MAPPING STUDY: MULTICULTURALISM
IN TURKEY & FRANCE

LIVING TOGETHER:
POSSIBLE TOGETHER?

yada

SİVİL TOPLUM DİYALOĞU
CIVIL SOCIETY DIALOGUE

AMSED

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PREFACE

As YADA we are trying to contribute to the fact that civil society organizations are organizations that influence the opinions of citizens and the decisions of governments, public administrations, and the private sector. We believe in the necessity of a negotiated understanding of civil society and we are thinking, designing and producing for the construction of a public life in which social groups can communicate, negotiate, collaborate with others and/or their opponents. For this purpose, we are treating the world of civil society as a field of research and practice, producing information by conducting research on civil society and CSOs, and making the information we produce useful for CSOs. On the one hand, we are developing tools and models that will make civil society more visible and effective for citizens and decision makers, while producing knowledge of social experience, and we are working to implement a new model of dialogue, negotiation, and cooperation.

Looking at the thematic and methodological diversity of civil society organizations in Turkey, it is possible to see everything that can be found in developed democracies. Civil society has a reflection of Turkey's multicultural, multi-ethnic, multi-lingual, multi-religious and multi-sectarian reality. But looking at the relations of CSOs both among themselves and with decision centers such as public administration and the private sector, this pluralistic structure is replaced by a multi-piece photo of introverted clusters. Introversion manifests itself in both areas of work and themes focused, as well as identities. CSOs, on the one hand, draw very thick the boundaries of their own issues and are affected by the political and identity-oriented polarization between them and other issues, and take care not to contact those who are outside the cluster they think they belong to. For this reason, as YADA, we are implementing projects with the vision of supporting the formation of a civil society that can better express itself in the medium and long term,

has a deliberative style instead of a conflict language, has a high power and influence to create public opinion.

Under the project "Enhancing Multiculturalism Approach of Civil Society Organizations in Turkey and EU", which we conducted together with the organization AMSED (Migration Association, Solidarity and Exchanges for Application Platform), which operates in France as part of the Civil Society Dialogue V Program which financed by the EU and implemented by the EU Presidency, we set out by saying that Living Together: Possible Together" and we conducted a series of studies in Turkey and France where we focused on the coexistence experiences of different identity and cultural groups. Because we know that dialogue and coexistence are possible if we strive together and overcome our prejudices. Just as dialogue can "work" for solving problems, it is also a very important tool for identifying differences, problems together, and exploring areas of struggle. We are believing the fact that very different institutions and people with different worldviews, who are representatives of different identities and cultures, telling each other their stories will also provide an important basis for the discovery of new areas of struggle in this sense.

In this report, which we compiled within the scope of the project "Possible Together", we gathered a number of current data showing the current situation regarding the history of multiculturalism in Turkey and France, the policies developed for multiculturalism and the approaches to multiculturalism in both countries. With the project that we started by saying "it is possible", we came together in the series of events with civil society organizations and actors who work on culture, dialogue, identity, coexistence issues. We would like to thank all the CSOs, opinion leaders, and our project partner AMSED, who have dreamed of social transformation in this field, taken more concrete steps and contributed to the impact of the project by desiring to deepen their work.

YADA Foundation

EXECUTIVE SUMMARY

Our main acceptance when we design our project "Enhancing Multiculturalism Approach of Civil Society Organizations in Turkey and EU" was that Turkey and the EU had different strong points at making different cultural groups a part of daily life and public space, and multiculturalism approaches. The EU countries have a unique position and "power" in terms of recognizing this issue at the legal level, making it visible, and supporting it with different mechanisms from local to national level. However, it is possible to say that they have a very negative past and even today in terms of achieving a consensus at the social level and fighting against daily hate speech. In Turkey, although the laws and mechanisms, though having a visibility problem on the basis of multiculturalism, with a rather unique experience on the practical experience of everyday life in one country. With this project, our main goal has been to bring the strengths of both sides to each other in this sense and to make a strengthening activity in this way.

In addition to serving this purpose, the activities we carried out within the scope of the project provided us the chance to touch on different issues that we did not directly target at the stage we started the project, within the scope of multiculturalism. For example, we found that different disability groups especially the people with autism, are facing common experiences in education with different ethnicities, mainly Syrians. Or, with the pandemic process we have experienced recently, we have seen how important the issue of age discrimination is within the practices of living together. We also saw how little these different groups heard each other's stories. We realized the grounds that hearing these stories together can provide a common struggle for "living together". Seeing the potential of this, we always proceeded with the claim of "Living Together: Possible Together" in our project activities.

The sharing of stories of discrimination also brought along some transnational discussions. We had a chance to compare the discussions towards headscarves and immigration policies in France with the debates in the past and present in Turkey. All of them showed us: It is imperative that civil society actors representing or working towards these different groups become decisive subjects in order to prevent the issue of inclusiveness in the activities carried out and policies designed by all stakeholders affecting both the legal level and daily life. Only in this way can we talk about coexistence to be built in the context of different localities.

In this report, we wanted to make a compilation that can be a reference point for civil society organizations that are candidates for this subject. We looked at it as we have written about the multiculturalism concepts and definitions in the report after the first chapter as a historical matter, and in Turkey and Europe, we've included a historical analysis of the issues that formed around specifically in multicultural issues in France. Finally, we conducted a list of institutions and civil society organizations working on these issues through the organizations we invited and participated in our own events. We hope this work in the coming period becomes functional as a reference point to a combination of coexistence studies in Turkey.

DEFINITIONS

MULTICULTURALISM

The idea that every culture is indispensable and that different cultures can live together in peace is considered as one of the basic arguments of multiculturalism. Multiculturalism debates, which are the expression of a political and cultural stance against assimilating, marginalizing attitudes, symbolize the post-modern stance against the unequal situation created by modern society under the name of egalitarian attitude.

The idea of multiculturalism in contemporary political discourse and in political philosophy is about how to understand and respond to the challenges associated with cultural and religious diversity. The term "**multicultural**" is often used as a descriptive term to characterize the fact of diversity in a society, but in what follows, the focus is on its prescriptive use in the context of Western liberal democratic societies. While the term has come to encompass a variety of prescriptive claims, it is fair to say that proponents of multiculturalism reject the ideal of the "melting pot" in which members of minority groups are expected to assimilate into the dominant culture in favor of an ideal in which members of minority groups can maintain their distinctive collective identities and practices. In the case of immigrants, proponents emphasize that multiculturalism is compatible with, not opposed to, the integration of immigrants into society; multiculturalism policies provide fairer terms of integration for immigrants.

Modern states are organized around the language and cultural norms of the dominant groups that have historically constituted them. Members of minority cultural groups face barriers in pursuing their social practices in ways that members of dominant groups do not. Some theorists argue for tolerating minority groups by leaving them free of state interference (Kukathas[1] 1995, 2003). Others argue that mere toleration of group differences falls short of treating members of minority groups as equals; what is required is recognition and positive accommodation of minority group practices through what the leading theorist of multiculturalism Will Kymlicka[2], has called "group-differentiated rights" (1995). Some group-differentiated rights are held by individual members of minority groups, as in the case of individuals who are granted exemptions from generally applicable laws in virtue of their religious beliefs or individuals who seek language accommodations in education and in voting. Other group-differentiated rights are held by the group qua group rather by its members severally; such rights are properly called "group rights," as in the case of indigenous groups and minority nations, who claim the right of self-determination. In the latter respect, multiculturalism is closely allied with nationalism. Multiculturalism has been used as an umbrella term to characterize the moral and political claims of a wide range of marginalized groups, including African Americans, women, LGBT people, and people with disabilities

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1   Chandran Kukathas (born 1957) is a Malaysian-born Australian political theorist and the author of several books. He is the Head of the Department of Government at the London School of Economics, where he holds the Chair in Political Theory.

2   William Kymlicka (born 1962) is a Canadian political philosopher best known for his work on multiculturalism and animal ethics. He is currently Professor of Philosophy and Canada Research Chair in Political Philosophy at Queen's University at Kingston, and Recurrent Visiting Professor in the Nationalism Studies program at the Central European University in Budapest, Hungary.

(Glazer 1997, Hollinger 1995, Taylor 1992). This is true of the debates in the 1980s over whether and how to diversify school curricula to recognize the achievements of historically marginalized groups. Contemporary theories of multiculturalism, which originated in the late 1980s and early 1990s, tend to focus their arguments on immigrants who are ethnic and religious minorities (e.g. Latinos in the U.S., Muslims in Western Europe), minority nations (e.g. Catalans, Basque, Welsh, Québécois), and indigenous peoples (e.g. Native peoples in North America, Australia, and New Zealand).[3]

However, there is still not a single multiculturalism discourse agreed upon, both theoretically and policy-wise. On the other hand, in Europe, multiculturalism refers to a narrower concept than North America. It refers to post-immigration settlement and politics regarding this settlement. In Western Europe, the terms like "immigration", "culture" are generally attributed to the Muslim populations.

Multiculturalism in Turkey: from Mosaic to marbling, from marbling to Ashura

Concepts such as multiculturalism and cultural pluralism in Turkey have been on the agenda of Turkey from time to time with certain symbolic elements. These uses, which emerged as a result of the struggles of different cultural and identity groups for visibility in the public sphere, have varied over time. The concept of mosaic, which is used to describe the cultural diversity of Turkey, also indicates an important discussion about the positioning of these cultures. Each culture represents a different color. But colors are not intertwined, they do not touch each other's space, they make their

colors visible within their borders. If all these colors come together, a single and beautiful visual emerges. Different discussions have been held over time about the interaction of cultures in Turkey with each other, and different concepts have been used, especially about the layered and intertwined structure of these cultures. The first of these is "marbling"[4]. Marbling, unlike mosaic, consists of different colors that can come on top of each other, inside, next to each other on a common ground. Visual layers that appear in marbling make sense when one layer is above or inside another. Over time, this concept has also been the subject of certain criticisms and there are views that the transition of cultures into each other cannot be adequately expressed within the concept of marbling[5]. These opinions, which suggest the use of the concept of Ashura instead of the concept of marbling, indicate that each component in Ashura adds its own taste to Ashura, but also exists with its own taste. It is also stated that the concept provides an important reminder of coexistence, since there is a common ritual between different ethnic and religious identities (Armenians-Turks, Sunnis-Alawites), where tensions between them persist for many years and are considered as two poles. But there are those who say that all these discussions are conducted only in the special context of cultural studies and cultural policies. Such discussions have not become widespread, have been raised by individuals or institutions engaged in production, especially in the field of culture, and have not been part of decision-making processes.

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3   https://plato.stanford.edu/entries/multiculturalism/

4   For an interview on Atilla Durak's book "Marbling" on this topic, see.: https://www.hurriyet.com.tr/kelebek/bizi-mozaik-degil-ebru-anlatir-7974467

5   For the interview with Elif Şafak about her book "Pinhan", which describes the relationship with the concept of Ashura, see: https://www.metiskitap.com/catalog/interview/2948

THREE MAJOR FORMS OF MULTICULTURALISM[6]

In his book "Interculturalism and multiculturalism: similarities and differences" Sociologist Martyn Barrett[7], compiled three main forms of multiculturalism that theorists described. These three main forms are expressed as "symbolic, structural, and dialogic" multiculturalism.

Symbolic multiculturalism involves the celebration of ethnic heritage cultures, by taking symbolic markers of ethnic groups such as their clothing, food and music, and using these as the defining characteristics of the groups, characteristics which are then offered for celebration and enjoyment by others at multicultural festivals, taught through multicultural education in schools, and supported and promoted through cultural centers. The aim is to preserve and protect cultural differences. As William Kymlicka (2010) points out, symbolic multiculturalism is problematic because it ignores the fact that some minority customs and practices (e.g., forced marriage) are not worthy of being celebrated, it encourages a view of culture as being defined exclusively in terms of a few trivial and safely inoffensive characteristics and practices which are immune to change and evolution, it tends to reinforce power inequalities within ethnic groups because traditional elites are consulted by the state in order to determine what constitutes the authentic cultural practices of the group, and it ignores the racism, discrimination and economic disadvantage which are commonly experienced by members of minority cultural groups.

