Further information is available at www.fulbrightonline.org.

In order to find scholarships for specific European and Non-European Countries, it is a good starting point to take a look at some websites dedicated to providing information about the various types of scholarships. Here you have a short list of interesting websites:

PLOTEUS (Portal on Learning Opportunities throughout the European Space) it helps students, job seekers, workers, parents, guidance counselors and teachers to find out information about studying in Europe <http://ec.europa.eu/ploteus/>

INTERNATIONAL SCHOLARSHIP RESOURCES

scholarships, post-doctorates and grants information listings.

<http://www.scholarshipnet.info>

CAMPUS EUROPAE - EUROPEAN UNIVERSITY FOUNDATION

the idea of Campus Europae is to strengthen and accelerate the development of the sphere of European education by establishing examples of concrete cooperation.

<http://www.campuseuropae.org>

INSTITUTE FOR INTERNATIONAL EDUCATION (IIE)

IIE administers over 200 programmes serving more than 20000 individuals each year.

<http://www.iie.org/>

GUIDE TO EUROPEAN FUNDS:

information on initiative and programmes in the fields of citizenship, culture, training participation and job opportunities promoted by European institutions (not only the European Union but also the Council of Europe).

www.together50years.eu

INTERNATIONAL SCHOLARSHIPS:-

information about scholarships and much more from all over the world.

<http://scholarships.goabroad.com/index.cfm>

Furthermore, it could be a good opportunity to apply to write your thesis abroad; in order to get information about this, it is necessary to contact one's own-university's international relations office, to find out what possibilities are given for that specific faculty.

Information about some specific countries and their scholarships is available on the ESN International website as well, at

www.esn.org/students/other_exchange_programs.php

Valentina Settomini
Exchanges Responsible
ESN International

AEGEE THE EUROPEAN STUDENTS FORUM



International friends across Europe open up one's mind, brake stereotypes, and fill the word cultural exchange with content. Building a united Europe without prejudices, learning from Europe's previous mistakes, brings peace and stability across the continent. Raising awareness on the rights of citizens, the importance of voting, fighting against visa requirements, the promotion of active citizenship of young people. Higher Education is the basis of our future, and young Europeans have the possibilities in their hands!

- In translation: AEGEE brings together European students with more than 300 international events per year, taking place in 42 different countries. All events strive for the most possible diversity of nations regarding participants and topics. Cultural exchanges of 15 people, international meetings of 200 or 1000 participants, conferences on different youth related European topics, projects on European and global issues are among the main activities of the association. Next to the various thematical events AEGEE offers training in form of non-formal education on soft skills, like Public Relations, Human Resources, Fund Raising - Project Management or International Team Management.
- AEGEE is the best place for students to experience Europe, learn about different cultures, and act for a better society. Whether for gaining knowledge and skills, for building your career by networking or simply for fun, you are welcome to join one of AEGEE's 242 locals, with no restrictions to your studies or fields of interest. For more information visit www.aegee.org and find your way to Europe today!

Agnes Leyrer
External Relations Director
AEGEE-Europe
European Students' Forum

ESU EUROPEAN STUDENTS' UNION



Embracing a vision of a European higher education system which embodies the principles of equity, quality and accessibility, ESU (The European Students' Union) is the umbrella organisation of 47 national unions of students hailing from 38 countries. ESU's mission is to represent and promote the educational, social, economic and cultural interests of students at a European level, in the belief that everyone, regardless of age, gender, ethnicity, financial status or social background should be enabled to participate fully in an education of the highest quality and complete a learning path tailored to his needs. Amongst ESU's main missions is the building of a stronger student movement across continents. ESU acts as both a capacity-builder for student organisations and as a promoter of the 4 pillars' of the student movement - democracy, independence, openness and representatively, and has pledged to remove barriers across borders, particularly by being actively involved in the UNESCO World Conference on Higher Education held in July 2009, towards a new platform for global student cooperation. ESU is amongst the front runners and a key player in promoting student mobility across the globe as a right for all students and academic staff alike, leading to increased and strengthened intercultural dialogue. Mobility creates a space where people with significantly varied cultural backgrounds come together and share knowledge, skills and competencies, making us better students and active citizens, set for the challenges that our futures and careers are to hurl at us. In a joint effort with EI (Education International), ESU worked on a mobility project and campaign entitled 'Let's Go! - Where to Now?' which culminated into the French Presidency of the EU adopting ESU's 20% by 2020 mobility target in October 2008, a target which was subsequently endorsed by both the European Commission and the 46 members of the European Higher Education Area. The project was also aimed at removing obstacles to mobility that exist across the globe, such as a lack of financial assistance or visa problems, and to identify solutions to ensure that they are tackled in the coming years. It also secured mobility issues firmly at the top of the European education agenda. At present, ESU is working together with the European University Association (EUA) and Education International (EI) to develop mobility indicators, with a special focus on the institutional level as the real ground for mobility, and on creating a joint stakeholder 'Common principles for mobility', that can later on be translated in a European Higher Education Area Mobility Charter for Students and Academic Staff.

**Ligia Deca, Chairperson
European Students' Union (ESU)**



Postcard Campaign Booklet:

Editors in chief:

Simone Dalle Nogare

Editorial Team:

ENAR

Birgitte Olesen

Jenny Bourne

Kevin Haddad

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Ligia Deca

Valentina Settomini

Language editors:

Leo Smith

Art Direction, design:

Francesco Maria Fumo

Pablo Galeano

***relajaelcoco**

barcelona

image cover

"el ajedrez del racismo":

***relajaelcoco**