In structural multiculturalism (or equity multiculturalism as used by Kunz and Sykes), the emphasis is placed instead on tackling the deeper underlying political, economic, and social disadvantages and inequalities which are routinely experienced by minority groups. This includes acting to counter discrimination, giving special assistance to minority groups suffering from socio-economic disadvantages, remedying systematic educational disadvantages, and giving redress for group-based injustices and discrimination in the past. It entails the allocation by the state of appropriate resources to these various activities, with the goal of achieving educational, employment and economic equity, and equal treatment by public services and the law. Thus, structural multiculturalism involves the establishment of structures and processes which ensure that the members of minority groups are treated in a fair and just manner, the underlying assumption being that the political recognition of minority cultural groups can only be effective when it is embedded within a dismantling of the systems of subordination and domination which are responsible for the disadvantages and inequalities to which minority groups are often subjected.

Dialogical multiculturalism takes a very different perspective, and it currently represents a normative stance on how multiculturalism should be implemented rather than a description of an actual system of policies that has been applied within any given country to date. The primary exponent of dialogical multiculturalism is Parekh[8] (2006). Noting that multicultural societies consist of multiple cultural communities each of which has its own distinct system of meaning and significance, Parekh suggests that multiculturalism is about how these cultural communities should relate to one another. He argues that the norms that should govern this relationship between cultures cannot be derived from any one culture alone but only through "an open and equal dialogue between them". Dialogical multiculturalism therefore attempts to delineate the ethical norms, principles and institutional structures that are required for such dialogue to occur. Importantly, dialogical multiculturalism emphasizes "a shared commitment to dialogue in both the political and nonpolitical areas of life as the unifying focus and principle of society".

6   Interculturalism and multiculturalism: similarities and differences" by Martyn Barrett

7   Martyn Barrett (born June 18, 1951) is a British sociologist. He was educated at the University of Cambridge and the University of Sussex and initially specialized in Developmental Psychology. He has taught at the Roehampton Institute of Higher Education (1978-1987), Royal Holloway and Bedford New College, University of London (1987-1993) and the University of Surrey (1993-2012). He has been an Emeritus Professor of Psychology at the University of Surrey since 2012.

8   Bhikhu Chotalal Parekh, Baron Parekh, (born 1935) is a British political theorist, academic, and life peer. He is a Labor Party member of the House of Lords. He was Professor of Political Theory at the University of Hull from 1982 to 2001, and Professor of Political Philosophy at the University of Westminster from 2001 to 2009. He served as president of the Academy of Social Sciences from 2003 to 2008.

INTERCULTURALISM

Interculturalism values cultural diversity and pluralism, which in turn necessarily entails the implementation of reasonable cultural accommodations. Interculturalism also places emphasis on integration and social inclusion, where integration is defined as a two-way process in which both minorities and majorities make accommodations towards each other. In addition, and again just like multiculturalism, interculturalism is concerned to tackle the underlying structural political, economic and social disadvantages and inequalities that are often experienced by members of minority groups, which involves taking action to counter discrimination, affirmative action to give special assistance to disadvantaged groups, and taking steps to eliminate systematic educational disadvantages. In other words, interculturalism is built upon the foundations of multiculturalism.

However, over and above these similarities, interculturalism places a central emphasis on intercultural dialogue, interaction, and exchange. 'Intercultural dialogue' itself may be defined as the open and respectful exchange of views between individuals and groups that have different cultural affiliations based on equality. This emphasis on intercultural interaction and dialogue is present in some versions of multiculturalism (such as Parekh's dialogical multiculturalism) but not in all versions. Interculturalism proposes that intercultural dialogue helps people to develop a deeper understanding of cultural beliefs and practices that are different from their own, fosters mutual understanding, increases interpersonal trust, co-operation, and participation, and promotes tolerance and mutual respect. In addition, interculturalism proposes that, at the societal level, intercultural dialogue helps to reduce prejudice and stereotypes in public life,

facilitates relationships between diverse national, ethnic, linguistic and faith communities, and fosters integration, a sense of common purpose and the cohesion of culturally diverse societies.

Interculturalism aims specially to generate a strong sense of a cohesive society based on shared universal values. Some versions of interculturalism propose that these shared values should be developed through the process of intercultural dialogue, during which anew common culture will gradually emerge. By contrast, from the perspective of the Council of Europe, the universal values upon which interculturalism is based are human rights, democracy, the rule of law, and the recognition that all human beings have equal dignity and are entitled to equal respect. When based on the latter approach, interculturalism rejects moral relativism on the grounds of 'cultural difference' and instead adopts a critical stance on illiberal cultural practices which violate these universal values.[9]

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9   "Interculturalism and multiculturalism: similarities and differences" by Martyn Barrett

From multiculturalism to interculturalism in the European Union and France

Multiculturalism is the cultural diversity of societies and the ability of cultural communities (ethnic, religious, political, etc.) to coexist, possibly interact (dialogue, cooperation), in a more or less peaceful or conflictual manner (due to differences and/or boundaries between communities) within the same society, without dissolving into a single model by sacrificing their particular identities (see Assimilation). In France, the notion is not accepted or organized in immigration and integration policies because it is incompatible with republican universalism from which assimilation derives.

Interculturalism describes the positive interaction and negotiation of cultures in a relationship of reciprocal exchanges (meetings, sharing of ideas, collective actions, etc.) possibly oriented towards a common purpose in a perspective of safeguarding a relative cultural identity of partners without hierarchy between cultures and through the emanation of common projects including and reflecting all participants by bringing out almost a new culture, that of the project. Multiculturalism can sometimes be limited to the cohabitation or coexistence of cultures that tolerate each other but do not necessarily interact and interpenetrate each other or possibly struggle to exchange and collaborate effectively. In some cases, it may even prove to be a real conflict. One of the denounced effects and consequences of the multicultural model is communitarianism.

The concepts of "multicultural" and "intercultural" have been developed through many works and outputs of the Council of Europe and the EU: texts and reference frameworks as well as examples of good practices. It shows that an interpenetration between cultures without erasing the specific identity of each of them is the way to transform multiculturalism into a true asset: "Multiculturalism would then become intercultural". Interculturalism thus allows, as a learning, process, tool, means and practice, an active and efficient multiculturalism, truly enriching and constructive.

In France to talk about multiculturalism is to talk about immigration and integration policies. The French model of the republican universalism and the principle of assimilation do not allow multiculturalism to be instituted in France. In Europe, the latter is found in Great Britain, the Netherlands and Germany, for example. While in multicultural countries it is the weight of communities that is sometimes disproportionate, in France it is that of society and the State.

In principle of equality and since communities are not recognized, the idea of community treatment is therefore also excluded. Republican universalism thus seeks to guarantee unity and fight against the fragmentation of the nation and the break-up of society. Faced with its growing diversity requiring the management of cultural difference, however, France is struggling to reconcile its vision and its ideal and therefore its model of republican integration with reality. It is this gap that has caused France its difficulties in terms of immigration and integration. The fear of communitarianism in France is very strong and that is why it has always refused the multiculturalism model.

CULTURAL PLURALISM

Cultural pluralism is a form of cultural diversity in certain countries where cultures can still maintain their unique qualities and combine to form a larger richer whole. In many countries, including the United States, the term multiculturalism is used synonymously or in place of cultural pluralism. According to Newman (1973), societies can range from those that are monistic (composed of one group) or dyadic (composed of two groups) to those that are pluralistic (composed of many groups). He goes on to point out that "societies that are customarily described as culturally pluralistic are those composed of numerous groups that, either by virtue of

coalitions between minorities or on the basis of their own critical size, are able to resist being lumped into an undifferentiated mass".

On the other hand, cultural pluralism can also be described from many different social science perspectives using different levels of analysis. In one sense, cultural pluralism can be viewed psychologically in terms of an individual's cultural orientation or multicultural ideology. At the same time, cultural pluralism is a demographic trend in many countries including the United States, occurring as a result of increasing cultural diversity of the population in a particular country. In another sense, cultural pluralism can also be viewed as a national policy.[10]

MELTING POT & SALAD BOWL

The terms "melting pot" and "salad bowl" are two metaphors used to describe America's multiculturalism. In the American history, when the question "What is an American?" has been raised, Crèvecoeur[11] answered that question in 1783 "Here individuals of all races are melted into a new race of men". More than a century later these same ideas were expressed in the term of "the melting pot." The term was raised by Israel Zangwill[12] in his famous play The Melting Pot (1908). Zangwill illustrated how people from different nations were melted together and born again as Americans. The melting pot became the image of an assimilated American society where the immigrants had been transformed into Americans. In other words, the term

was used to describe how immigrants who come to America eventually become assimilated into American culture.

In the course of time, the term "salad bowl" has been started to be used in the USA as a metaphor to identify and explain the double identity of immigrant processing, in terms of ethnic identity and a national identity as American citizens. In the "salad bowl" metaphor each culture retains its own distinct qualities (the different ingredients in the salad) but has a sense of common national identity in the country of habitat (the salad).[13] . In the salad bowl model, different cultures are brought together, like salad ingredients, but do not form together into a single homogeneous culture; each culture keeps its own distinct qualities. In other words, it is a cultural idea that refers a multicultural society can integrate different cultures while maintaining their separate identities with a melting pot.[14]

The debates that describe the multiculturalism approach of the USA have been going on. The more common opinion is that the term melting pot is not useful any more since the multiculturalism practices are more like a salad bowl in America, since for example many different holidays of different cultures are being celebrated in the USA. On the other hand, it has been discussed that America has become a melting pot in some angles, since many cultures in the world celebrates American holidays even if it is not part of their own culture.

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10 http://psychology.iresearchnet.com/social-psychology/cultural-psychology/cultural-pluralism/

11 Michel Guillaume Jean de Crèvecœur (born 1735) was a French American writer. He was born in Caen, Normandy, France and migrated to New France in North America in 1755.

12 Israel Zangwill (born 1864) was a British author at the forefront of cultural Zionism during the 19th century and was a close associate of Theodor Herzl. He later rejected the search for a Jewish homeland in Palestine and became the prime thinker behind the territorial movement.

13 https://ndla.no/en/subjects/subject:39/topic:1:188693/topic:1:188701/resource:1:15153

14 https://www.thoughtco.com/what-is-multiculturalism-4689285

MULTICULTURALISM IN TURKEY AND FRANCE

Especially in underdeveloped societies, identities subjected to unfair sanctions and alienated by the practices of dominant cultural groups are exposed to injustice and mistreatment, so social discrimination and further segregation become inevitable. However, the most important and sole purpose in democratic systems is not to suppress differences, but to create the necessary respect for differences as a requirement of the principle of social justice and equality and to provide the necessary support for the realization of the ideals of freedom. Social differences should be recognized in a careful way, and most importantly, the social differences (religion, faith, sect, ethnicity, sexual orientation, etc.) should be taken under legal protection through discourses such as different cultural forms and social colors, rather than discriminatory concepts such as "others".[15]

According to Parekh[16], The last four decades of the 20th century represent a period in which many different groups flourished, from indigenous peoples to national minorities, from immigrant peoples to feminists, and from homosexuals to different political groups. The struggle of groups with different ethnic, religious and sexual identities and culturally different life experiences for official recognition of these differences is one of the important items on the agenda in the context of both political and academic debates.

TURKEY

The history of multiculturalism in Turkey can be considered around different practices in the Ottoman and Republican periods. Historically, when compared with Western societies in general, it is seen that Eastern societies are more tolerant of differences and are more open to accommodating and living differences. At this point, one of the examples especially emphasized was the Ottoman State and its practices. When considered from the point of view of the multiculturalist understanding, it is possible to say that one of the successful examples in the history of this issue was encountered in the Ottoman Empire, despite the fact that there are aspects or practices open to discussion from various angles[17].

The Ottoman Empire was a historical empire that managed to survive more than 600 years even though it controlled a very diverse region; ethnically, religiously, and geographically. Thus, the land of the Ottoman Empire was shared by various ethnic, cultural, and religious groups. The Empire handled this very situation with multiculturalism, "millet system" they called. "Millet" means the community in Ottoman Turkish and it is derived from the word "millah" – the nation in Arabic. In the millet system, non-Muslim communities had their ecclesiastical authorities that they can apply for their civil concerns. These authorities were delegated by the Sultan. This was how the Sultan controlled and reached to non-Muslim communities. According to this system, Non-Muslim had to pay a tax called "Cizye"

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15 Özgen, 2018 https://acikders.ankara.edu.tr/pluginfile.php/91426/mod_resource/content/0/1.%20Hafta.pdf

16 Bhikhu Parekh is a political theorist who received his PhD from the London School of Economics. Parekh has experience in multiculturalism as he has experienced various issues of multiculturalism in the UK and has held a notable position as chairman of the Commission on the Future of Multicultural Britain.

17 Multiculturalism and the Ottoman Empire, Mehmet Anık, Mart 2012 2012

to be protected and they didn't have to do military service. Moreover, they had autonomy in field of religion, education, social services and so forth[18]. It is expressed that the Millet system worked very well until 18th-19th century because millet system aimed co-existence of millets in peace. With the Tanzimat Reforms, the term "millet" started to mean legally protected non-Muslim minority groups which were mainly the Greek, Armenian, Jewish, Orthodox and Syrian Orthodox communities. Accordingly, non-Muslim groups were allowed to practice their religion and cultural habits, but they were bound by the certain rules that were not applied for Turks such as restraints on intermarriage and particular taxes.

"Tolerance" has been a very popular term associated with the multiculturalist approach of the Ottoman Empire, and it maintains its popularity even today. Official rhetoric asserts that tolerance still exists in today's Turkey, but this view is not found true by many. Some studies conducted in Turkey today indicate that this tolerance is not always valid. For example, according to a recent study, 42% of Turks do not want Greeks or Armenians and 28% do not want Kurds as neighbors.[19] In addition, Syrians who migrated to Turkey and are seen as a homogeneous group (migrants, those with temporary protection status, asylum seekers, those who have obtained citizenship rights, etc.) are perceived as the cause of many economic and social problems that arise in society.

Republic Period and Mechanisms for Approaching Differences

Notwithstanding the fact that the Republican period differs from the Ottoman State in its approach to different cultural and identity groups due to its

characteristic of being a nation-state, it is stated that the acceptance of non-Muslim communities as minorities and the contradictory practices of the recognition of other communities before the law have brought the Ottoman state and the Republic on to a common ground in their approach to differences.

The Lausanne Treaty is an important milestone in the formation of the definition of minority, which is also used today. In the Treaty of Lausanne, Armenians, Greeks and Jews were officially designated as minorities. Minority status is defined as a status in which rights such as having their own cultural life, learning and exercising their own religion and language are protected through international conventions. Accordingly, different cultural and identity groups that are not called minorities demand that their rights to their culture and identity are protected by National Law. In this sense, it is possible to say that there is a significant gap in the visibility and support of different cultural and identity groups in Turkey, except for minorities, with different mechanisms.

Multiculturalism and Social Memory

Crucial points in the history of multiculturalism in Turkey may not be decisive in the daily life experiences and demands of different identity and cultural groups today, but it is an important basis and reference point for the unity and continuity of these identity and cultural groups. Every year, Armenians commemorate their losses on April 24, making films about September 6-7, and the struggle of different identity and cultural groups for existence in the country is more and more talked about.

Among these incidents, the incidents of September 6-7 constitute a reference to the "manageability" and therefore the combatability of intolerance to differences.

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18   Kurtaran, 2011

19   Religion, Society and Politics in Changing Turkey, Ali Çarkoğlu and Binnaz Toprak, 2006, TESEV publications, https://www.tesev.org.tr/wp-content/uploads/report_Religion_Society_And_Politics_In_Changing_Turkey.pdf

The events started after the news of the Istanbul Express newspaper, "A bomb was thrown at Atatürk's house in Thessaloniki by the Greeks". A bomb planted by a Turkish usher at the consulate, who was later arrested and confessed, incited the events. After the incident, thousands of Greeks living in Turkey emigrated from Turkey. Over time, the majority of the remaining Greeks left Istanbul. The incidents of 6-7 September 1955 caused the Greeks to leave the country in large waves. The incidents that the government did not accept at that time were accepted in 1998 during a parliamentary motion.

From here, we can see that when hate speech and a potential conflict within society are triggered, events that significantly negatively affect coexistence in Turkey can become inevitable. In this case, people and institutions with "Common Sense" play an important role in society. In addition to the minorities whose rights are protected by legal mechanisms in Turkey, or the different cultural and identity groups whose rights are not directly protected by law, but who make up a significant majority in Turkey, it is becoming a necessity to speak out for coexistence and against hate speech.

Culture-Identity Groups That Stand Out in Turkey and Their Demands

In Turkey, different cultural and identity groups have come forward with demands for different rights. The apparent steps of Kurds and Alawites towards their cultural, religious and identity struggles and demands such as religious practices or the right to speak their mother tongue make these groups stand out compared to others in terms of political and institutional mechanisms in Turkey. It is possible to mention the common demands of both groups, although not homogeneous.

There were some cultural demands raised by the Alawites, focusing on 4 main problems: 1) excluding the religious and morality classes which were acknowledged as advocating Sunni Islam from the national education, 2) pursuing state acknowledgment of Alawite fellowship houses (Cemevi) being equivalent to mosques as houses of worship, 3) requesting for equivalent treatment of Alawites in the designation of assets by the Directorate of Religious Affairs, and 4) battling negative prejudices mostly portrayed by the extremist Sunnis of Alawites. Some of these demands were taking into consideration in the 2000s.

When these demands are embodied, they also lead to different agendas, such as equal access to resources. In August 2006, the Cem Foundation, one of the biggest Alawite foundations in Turkey, requested the Presidency of Religious Affairs to cover the electricity costs of Yenibosna Cemevi by the state as they cover the costs for mosques. The application for this amount to be covered from the fund of the Directorate of Religious Affairs, as in the mosque expenses, was rejected with the determination that "Alawism is not a religion, Cemevi is not a place of worship". The ECHR application filed by the foundation upon this decision was concluded in 2014. The ECHR ruled that Cemevi was, like other places of worship, intended to fulfill the requirements of a religious belief and that the basis of the application was comparable to the situation of other places of worship. The ECHR ruled with the decision that the rejection of the request was "violation of the freedom of belief" and "discrimination". In 2017, the ECHR decided that the Turkish Government must pay compensation to the foundation. The court is still going on, however, the recognition of Cemevi as a worship place by the ECHR, started new debates.

Or the struggle of the Kurds for the right to mother tongue, which has been expressed with certain frequency and has become more "legitimate", especially after the solution process, is also again highlighted as a demand for visibility in existing mechanisms. Since 1991, Kurdish population in Turkey

has been demanding the right of using their mother tongue (Kurdish) in education. Today, it is illegal to use Kurdish as the main language of instruction in private and public schools. In the 2000s, the relations between the Turkish state and the Kurds have entered into a new era. AKP's (Justice and Development Party) Islamist and multicultural approach has brought together the Turks and Kurds. Several reforms were made regarding the recognition of Kurdish identity during this era. The AKP has broadened the cultural rights of Kurds in a multiculturalist approach. Some of the examples are that the state-run radio and TV channels started to broadcast in Kurdish, a department of the Kurdish language was built at a university, a couple of universities started to offer Kurdish classes in other cities. All these reforms indicated that the approach of the Turkish political elite towards Kurds has shifted and they were trying to make amends about the past. Kurds also have become more self-confident defending their identity, such as renaming their children, streets, parks and so on. The past rules abolished the Kurdish naming which directly violated the cultural expression of Kurds. In the last decade, Kurds started to rename children and places according to their national mythology. However, Kurdish people indicate that they are exposed to discrimination in employment, education, and social life, especially the ones who migrated to western Turkey. Research show that the young Kurdish population does not know their mother tongue and therefore unintentionally feel detached from their culture and identity. It is stated that young people living in the West are more pessimistic compared to those living in the region due to the discrimination they face.

Influence of the European Union

Minorities of Turkey and different cultural and identity groups that make up an important part of Turkish society, have been very passionate about the accession to the EU because they have seen the EU as a chance to begin to process of peace and integration. Because in the first years of the new century, the EU has been very influential in the political decisions of the Turkish political elite. The Copenhagen criteria, which Turkey is expected to meet in order to enter the EU, were the factor behind many of the laws adopted in the national parliament.

Being able to broadcast in one's own language, forming associations, removal of the military members out of the High Audio Visual Board (RTÜK) and the Board of Higher Education (YÖK), broadening the civil rights to the minorities who are officially recognized were some of the reforms that is passed in accordance with the Copenhagen criteria. With the influence of the EU, the Turkish state and population had faced its past. Multiculturalism had become legal and political, rather than a phenomenon or a myth. At the same time, special courses were started to teach ethnic languages and dialects. Associations are allowed to spread and preserve their language and culture in a language other than Turkish. The use of" forbidden language " has been abolished. The ban on the acquisition of property by the non-Muslim minorities was lifted. Moreover, the EU General Secretariat in Ankara abandoned the usage of the term "non-Muslim" and started to use "different belief groups" in official EU correspondence.

Turkey encountered a significant social, political, financial and lawful change in the principal decade of the new century. Nevertheless, this positive state of mind on a very basic level changed after December 2004 when EU-level and national government pioneers began arrangements with Turkey on its accession process.

Multiculturalism in Turkey; A New "Test" on Living Together: Syrian Refugees and "Integration"

After 1980, with the effect of globalization, Turkey became a transit country to enter Europe for foreign immigrants. Also, Turkey faced a refugee influx due to conflicts in its neighbor countries.[20]

As a result of the Syrian conflict, millions of Syrian citizens started to migrate to the countries around Syria, and to Europe. Turkey had a very crucial role both as a transit and host country for Syrian refugees during this influx. When the influx first started, according to Geneva Convention, Syrian migrants did not have the refugee status because they were migrating from a non-European country. Since the population of these migrants were too big, they were not considered as conditional refugees either. Turkey has generally shown a positive attitude towards refugees, but such high numbers inevitably put serious pressure on its capacity to respond to the needs of refugees. In order to fill this legal concept gap, a new status called "temporary protection" was created with the YUKK (Foreigners and International Protection Law) for mass immigrants. It is stated that for the first time, the issue of compliance, which will enable communication between Turkish society and foreigners, is introduced into Turkish legislation. Moreover, with this law, Directorate General for Migration Management was established to apply migrations policies and track foreigners.[21]

Education

The circular "Education and Training Services for Syrian Citizens Under Temporary Protection in Turkey" issued by the Ministry of National Education in 2013 was an

indicator of the abandonment of the idea that accept Syrian migrants as temporary in an effort to produce long-term policies. After one month of this circular, an implementing regulation which gave Syrian migrants temporary protection status and provided them health, education, work, public assistance, and interpreter services entered into force. Under the education services, it was stated that the migrants will be given diploma and equivalence certificate.

Approximately one year after the access of immigrants to educational rights, a guiding and explanatory regulation was put into force by the Ministry of Education to solve the problems experienced in education and training. With this regulation, Syrian students became able to register to schools in Turkey with their documents or equivalence certificates. Furthermore, the residence permit requirement was abolished for registration and the foreign identification certificate was deemed sufficient. To prevent year loss of the students, it was decided to give equivalence in the accommodation centers and the Temporary Education Centers and to teach Turkish in these centers. Foreign students are provided with the scholarship, required tools, and sheltering facilities if possible. It has been decided that the equivalence procedures of the foreigners who are educated in the temporary accommodation centers according to the curriculum of the country of origin should be subject to the examination.

Since 2014, Syrian students have the right to attend Temporary Educations Center teaches in Arabic or public schools. However, as of 2016, it was decided that Syrian students should be included in the Turkish education system and TECs are in the process of being

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20 Abdullah Said Özcan, "Turkey's Education Policy towards Syrian Students in the Context Multiculturalism", Pesa International Journal of Social Studies, Volume 4, No 1, 2018, p. 17-29.

21 Ibid.

closed down and aimed to be completely closed down as of 2019. As of December 2017, 1,044,000 out of the 3.5 million Syrian refugees are Syrian children in the 5-18 age group. 612,603 of these students were able to access education. Of these, 350,493 are in public schools and 253,513 in Temporary Education Centers. These data reveal that 40% of Syrian children of school age cannot attend school. Before 2016, the enrollment rate of Syrians was below 40%. The inclusion of Syrian students in the Turkish education system has significantly increased the enrollment rate.

In the period before 2016, Syrian students who were unfamiliar with the Turkish language and curriculum were less likely to prefer public schools. Discriminatory attitudes towards Syrians, which can be seen in Turkish students and teachers, are also a reason why these schools are less preferred. With the inclusion of Syrian students in the Turkish education system, the Ministry of National Education is working to reduce the problems that these students may face in Turkish schools. As of the 2016-2017 academic year, the Ministry of National Education has adopted the "Inclusive Education" model for Syrians. It can be said that the Turkish Ministry of National Education has adopted a tolerant and multicultural policy towards Syrians. Still, most teachers state that children experience difficulties in the classroom due to issues such as language barrier, students' adaptation problems and lack of material, and in this sense they need both pedagogical, psychosocial and institutional support.

Health Care

Under the Temporary Protection Regulations, Syrians with a temporary protection status were provided with health services by the Ministry of Health. Refugees who do not hold a temporary protection status are only allowed to receive emergency and primary health services (the situation of infectious disease). Refugees who are registered are able to access all health services. The services are provided in the cities that the refugees registered, to access the services in other cities of Turkey, they should be referred to. However, during the pandemic days, the situation for irregular migrants has also changed slightly, at least for these days, with a decision that came into force in April 2020. Within the scope of the fight against the pandemic, the Presidential decision taken in April stipulates that everyone who applies with the suspicion of Covid-19 must be provided free of charge with personal protective equipment, diagnostic tests and drug treatment, regardless of whether they have social security or not. Public health experts believe that this decision can be interpreted as one of the additional measures taken for migrants during the epidemic process.

Another significant obstacle for refugees in health services is the language. The work permit for foreign health professionals was given to deal with this issue. Especially, Syrian health professionals are allowed to work in Turkey and serve for Syrian patients in Migrant Health Centers and refugee camps with the permit of the Ministry of Health. Migrant Health Centers are established to provide services such as vaccination, maternal and child health to refugees with temporary protection status. Alongside with the efforts of the Turkish Ministry of Health, there are international efforts and supports to health services of the refugees. For instance, World Health Organization (WHO) provides education and health workshops, trains refugee doctors and nurses to integrate into the Turkish health system, in cooperation with the Ministry of Health. The IOM, with its partner NGOs International Blue Crescent (IBC), Syria Social Gathering (SSG), and Doctors Worldwide Turkey (DWWT), funds a health clinic in Istanbul and two community centers.[22]

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22 Ahmet İçduygu and Doğuş Şimşek, "Syrian Refugees in Turkey: Towards Integration Policies", Turkish Policy Quarterly, Volume 5, No 3, 2016, p. 59-69.

Shelter

There is no other shelter opportunity for refugees other than camps in Turkey. Refugees who are willing to live outside the camps can reside in any city they prefer. However, to access to public services, they should register to the city they live in. Therefore, those who prefer to live outside the camps should compensate for their housing costs. There is a need for a housing mechanism financed by the government considering the reality that most of the refugees live outside the camps. Families with limited budgets usually live-in poor neighborhoods in slums or live together as multiple families in tiny houses under unhealthy conditions.[23] The availability of social assistance for Syrian and non-Syrian asylum seekers and refugees, which will enable particularly vulnerable people to meet their basic needs such as shelter, is insufficient in both legislation and practice.

Social Aids

People who are under temporary protection or international protection and meet certain conditions are given a monthly allowance of 120 liras, funded by the European Union and named Social Cohesion Assistance (SUY). The delivery of this money to the people in need is carried out with the Red Crescent Card system. In addition, cash and psycho-social support is provided to families who cannot meet their basic needs within the scope of the 'Social and Economic Support Service (SED) in order for children to complete their development in a healthy way without leaving the family environment. This support provided by the Ministry of Family Labor and Social Services of the Republic of

Turkey to Turkish families has also started to be offered to immigrants with a temporary protection ID and an international residence permit through the Refugee Association since June 2016.

On the other hand, claims made on social media about Syrians, such as Syrians receiving salaries from the state, getting work permits and working wherever they want, and Syrian shopkeepers not paying taxes, cause some segments of Turkish society to exhibit discriminatory attitudes towards Syrians. Syrians who say such claims are not true[24] and institutions that fight discrimination against Syrians are trying to prevent the spread of such misinformation. Efforts[25] and campaigns[26] are being made on this topic, for preventing Syrians from being subjected to social exclusion.

Defining Discrimination: Reference Definitions and Prominent Institutions in Turkey for Coexistence

It is possible to say that there are two types of discrimination according to the European Court of Human Rights (ECHR. *Direct discrimination* occurs when a person or group is treated less favorably or harmful to someone else because of their racial or ethnic origin or beliefs, disability, sexual orientation or gender, age, or any other position of a similar nature. Racism, homophobia, transphobia, Islamophobia, ageism etc. are kinds of these negative discriminations. In other words, direct discrimination is to treat a certain category of people differently, without an objective and reasonable reason, or pursuing a legitimate purpose, or without proportionality between the treatment performed for the pursued purpose. For example, "disabled people

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23 Ibid.

24 http://meydanda.org/multeci/

25 https://multeciler.org.tr/wp-content/uploads/2020/01/dogru-bilinen-yanlislar-2020-2.pdf

26 https://teyit.org/turkiyede-yasayan-suriyelilerle-ilgili-internette-yayilan-22-yanlis-bilgi

cannot apply" for any job, or rules and practices such as "foreigners are not allowed", "age 50 and above are not allowed" for the use of the facility are directly covered by discrimination. ***Indirect discrimination*** occurs when a condition, criterion, or practice, although seemingly neutral, without objectively justifying it by a legitimate purpose, creates a disadvantage for such persons on grounds of race or ethnic origin or belief, disability, gender, age.[27] "Discrimination is unequal treatment based on the application of an illegitimate criterion. This requires, on the one hand, that the treatment in question has a concrete and continuous consequence (that is, it is an act rather than an idea), and on the other hand, what is socially unacceptable is undoubtedly dependent on the moral reference to which each society makes a distinction between entities."[28]

In Turkey, activities against discrimination primarily initiated by civil society organizations which struggle for human rights. The Human Rights Association was established in 1986 and the Human Rights Foundation was established in 1990, followed by the establishment of Helsinki Citizens' Association in 1993. The purpose of these organizations is to develop activities aimed at preventing the state from violating the constitutional rights of individuals and ensuring the development of democratic rights in the country. On the other hand, the 1980s were the years when the independent feminist movement was also shaped. Women's Association Against Discrimination, which started its activities in 1987, is established to combat gender-based discrimination. In the period between 2001-2004, eight harmonization packages and two Constitution

packages for the purpose of joining the European Union are enacted by the Turkish Grand National Assembly. These include regulations to prevent discrimination. The European Commission creates various funds in line with the aim of identifying and changing the status of social categories that are victims of discrimination. The most comprehensive report on discrimination produced in Turkey started to be published after this date[29].

According to the recent research[30] that Association for Monitoring Equal Rights conducted in 2019, on the one hand, discrimination appears as a functional element with the role it plays in the process of reproduction of social domination, and on the other hand, it is also the basis for those who want to move from disadvantaged to an advantageous position in the social hierarchy to legitimize their actions. The study defines three types of discrimination perception: **(1) Affinitive Perception of Discrimination (2) Ego-centric Perception of Discrimination, (3) Exceptional Perception of Discrimination.** Affinitive Perception of Discrimination refers to the people who are subjected to discrimination based on their identity group(s), class position or world view, and therefore can quickly capture the discrimination faced by others. Ego-centric Perception of Discrimination defines a person is empathetic about discrimination on issues s/he/they think that they can harm herself/himself/themselves and is unconcerned with discrimination s/he/they believes does not directly concern her/him/them, which is widespread in the society of Turkey. Among the individuals adopting Exceptional Perception of Discrimination position, the tendency to evaluate the cases of discrimination

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27 Ethnic Discrimination Report on Turkey,MAZLUMDER, 2011 https://istanbul.mazlumder.org/fotograf/yayinresimleri/dokuman/etnik_ayrimcilik_raporu_2011.pdf

28 Fassin, D. 2002. "L'invention Française de La Discrimination." Revue Française de Science Politique, 52 (4): 403-423

29 Types of Discrimination Perceptions in Turkey • Responsibles • Dimensions, Monitoring Association for Equal Rights (ESHİD), 2018 https://www.esithaklar.org/wp-content/uploads/2019/10/T%C3%BCrkiyede-ayr%C4%B1mc%C4%B1l%C4%B1k-alg%C4%B1s%C4%B1-TR_v2.pdf

30 Ibid.

which are undeniably concrete as exceptional is very common. Another important finding of the study is the differentiation of discrimination types among themselves. Perception of forms of discrimination based on ethnicity, religion, and gender etc., which are related domination relations reflected in political and cultural conflicts, are not parallel with the perception of discrimination against elderly, young people, and disabled people. Discrimination based on ethnicity, religion and gender stands out as the more known forms of discrimination due to their integration to politics. However, being aware of discrimination on a subject does not necessarily mean having an attitude against that discrimination.

Agism

Agism refers to age discrimination is a form of discrimination against any individual or group due to their age. Agism can occur systematically or involuntarily and can be handled in three main categories. These are prejudiced approaches against the older adults, the aging process and aging; discriminatory attitudes towards older adults and institutional practices and policies that support stereotyped perceptions about older people. Although age discrimination is mostly used in the English literature to describe prejudices and discriminatory practices against the older adults, it has also been used in some sources to describe discriminatory practices against young people and children. Agism, which is strengthened by certain stereotypes and prejudices rooted in society, creates negative effects on the groups it affects. The thoughts and actions that emerge as a result of this type of discrimination are generally aimed at negatively affecting the self-confidence and behavior of the victim. It can be considered as a serious social problem due to the severity of the effects.

Unequal aging is a reflection of a process related to a person's entire life cycle. Generation of children is one of the poorest in Turkey in which child poverty in Turkey is around 25%. Older adults come second in poverty risk, in which 17% of older adults in Turkey is poor. When evaluated in this respect, it is understood that the high risk of inequality among young generations will cause unequal aging in the next 50 years. In addition, it is noteworthy that inequalities are widespread among young people, due to unstable labor markets and flexible employment patterns[31].

A research on "Aging Imaginations and Practices in Turkey[32]" that YADA Foundation conducted in 2019, shows that the perceptions of aging and older adults is negative in Turkey. The negative perception of old age is reflected in the aging process and the daily life of the older adults. Older population spend more time at home, have less chance to participate in social life, and become isolated. Also, older women feel the negative perception of older age more with the influence of dominant gender roles. The same research also reveals that although there is a discrimination against older adults, the older people interiorize this discrimination and does not aware of the types of discrimination. On the other hand, discrimination is an important problem that prevents children from enjoying all their rights as defined in the UN Convention on the Rights of the Child.[33] Children's rights are violated or not implemented due to direct or indirect systematic discriminatory practices. The discrimination faced by children who have no political power is different from the discrimination experienced by adults. One reason

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31   Elder Understanding and Practices in Turkey, Özgür Arun, 2019

32   https://yada.org.tr/en/yayinlar/turkiyede-yaslilik-tahayyulleri-ve-pratikleri-arastirmasi/

33   https://www.ohchr.org/en/professionalinterest/pages/crc.aspx

for this is that children are seen as dependent on adults and excluded from decision-making processes. Apart from these reasons, the belief that adolescents and young people are feared as a group in some societies, that adolescents and young people have the potential to participate in crime, and that they engage in behaviors that disrupt public order in the streets also affect this exclusion.[34]

Gender Discrimination and Social Gender-Based Discrimination

Gender Discrimination and Social Gender-Based Discrimination are often equated with discrimination against women. This is because discrimination against women is the first form to emerge. The concept of chauvinism covers this discrimination in its broadest sense. In societies where the male dominant father figure dominates (like Turkey), this kind of discrimination manifests itself with the common belief that women are weak; in some societies, a woman is not considered a genius by law as an individual. Some feminist formations: they take care of women's rights by focusing on issues such as equality before the law, representation of women in the political arena, prevention of violence against women, education, and job opportunities. On the other hand, in any disadvantaged social segment like elderly people, refuges, disabled people, women always fall into a more disadvantaged position due to discrimination against women. Due to the sexual and gender discrimination against women, women's employment in Turkey is too low compared with other EU countries. The rate of women not participating in working life is quite high.

In general, women's employment has not found its deserved place in the social policies of governments. In order to improve this, some legal regulations have been tried to be made during the harmonization process with the European Union.[35] Besides the women employment, violence against women and femicides are considered as they stem from the discrimination policies. Therefore, "Council of Europe Convention on Prevention and Combating Violence Against Women and Domestic Violence" or known as the "Istanbul Convention" has a very significant place in terms of being one of the most important international conventions that determine the basic standards and the obligations of states in the prevention and combat against violence against women and domestic violence.[36]

Although, the concept of sexual discrimination is often equated with discrimination against women, in too many countries, being lesbian, gay, bisexual, transgender or intersex (LGBTI+) means living with daily discrimination. From name-calling and bullying, to being denied a job or appropriate healthcare, the range of unequal treatment faced is extensive and damaging. It can also be life-threatening since in all too many cases, LGBTI+ people are harassed in the streets, beaten up and sometimes killed, simply because of who they are.[37] The term "heterosexism" is used to describe a system of attitudes, bias, and discrimination in favor of opposite-sex sexuality and relationships. It can include the presumption that other people are heterosexual or that opposite-sex attractions and relationships are the only norm and therefore superior. Laws affecting (LGBTI+) vary greatly from country to country and from region to region. While some countries recognize

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34   Age Discrimination: Equality Before The Law and Children's Rights Policy Document, IHOP, 2012 http://www.ihop.org.tr/wp-content/uploads/2012/06/Politika_Yas-Ayrimciligi.pdf

35   Economic Dimensions of Gender Inequality in Turkey, Suna Şahin, A. Cevdet Bayhan, 2019 https://dergipark.org.tr/en/download/article-file/942908

36   https://www.coe.int/en/web/istanbul-convention

37   https://www.amnesty.org/en/what-we-do/discrimination/lgbt-rights/

rights such as same-sex marriage and civil partnership, some countries apply various punishments, especially the death penalty. Turkey is one of the countries that discrimination against LGBTI+ is very high in daily life, workplace, or education. According to the study[38], aimed at determining the employment processes, general working conditions and discrimination experiences of LGBTI + participants working in different business lines, that KAOS GL Association has been conducting every year since 2015 in Turkey, the fact that LGBTI+ employees are forced to hide their sexual orientation, gender identity and intersex status in business life, beyond being an open violation of human rights, results in the inability of the individual to act as himself, not only during working hours but also outside of work. Research results indicate that the majority of businesses and institutions in Turkey + LGBTI need to protect employees from discrimination in both private health and other negative consequences of the procedure and no need to respond to the application.

Ableism

Ableism is a term that refers to discrimination and social prejudice against people with disabilities and/or people who are perceived to have disabilities. Ableism characterizes persons who are defined by their disabilities as inferior to the non-disabled. Although the concept of disability is not a consensual concept, it is complex and diverse due to its wide range. Disadvantage arising from disability has turned into a phenomenon requiring systemic intervention by making disability multi-layered by differing in women, children, education,

employment, developed and developing countries. On the other hand, accessibility, that is, accessible environments, accessible processes, accessible information and services and accessible products, are very important as tools that ensure inclusion and inclusion in the face of disability[39]. Disabled individuals in Turkey are one of the most vulnerable groups exposed to exclusion from participation in social life, education, employment, and health. On the other hand, concepts used for disability in Turkey is changing. The concept of "disability" and "defective" are also used in public institutions and the constitution. Defectiveness is a concept that is not preferred anymore, both because it handles the issue from the personal side and because of the meaning of "apologizing" in Turkish which is associated with disability. On the other hand, the concept of disability is a more preferred concept because it approaches the subject through the interaction of the environment and the person.[40]

According to the Disability Discrimination Research and Solution Proposals Against Disability Discrimination Report[41], engellilerin eksik, yetersiz olduğu ve başkalarının yardımına ve bakımına ihtiyaç duyduğu algısı, engellilerin ekonomik ve sosyal süreçlere dahil edilmeyerek sosyal yaşamdan izole edilmesine yol açmaktadır. Bu noktada, dışlanan bireyin yaşadığı yabancılaşma ve ayrımcılık, erişim, eğitim ve istihdam gibi alanlarda yaşanan sorunların artmasına ve artan sorunların spiral bir döngü oluşturmasına ve ayrımcılığın şiddet ve boyutunun çoğalmasına neden olmaktadır. TC Başbakanlık Özürlüler İdaresi Başkanlığı (ÖZIDA) tarafından 3 Kasım 2010 tarihinde açıklanan Özürlülüğe

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38 https://kaosgldernegi.org/images/library/2020ozel-sektor-2019-web.pdf

39 Reducing Inequalities 3. Collective Support Program Research Report, IMECE, 2019, https://imece.com/wp-content/uploads/2019/04/esitsizliklerin_azaltilmasi_engelli_bireyler.pdf

40 Ibid.

41 Disability Discrimination Research and Solution Proposals Report Against Disability Discrimination, Association of the Visually Impaired,2012, https://www.sabancivakfi.org/i/content/4854_2_Engelli_Ayrimciligi_Arastirmasi_ve_Engelli_Ayrimciligina_Karsi_Cozum_Onerileri_Raporu.pdf

Dayalı Ayrımcılığın Ölçülmesi Araştırması'na göre: Engellilerin %65'i tanımadıkları kişiler tarafından alay edildiğini ve %42.7'sinin kamu görevlileri tarafından kötü muameleye maruz kaldığını belirtmiştir. Araştırmaya göre, istihdam alanında engellilerin %46'sı, eğitim alanında %51'i, sağlık alanında %39'u, adalete erişimde %40'ı ve sosyal hayata katılım alanında engellilerin %51.3'ü ayrımcı uygulamalarla karşı karşıya olduklarını belirtmektedir.

On the other hand, Turkey adopted the World Declaration on Education for All (Education For All - EFA) principles. On the basis of this understanding, it is emphasized that children of all ages who need special education should receive education together with their peers who show normal development by placing the child at the center, and it is underlined that the most effective way to combat discrimination is to organize the general education system with an integrative orientation[42]. According to Education Monitoring Report 2017-18[43], that ERG (Education Reform Initiative) conducted, a total of 293.169 students at primary level children in Turkey benefiting from special services. A total of 66.727 students at secondary education level benefit from special education services. 41.318 of these children are mainstreaming students, while 25.409 of them continue to private education institutions. However, as the exact number of disabled children who are out of school is not known, it is not known how many children with disabilities have access to formal education. The number of students who were diagnosed among individuals who need special education in 2017 is 437.847.

Reference Studies Towards Hate Speech and Hate Crimes in Turkey

Hate speech is defined by dictionaries as "public speech that expresses hate or encourages violence towards a person or group based on something such as race, religion, sex, or sexual orientation". Hate speech is "usually thought to include communications of animosity or disparagement of an individual or a group on account of a group characteristic such as race, color, national origin, sex, disability, religion, or sexual orientation". There has been much debate over freedom of speech, hate speech and hate speech legislation. The laws of some countries describe hate speech as speech, gestures, conduct, writing, or displays that incite violence or prejudicial actions against a group or individuals on the basis of their membership in the group, or which disparage or intimidate a group or individuals on the basis of their membership in the group. The law may identify a group based on certain characteristics. In some countries, hate speech is not a legal term. Additionally, in some countries, including the United States, much of what falls under the category of "hate speech" is constitutionally protected. In other countries, a victim of hate speech may seek redress under civil law, criminal law, or both.

Although hate speech and hate crimes are directly related to each other, they are also different notions. Hate speech - even though it has been described as a crime in some countries - may not itself constitute a crime. However, a hate crime points to the existence of a crime committed.[44] Turkey has signed the protocol

42   Engelsiz Türkiye için: Yolun Neresindeyiz? Mevcut Durum ve Öneriler, Sabancı Üniversitesi, 2013 https://gazetesu.sabanciuniv.edu/sites/gazetesu.sabanciuniv.edu/files/2013/13019_sabanci_rapor_tr.pdf

43   Eğitim İzleme Raporu 2017-18, ERG, https://www.egitimreformugirisimi.org/wp-content/uploads/2010/01/Egitim-%C4%B0zleme-Raporu_2017_2018_WEB_PDF.pdf

44   Türkiye'de Nefret Suçları ve Son Dönemde Yaşanan Irkçı Saldırılar Özel Raporu, IHD, 2020, https://www.ihd.org.tr/wp-content/uploads/2020/09/20200922_NefretSuculrkciSaldirilarRaporu-OrnekVakalar.pdf

No. 12[45], of the European Convention on Human Rights (ECHR) in 2001, which regulates the prohibition of discrimination, but it has been applied yet since it has not been ratified by the parliament. Within the Turkish Criminal Law (TCK), "the crime of hate and discrimination" in Article 122, "offense of libel" in Article 125, "the crime of preventing the exercise of freedom of belief, thought and opinion" in Article 115, "damaging places of worship and cemeteries" in Article 153, and "crime of inciting the public to hatred and enmity and humiliating" in Article 216, emerges as the headings in which hate speech and hate crimes are regulated in Turkey. The human rights defenders think that not all of the situations that should exist under these types of crimes under the grounds of discrimination have been counted, and therefore all of these articles have lacking regulations. According to the "2019 Human Rights Violations Report" of the IHD, one person died as a result of racist attacks, five people died as a result of attacks against LGBTIs, and 27 people were injured as a result of hate attacks. According to the "Homophobia and Transphobia Based Hate Crimes Report[46], published by KAOS GL Association in 2020, the actual data on hate crimes based on homophobia and transphobia are much higher. According to this report, there were 150 hate crime cases in 2019 alone. Most of these crimes took place in schools, public transport, in the streets or other public places. It is observed that individuals who are victims of hate crimes do not apply to the police or judicial authorities instead of seeking justice to prevent further violations of their rights. According to the Hrant Dink Foundation's "Hate Speech and Discriminatory Discourse in Media 2019[47] in the written press daily average in 17 news stories and columns were produced

hate speech in 2019. Also, it is seen that the text in a total of 80 different ethnicities throughout the year, which targeted the religious and national identity that the negative judgments on the subject are reinforced.

FRANCE

Being a country of immigration for more than a century, France is a society where the diversity of origins reaches an unprecedented level. But the situation of populations linked to immigration, victims of preconceived ideas and stereotypical representations, remains always and again a subject that is disturbing and controversial in the public arena. Without advocating a multicultural society, the socio-economic and migratory crisis still divides public opinion and contributes on reviving the debate on living together in Europe and more particularly in France.

France is a land of massive immigration and has been since the second half of the 19th century. Some consider it to be the oldest immigration country in Europe. However, for a long time it refused to recognize itself as such, which thus had an impact on its immigration and integration policies. There has always been a gap between the reality of immigration, and integration policies and public opinion. As early as the second half of the 19th century, immigration to France filled a labor shortage and made it possible to rebuild the country after many wars. The Italian immigrants (the largest community in 1930) and Polish immigrants made significant contributions to the mining, construction, steel, and metallurgical industries. After the Second World War, it was the Italians in smaller numbers this time, the Spanish, Portuguese, Yugoslav, Turkish, Tunisian, Moroccan and, finally, the sub-

45   https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/177

46   Report On Homophobia And Transphobia-Based Hate Crimes In Turkey In 2019, KAOS GL, 2020, https://kaosgldernegi.org/images/library/2020nefret-suclari-raporu-2019-kucuk.pdf

47   2019 Report on Hate Speech and Discriminatory Discourse in the Media, Hrant Dink Foundation,2020, https://hrantdink.org/attachments/article/2665/Nefret-soylemi-ve-Ayr%C4%B1mc%C4%B1-Soylem-2019-Raporu.pdf

Saharan populations who arrived. The anterior Algerian immigration began with French colonization since 1830s. In 1974, France stopped its policies on foreign and colonial workers, which gave way to family reunification. Europeans were gradually enjoying freedom of movement, settlement, and work both within the national territory and within the European Union.

Consequently, and as a result of these changes, temporary and economic immigration was transformed into permanent immigration. Migration from Latin America (flee from authoritarian regimes), Asia (Vietnam War, Khmer Genocide) and Africa also increased due to the influx of asylum seekers and people fleeing poverty. Chinese, Indian, and Pakistani migration is more recent, as is that of Eastern Europe, particularly skilled immigrants from Romania and Bulgaria, but also migrants and refugees from the East and Caucasus, former Yugoslavs, Ukrainians, Chechens, Georgians, and Armenians. Even more recently, with the migration crisis, migration has come from Syria, Afghanistan, Sub-Saharan Africa, and West Africa.

On January 1st, 2015, 88.9% of the population residing in France was born French, 4.4% became French by acquisition and the remaining 6.7% were foreigners. In France, the terms integration and assimilation are characterized by important subtleties that, most of the time, are oriented according to public policies on immigration and integration.

From Assimilation to Integration

While the notion of assimilation which was referred to the process whereby a minority group gradually adapts to the customs and attitudes of the prevailing civilization in sociology was largely used in the 1970s, the notion of integration gradually replaced it when France moved from temporary and often economic migration to more permanent immigration. The notion of integration is favored over assimilation because the latter is negatively connoted and has become a taboo word, namely due

to recalls of the colonial past when the norms of the dominant culture were enforced by eradicating, local cultures in the name of homogenization. In order to give way to a process of integration, it was necessary to achieve respect and recognition of difference and particular identities, following the mobilization of citizens in social movements of the time. Cultural unity and national homogeneity 'surrendered' to new concepts according to which it was not contradictory to belonging to the French nation while continuing to live in respect for a specific culture and traditions.

In the early 1980s, with the term inclusion, the State made a social commitment to contribute to literacy, schooling, education and training, social protection, employment, housing, and culture. In the 1990s, inclusion was replaced by integration. Integration is achieved through five essential vectors: legal status, training, employment, housing, social & cultural inclusion, and participation in social life. To succeed in France without preferential treatment based on origins or reference to the latter is proof of integration and assimilation. In France, the acquisition of French nationality enshrines integration and assimilation.

Belated immigration and integration policies, born in the context of previous migrations

In 1973, the Teaching of Languages and Cultures of Origin (ELCO) was set up to ensure that the children of migrant workers from Algeria, Croatia, Spain, Italy, Morocco, Portugal, Serbia, Tunisia, and Turkey stayed in contact with their languages and cultures while waiting to return. After the 2015 terrorist attacks, the ELCOs were stopped and an Inter- Ministerial Committee on Equal Opportunities was created. This initiative was much more consistent with migration realities since populations have settled to stay, others are arriving and no one knows for how long they will be, and discrimination and inequality are still a matter to be combatted.

A first real policy for the integration of foreigners was established in 1989 when the High Council on Integration was created. The observation was that the integration of those already on the territory was failing. The Regional Observatory for Integration and the City in Alsace was created in 1992 in spirit of the HCI. The Social Action Fund, which financed integration activities until 2005, was created for Algerians at the time. It made it possible to finance literacy classes, support for associations, the creation and opening of homes, classes for children, etc. When the fund disappeared, the money was divided into three separate budgets: anti-discrimination, integration, and urban policy. It was not until 2005 that French language learning was made compulsory and organized through the "Welcome and Integration Contract" that newcomers have to sign when arriving to stay in the country.

A "French-style" integration policy

In France, foreign presence has been and remains a problem: "immigration problem" and the "integration problem" are still being discussed. The religious question is also particularly heated. While France wants to maintain equality for all, social and cultural cohesion, foreigners who have been settled for years (even naturalized in some cases) are still perceived as "second- class citizens". Foreigners living in France do not have the right to vote, which excludes them from participation in society and therefore from a form of belonging and recognition. Because diversity in the pragmatic sense is managed at the local level, it is the local authorities and municipalities that must implement policies and measures.

Faced with the demands of the foreign populations living in Strasbourg, which are grouped within the CARES association and taking into account the constitutional and legislative framework in force which does not allow foreigners to vote, not even at local level, the first

Council of Foreign Residents (CRE), a consultative and participatory body, was created in 1992 by Catherine Trautmann, Mayor of Strasbourg at the time, giving a voice, a consultative and participatory place and therefore a resident citizenship to these inhabitants of Strasbourg. The model was then presented and reproduced in other French cities.

Despite the intentions and hopes that led to the creation of the CRE, it is difficult to translate the voices and proposals into concrete actions that would make a difference, although several actions have been successfully implemented: the publication of an orientation guide for newcomers, the presence of a CRE observer at the social housing allocation commission, the establishment of a single counter to apply for housing at CUS Habitat, for example. In October 2018, the Conference on the Role of the Foreigner in the City was launched in Strasbourg in order to recognize the essential role of the "Foreigner" in the city. It hosted thematic workshops aimed at exchanging on the place and roles of the foreigner in the city and co-constructing between citizens, elected officials and agents of the City proposals for good practices and concrete actions for an inclusive and fraternal society. The "Strasbourg Ville Hospitalière" (Strasbourg Hospitable City) Manifesto on the reception of migrants and refugees is one of them.

Discrimination, racism and xenophobia in France today

Discrimination

France has long refused to keep statistics based on origins. However, issues of integration and discrimination are an important part of public debates and such data would make it possible to take stock of the situation, implement measures and check their effectiveness. In 2016 INED and INSEE have joined forces to carry out major "Trajectories and Origins" (TeO)

surveys on the diversity of populations in France and the study of discrimination.[48]

These surveys made it possible to explore, identify and measure indicators of the phenomenon of discrimination. For the first time, this study took into account the experience of racism. TeO was interested in all populations living in metropolitan France, particularly in populations that could encounter obstacles because of their origin, religion, or physical appearance (immigrants, descendants of immigrants, people from the French overseas departments and their descendants). It aims to measure the impact of these factors on living conditions and social trajectories (academic, professional, matrimonial or by exploring access to housing and health) while taking into consideration other socio-demographic characteristics such as social background, neighborhood, age, generation, gender, level of education. Following the TeO survey, the results show that racism affects members of French society very unevenly: the people from sub-Saharan Africa, French overseas departments or the Maghreb are by far the most to report being "the target of openly racist insults, comments or attitudes" during their lifetime, with the reporting rate reaching 55% for immigrants from a country bordering the Gulf of Guinea or Central Africa. It is also for these groups of origin that the experience of racism is most intensely repeated throughout their life and in the most varied situations, including in public service settings such as schools, universities, administrations, and police stations.

The other groups are also not exempt from the experience of racism. People from South- East Asia and Turkey are in an intermediate position between the groups already mentioned and Europeans. The "majority" (people born in metropolitan France whose parents were both French at birth) also report having experienced racism. From this point of view, it shows that racism declared by the majority is a minority phenomenon of about 15%, compared to more than 50% for those from sub-Saharan Africa and the Maghreb. Not only is racism experienced by the majority population much less frequent, but it occurs mainly on the street and not in other spheres of life such as work, school or government.

The racism experienced by immigrants and their children is accompanied by a designation of origins which is perceived by some immigrants and descendants of immigrants. In addition to questions on respondents' sense of belonging to France, the TeO survey collected information on others' perception of respondents' "Frenchness". Thus, more than 50% of immigrants from Africa who have obtained French nationality think that they are not perceived as French. This perception by others not only contradicts measured citizenship, it can also come in opposition to the personal feeling of belonging to France. These situations of identity "dissonance" persist and even increase over the generations, especially among people of non- European origin: almost one in two descendants of immigrants is thus in a situation of "dissonance" among those whose parents come from Sahelian countries (Senegal, Mali, etc.), against only one third among immigrants of the same origin. This "denial of Frenchness" reflects the resistance of French society to integrate certain descendants of immigrants born in France.

It is possible to mention about the existence of many different cases in the history of France that can be addressed under the headings of racism, xenophobia, antisemitism. In addition to these cases, it can be said that Islamophobia is a concept that has marked the last period of France. Based on this, this part of the report will focus on Islamophobia.

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48   The Teo research aims to determine the impact of origins on living conditions and social trajectories by taking into account other sociodemographic characteristics such as social environment, neighborhood, age, gender, and education level.

Islamophobia

According to the report of the "Collectif Contre l'Islamophobie en France" (CCIF)[49], despite attempts to minimize the phenomenon, Islamophobia acts increased in 2018 compared to the previous year. This increase can be explained by the claimants' better knowledge of their rights and the wrongdoers acting upon a feeling of injustice felt in the aftermath of stigmatizing public statements. It is above all the result of the transformation of Islamophobia: it is the consequence of public policies to combat terrorism and radicalization which, poorly defined and deployed, produce disastrous abuses.

In public discourse, the Islamophobia message is mainly spread by the right and far right-wing politicians and their supporters. This issue is a subject of debate, especially in the media. There is still concern about the export of Islamophobia speeches from the French far right to other countries. After the Christchurch attack in March 2019, where the killer claimed revenge for "the hundreds of thousands of deaths caused by foreign invasions in Europe throughout history", the heads of state did not hesitate to condemn his words. Despite the measures taken by the French government, similar risks of attacks by far right-wing groups exist and are regularly thwarted.

Religion, secularism, and interreligious dialogue

With a Christian tradition, France is an essentially Catholic country that today welcomes Christians, Muslims, Jews, Buddhists, and Hindus, to name but a few religions. It must therefore manage this difference, which generates many reactions and is debated through racism, antisemitism and Islamophobia. With the new interactions allowed by the religious diversification resulting from the growing diversity, new challenges remain to be met. The Christian religion is losing ground to atheism. The number of practitioners is decreasing, and the average age of believers and practitioners is rather high. Among the Muslim believers, a third say they do not go to the mosque. 60% of Jews consider themselves to have little or no religious practice and the wearing of kippah is marginal. There is also a downward trend in religious ceremonies in general (baptisms, weddings).

Interreligious dialogue in Strasbourg

The University of Strasbourg is home to two faculties of Theology, one Catholic and the other Protestant, which, alongside an autonomous center, train religious personnel. A European university degree (short training) on interreligious dialogue "Knowledge and practices of interreligious dialogue" was opened in 2018. It is part of the "Inter-Religious: Religion and Convictions in Sharing" project, an inter-university network co-financed by the European Union that brings together six educational institutions in the Upper Rhine region in France, Germany and Switzerland (Strasbourg, Basel, Freiburg, Heidelberg and Tübingen) to meet the challenges of religious cohabitation. This university degree allows us to step back from our own beliefs and better understand those of others, by deepening our knowledge of the fundamental elements of the interreligious dialogue between Christianity, Judaism, Islam and Buddhism in an academic approach of fundamental reflection. It also allows the taking of the European Master degree "Interreligious and Society" opened in 2019.

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49 CCIF, The Collective Against Islamophobia in France is a human rights organisation created in 2000, whose mission is to combat Islamophobia. Islamophobia is defined as all acts of discrimination or violence against individuals or institutions based on actual or assumed belonging to Islam and appears as the acceptable expression of disguised racism.

Strasbourg has several places of worship: Catholic and Protestant or Anglican churches, but also mosques (including the Great Mosque built in 2004), synagogues (including the Great Synagogue of Peace dating from 1954) and a Pagoda Phổ Hiền at La Robertsau for example. Confessional cemeteries are prohibited in France. However, there are many Jewish cemeteries in the region, a particularity of local law and history. On the other hand, the question of Muslim cemeteries is a must with the permanent settlement of Muslim immigrants in France and for Muslims in France out of concern for inclusion and equality. This leads to the provision of Muslim squares in some French cemeteries. In Alsace, many cemeteries are multi-faith. In 2012, the first Muslim public cemetery was inaugurated in Strasbourg. The President of the Great Mosque of Strasbourg was delighted saying: "Today, we have a community that is permanently settling in the territory, which wishes to bury its relatives in France and no longer thousands of kilometers away. This is the ultimate gesture of a good integration; it shows that we belong to the country where we live."

In May 1998, the joint declaration of the three statutory religions of Alsace-Moselle by the Chief Rabbi of Strasbourg, the Archbishop of Strasbourg, and the President of the Union of Protestant Churches of Alsace and Lorraine helped to unblock the project to build the Great Mosque. René Gutman, Chief Rabbi of Strasbourg, recalls that "It was not only because of a spiritual debt - the right of Muslims to celebrate in a just and dignified way but also with the conviction that Islam is one of the main factors in the way humanity was constituted".

In Strasbourg, therefore, and this has been the case for years, there is a real desire to co-exist among the different religious confessions, exchanges are regular and peaceful between political and religious authorities and many events are organized in the public space (permitted by the Alsatian and Moselle exception). All these initiatives illustrate and promote interfaith, interreligious and inter-confessional dialogue.

Measures and mechanisms at local and departmental level

However, despite territorial exceptions, Strasbourg and the Alsace-Moselle regions are not spared from acts that run counter to religious beliefs. Faced with racism and antisemitism in Alsace and following the multiple desecrations of Jewish cemeteries, the **"Month of the Other" - an annual awareness campaign in schools in March** - was born on the initiative of the President of the Regional Council. First linked to the fight against racism and antisemitism, it has since developed and now covers the topics of social and cultural difference, disability, homophobia, gender representations as well, in a diversification of activities: classroom interventions, conferences, meetings and debates, theatrical and artistic performances. The Bas-Rhin County Council would like to support the initiative by financing the transport and visit of these places, maybe even making it compulsory for schoolchildren to visit a place of memory dedicated to these contemporary conflicts. There is a growing lack of knowledge among the younger generation about the consequences generated by the conflicts and the rejection of others, thus curbing the fight against the resurgence of malicious, anti-Semitic and racist acts in the department (like the former Nazi concentration camps in the Struthof).

Other measures have been proposed, such as the **appointment of ambassadors among schoolchildren in the fight against racism, antisemitism and homophobia**, or the creation of a prize in the name of an Alsatian who has defended the right to be different. These events are also punctuated by meetings and public debates.

Religious meetings **("Rendez-vous des religions")** are held every year in June. They were created in spring 2008, under the impetus of the Advisory Committee of the Fund for Support to Interreligious Initiatives created by Adrien Zeller, which became the Interreligious

Committee in 2009, which organizes them in cooperation with representatives of religious traditions involved in the meeting and dialogue as well as interreligious associations in the Eurometropolis. During the meetings, several tents are erected in the public space inviting representatives of religions, practitioners, and researchers to meet, and hosting calligraphy workshops, readings and stories, or sacred music. There is also a series of concerts, including the Sacred Days festival organized in early February in religious places (the most telling example is the concert of Muslim, Jewish and Orthodox music given within the Great Mosque of Strasbourg over the years). This Festival is organized by the association "Festival of sacred music of the world" since 7 editions.

Cartography of the territory and conclusions of the survey on multiculturalism approaches in France

This cartography of the challenges and solutions of multiculturalism in France, which was conducted by AMSED, synthesizes the answers received in the survey we sent per mail via an online form to hundreds of organizations of the national and the local level of the civil society. Most responses came from non-profit associations and from an institution/ local public authority. One of the non-profit associations holds the function of resource center (the ORIV), which works to change mindsets and further sensitize the stakeholders to racism and discrimination problems, in order to give meaning to "better living together".

According to the results of the study In general, the reduction of people to their culture in processes of essentialization, ethnicization, racialization, stereotypical representations accompanied by harmful prejudices was denounced. The place of the foreigner in the city is mentioned as an essential question that must be raised and addressed in order to find answers. That is the idea behind the city's measures with the Council of Foreign Residents and the Conferences of the Foreigner ("Assises de l'Étranger") in the City at the initiative of the Mayor from October 2018 to October 20192. Recognized and admitted foreigners do not have the right to vote in local elections, an inequality that has been further reinforced since Europeans residing in France were granted the right to vote. The automatic ban of part of the population from society and its representative system and, in some cases, the perception as undesirable only encourages disinterest at best, but even exclusion, withdrawal and indifference. The difficulties of "young people with a migrant background", often housed in working-class neighborhoods marked by inequality, constantly reminded and reduced to their origins and never fully accepted in society, were raised as well. This is a reality that France is obliged to look at when taking action because it is now paying a high price for past mistakes in immigration and integration policies and for its failure in combatting inequality and discrimination.

Mention was also made of older migrant populations, little known and forgotten in public policies. Several structures are working on their participation and remembrance. The lack of discussions on the reception of refugees, migrants and Roma was also noted. Structures also mentioned the existence of several funds to support the promotion of an inclusive and multicultural society, but they also deplored the lack of "recognized transversal" actions. While a trend of funding for "specific target audiences" is observed, this same trend is in some cases proving to be a brake on actions towards audiences less "in tune with the times".

The importance and power of the words used the consequences and the realities they contain have been mentioned several times. Some terms are not always seen and used in the same way by everyone, which requires agreement on concepts and terms in order to have a common framework for discussion and reflection. The way of speaking also reveals limited

representations as the expressions "immigration problem" or the "integration problem" are still commonly used. Amalgamations, essentialization and ethnicization have been denounced. One of the respondents exclaimed that today it is "the terms Islam, Islamism, fundamentalism and terrorism that dominate public discourse". While 20 years ago they were immigrants, now they are referred to as "Muslims, them and their descendants!". Public authorities are also accused of forgetting to cross-reference philosophical, anthropological, economic, political, and pedagogical reflections, which would shed light on the meaning behind the actions that have to be undertaken.

Current events, national and local contexts and political will were also designated as factors influencing the allocation of budgets to integration and coexistence actions. The local political context was also mentioned, because depending on the political party in power, immigration and integration are neither seen nor heard in the same way. Thus, it was noted that, depending on the elections and their results, the authorities are sometimes more committed to issues of living together than others, which is reflected in terms of budgets allocations and more or less support for actors and initiatives on that matter. The relative chance of a local policy concerned with its subjects in Strasbourg, which supports the initiatives of the actors in recent years, was welcomed.

On the education side, field actors consider education for diversity and interculturalism to be essential, whereas schools, which once served an assimilative purpose, are considered not doing enough in terms of diversity nowadays. The deconstruction of prejudices and stereotypes and the fight against discrimination are essential. Several of the respondents intervened in institutions or led/participated in public education activities. In Strasbourg, we can name as an example the Month of the Other which raises awareness among young people in schools as well as the weeks of the

Fight against Racism and Discrimination to which classes and the general public are invited. Involving parents and teachers in the process and conducting important reflections on the pedagogy to be adopted were recommended.

Various approaches and solutions have been adopted and are recommended in order to face discrimination more generally: information and awareness-raising campaigns to combat discrimination, extensive work on diversity and the challenge of working on interculturalism, as well as the deconstruction of the prejudices and stereotypes that feed racism and the rejection of others. Respect, listening and valuing the other as well as a permanent and open dialogue were mentioned as keys in such approaches.

CIVIL SOCIETY RESPONSE TO THE QUESTION: LIVING TOGETHER: POSSIBLE TOGETHER?

We conducted study visits and "search workshops" in both Turkey and France as part of the project "Strengthening the Multiculturalism Approaches of NGOs in Turkey and the EU". Our main goal with these workshops was to make a study in which we would listen to the experiences of non-governmental organizations working in the fields of multiculturalism and/or coexistence in Turkey and France, explore the possibilities of dialogue and compile the opinions of suggestions for coexistence.

Differences and commonalities of NGOs working in the field are an important basis for coexistence

At the first stage of the study, we compiled non-governmental organizations that work on coexistence in Turkey, and we sent invitations to these organizations, as well as an open call. When compiling organizations, we understood again how diverse the non-governmental organizations in the field are and coexistence is an area that cannot be limited to institutions that work on ethnic, religious identities or cultures.[50] Another point we've learned is no matter how many non-governmental organizations are working in this field, there has been a lack of current efforts to understand the common practices of organizations and to work together. In this regard, one of the most important achievements of the project was the realization of the need for deeper work on understanding the common dynamics in this area and exploring the signs of working together for coexistence.

When we categorize the institutions participating in the workshops, it is possible to group these institutions as follows:

— Institutions working to strengthen cooperation and solidarity within culture and identity groups,

— Institutions that work on cultural and legal claims of different ethnic identities and groups with disabilities,

— Institutions working in thematic areas such as social gender, youth,

— Institutions working on human rights and hate speech.

Institutions working to strengthen cooperation and solidarity within culture and identity groups; are institutions that work to preserve certain cultures, but do not limit their areas of work to making the cultural group they represent visible, but also serve as a network of solidarity between people who feel like they belong to the group. At the same time, these institutions are becoming a center for many groups from different backgrounds, especially refugees, on issues such as access to services.

Institutions that work on cultural and legal claims of different ethnic identities and groups with disabilities; are working on the cultural and legal claims of certain identity and cultural groups or disability groups simultaneously in the thematic area they have identified or in different thematic areas, making these claims visible and making it a mission to communicate and follow the demands to decision-making mechanisms.

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50 For the full list of institutions invited to the events, ANNEX - 1 Multiculturalism: Civil Society and Institutions

Institutions working in thematic areas such as social gender, youth; are institutions that do not work directly related to a culture or identity group, but have an approach to inclusiveness in their field of study. An important context for the project is that institutions that address these issues, which are common in the work of all cultural and identity groups, gain a perspective on coexistence.

Institutions working on human rights and hate speech; operate as institutions that conduct research on important discussions that form the basis for coexistence, conduct activities, conduct research, and write reports that prepare the conceptual basis for work carried out in the field.

What have we learned from the workshops?

We conducted the workshops around the following questions:

— How do we establish dialogue with different institutions?

— What does coexistence mean to us?

— What can we do together?

The method of each workshop was rethinked around the participant profile and needs. Similarly, in each workshop, a different dimension of coexistence originating from the participant profile was discussed. For example, in Istanbul, a more dominant discussion was held about how more religious and faith groups can come together on common ground, while in Gaziantep, the experience of Syrians in Turkey and what needs to be done for coexistence were discussed. All of these discussions, looking one step beyond the thematic focus points, gave us a chance to think deeply and share very important points:

— Multiculturalism, cultural pluralism, interculturalism and coexistence mean something different in each background.

— Naming discrimination and assimilation creates an area of tension in all circumstances.

— Coexistence makes both" recognition "and" reconciliation " mandatory.

— Multilingualism and monitoring the needs of different disability groups are so challenging even at the level of effectiveness that it requires systematic change and resource for coexistence.

— The most basic ground that non-governmental organizations working in the field of coexistence have established for themselves is what happens in everyday life, stories and the transformative power of these stories, and it seems that their further dissemination will increase the impact.

— The need for a struggle based on cooperation and dialogue is highlighted, where the unique needs of different cultural and identity groups are taken into account, common needs are discovered and made visible.

Multiculturalism, cultural pluralism, interculturalism and coexistence mean something different in each background.

Although the studies and discussions that different cultural and identity groups should be part of the public sphere and make equal use of public services in Turkey are known, the studies that conceptualize these discussions have remained in a very limited group. At the same time, it has not become permanent because there is no practice or approach directly around this concept in state policies. The concept of multiculturalism is therefore a "foreign" concept to civil society. That's why a debate taking shape around coexistence has become much more productive and inclusive. But in France, the situation was different. The use of the concept of multiculturalism had become part of public and political debates over time, and multiculturalism had become unusable in public debates due to its criticism of the concept of "Frenchness" as a result of the existing political atmosphere. During our study visit in France, every time we used the concept of

multiculturalism, institutions felt the need to correct us as "intercultural". The use of this concept, which points to the joint construction of a common culture that marks the basic principles of France and French citizenship, is also owned by non-governmental organizations established by different cultural and identity groups. This differentiation between Turkey and France marks an important place in the stage of advocating a concept that wants to be made part of Public Policy. Discussing how a "result" is achieved at the stage of expressing the demands for coexistence and multiculturalism reveals which concept will be more useful. Do we want a coexistence in which the visibility of differences takes precedence, which is visible in the public sphere with its language and cultural elements? Or do we want a coexistence in which common values, especially language, are owned by different cultural groups and their needs are met in their own public spaces? While our work in Turkey brings us closer to the first option, it is possible to say that the discussions in France are closer to the second option. It is an important mission of civil society to talk about these different approaches and make them part of the decision.

Naming discrimination and assimilation creates an area of tension in all circumstances.

The fact that a group is discriminated against in their daily life practices or memory does not mean that they will not discriminate. So the fact that all kinds of different cultures and identity groups tell their own story of discrimination points to the perpetrator of another group. This, in turn, causes a constant tension line to form during discussions. We have found that organizations that respond to the call that we have opened with the recognition that coexistence is possible can ignore each other even when talking together about the idea of common life, or reproduce prejudices against the other group. But we also observed that these prejudices can be broken in these meetings, and when a ground is established based on right and trust,

the discovery of these experiences, especially through partnerships, is an important area of development. It is not right to view this process as a linear, "forward-looking" process. Although the existence of the conflict itself indicates an encounter, it is impossible to expect these conflicts to be resolved immediately. In the same way, the emergence and resolution of a conflict between two identity groups, albeit at a discursive level, does not mean that all conflicts between these two groups are resolved. A ground is needed where conflict is not ignored, considered, experienced, necessary encounters are experienced and can be experienced again, and yet the demands for coexistence continue to be mentioned. For this reason, it is important to reproduce and disseminate these and similar events attended by representatives of non-governmental organizations in order to make coexistence possible.

Coexistence makes both" recognition "and" reconciliation " mandatory.

For coexistence, it is not always possible to expect that groups of culture and identity will coexist in a model that does not touch each other or expand into each other's space. A subject that one group believes in or struggles for can become a demand that affects the everyday life of another group, which can cause restrictions or changes in their life at certain points. Or two disadvantaged groups that benefit from social service mechanisms can accuse the other of using these services more than they deserve. Although such areas of conflict are mainly practiced in everyday life, as if they are larger problems than they are and supported by unrealistic prejudices, it is also necessary to recognize the fact that the demands of different groups can contradict each other at certain points. At this point, it is necessary to establish a basis on which groups with common and conflicting demands will come together, negotiate these issues and meet at a common point. Non-governmental organizations are also important actors who can establish these grounds

or make demands from the relevant decision-making mechanisms to establish them. In order to create an effective dialogue environment in such a relationship, a subject-based dialogue approach is of great importance. Issue-based dialogue is discovering the possibilities of cooperation during these discussions, in which stakeholders with different political, social, cultural, ethnic, etc. backgrounds and carrying out studies in different fields come together around a common topic/issue, negotiate and consult in accordance with their areas of expertise, differences and experiences. The fact that institutions from different political and thematic backgrounds act jointly on the basis of dialogue and cooperation, without focusing on each other's ontological differences, in line with a strategy they have built together to solve problems is of great importance for solving problems. It can be said that the possibilities of creating a dialogue of civil society elements (associations, foundations, platforms, initiatives, initiatives, cooperatives, etc.) that come from different backgrounds and differ from each other occur mainly in events that provide them with common ground. Through the common ground provided, organizations have the opportunity to discover the problems they share, to recognize the unique contribution they will make to solving these problems, and to come together for a solution.

Multilingualism and monitoring the needs of different disability groups are so challenging even at the level of effectiveness that it requires systematic change and resource for coexistence.

The claim of our activities for coexistence has been an important and decisive element in our design of the event, taking into account the needs and central agendas of the provinces in which we carry out the events. At this point, we took different, inclusive steps such as simultaneous translation at the meeting we held in Gaziantep, descriptive and appropriate

revision of the work at the event we held in İzmir. Considering the resource constraints of civil society, it is very difficult for such activities to be carried out by all institutions, taking into account the needs of all participants, and they are processes that require effort both in terms of design and in terms of implementation. Based on our own experience, we have once again seen the importance of carrying out a study in which such needs are observed in all public services, private services or in all areas of everyday life. It turns out that there is a need for advocacy activities on this issue, especially for groups to make demands for inclusiveness by caring for each other. At the same time, all resources that meet the needs of different cultural and identity groups, including resources for civil society, need to be reviewed with this approach.

The most basic ground that non-governmental organizations working in the field of coexistence have established for themselves is what happens in everyday life, stories and the transformative power of these stories, and it seems that their further dissemination will increase the impact.

The strongest point of institutions that work on coexistence is their access to everyday life and people's stories. For many years, the transformative effect of these stories has been at the center of many discussions around concepts such as "storytelling" in Turkey and around the world.51 In order for coexistence to be more on the agenda, there is a need for a civil society that takes into account the power of these stories and shares people's stories. We also tried to activate the online platform that we designed as part of our project to serve this purpose, but we did not get as much content as we expected from non-

governmental organizations. While we acknowledge the difficulty of telling these stories, we would like to emphasize once again that the power of the stories should not be forgotten.

The need for a struggle based on cooperation and dialogue is highlighted, where the unique needs of different cultural and identity groups are taken into account, common needs are discovered and made visible

The studies put forward by the institutions participating in the studies carried out within the scope of the project remind us that coexistence and multiculturalism should not be addressed in a limited scope. Seeing the parallelism between the distress of a Syrian refugee in Turkey at the point of access to education and the recent struggle of children with autism to access education reveals the subjects of the steps towards coexistence and the need for dialogue. Although there are legal or practice-based restrictions on the conduct of these discussions or making them visible in the public sphere, the discovery of these partnerships creates an important advocacy ground. The dialogue environment itself provides an important basis for the construction of a new language. This new language contains both specific "compromises" and specific "recognitions" that take care of differences. We believe that an advocacy ground, in which all these achievements also turn into proposals for policies, is essential for the construction of a mechanism that takes into account the discussions about coexistence in Turkey.

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51   For an example of studies linking change and storytelling, see: https://ssir.org/articles/entry/using_story_to_change_systems

For Conclusion

In the project "Strengthening Multiculturalism Approaches of NGOs in Turkey and the EU", which we implemented within the framework of the Civil Society Dialogue program, we had the opportunity to talk about the main problems, discussions of different cultural and identity groups in Turkey and France together and think about coexistence together on the way we came out with the motto "Living together is possible together".

Based on the study, it is possible to say that the following needs stand out for the solution:

— Effective and common fight against prejudices

— Encounter areas and areas where co-production is also possible

— Making the unique needs and experiences of different groups visible

— Allowing different groups to explore their shared experiences and pave the way for a combined strugglee

— Enabling decision makers, especially local governments, to gain an inclusive language and service perspective

We hope that this work, which is an important reference point for building together the dialogue grounds needed for all these steps to be realized, will also inspire institutions working in the field in the future.

ANNEX 1- MULTICULTURALISM: CIVIL SOCIETY and INSTITUTIONS

This part of the study was organized to list examples from non-governmental organizations and other institutions in Turkey and France, whose fields of study include issues such as multiculturalism, coexistence, participating, contributing or invited in the activities of the "possible together" project. The ranking is made from A to Z.

TURKEY

May 17 Association	BoMoVu
17+ Alawite Women	Civil Society in the Penal System Association
Open Data and Data Journalism Association	Association for Struggle Against Sexual Violence
Justice System Monitoring Association	Gender Equality Monitoring Association
Alawite Bektashi Federation	Civil Rights Defenders
Alawite Thought Center Association	ÇAÇADER (Children Under the Same Roof Association)
Alawite Cultural Association	ÇAÇAV
Ali İsmail Korkmaz Foundation	
Altınokta Association of the Blind	Environmental Protection and Development Association
Amed MEBYA-DER	Children Everywhere Association
Anatolian Women's Movement	Typewriter 1984
Anatolian Culture	DARB (The Way of Peace)
Aramızda Gender Studies Association	Deizm Association
Ardıç Solidarity Association	Union for Democracy
Atheism Association	Democracy, Peace and Alternative Policies Research Association (DEMOS)
Peace Foundation	
Basmeh & Zeitooneh for Relief & Development	Democratic Alawite Associations
Baytna Syria	Balance and Control Network
Beraberce Association	DİTAM (Dicle Social Research Center)
One World of Children Association	Diyarbakır Rights Initiative
One Woman One Life Association	Diyarbakır Business Women Association
BİRARADA - Science, Art, Education, Research and Solidarity Association	World Children's Rights Association
	Empathy Association
BİZ Sexual Orientation and Gender Identity Research Association	Do Not Be My Disability! Association

Disability Rights Federation	Kaos GL Association
Unimpeded Access Association	Karakutu Association
ERG (Education Reform Initiative)	Kırkayak Culture
ESHID (Monitoring Association for Equal Rights)	Kurdish Studies Center
Filmmor	Laz Cultural Association
Young Thinking Institute	LISTAG - LGBTI + Families and Relatives Association
Youth Equality Platform	Lotus Young Space Association
Young LGBTI + Association	Lotus Women's Solidarity and Survival Association
Migration Research Association (GAR)	Media Research Association
Migration Monitoring Association	Media Research and Development Association
Migration and Humanitarian Relief Foundation	Media and Migration Association
Immigrant Solidarity Association	Media and Law Studies Association
Visually Impaired Association	Mesopotamia Language and Culture Research Association
Rights Initiative Association	Mesopotamia Migration Monitoring and Research Association
Peoples' Bridge Association	
Havle Women's Association	Mimoza Women's Association
Support to Life Association	Purple Roof Women's Shelter Foundation
Smile to Life Association	Mor Salkım Women's Solidarity Association
Art Everywhere Association	Refugee Rights Center
Hrant Dink Foundation	Association for Solidarity with Refugees
IÖG (Freedom of Belief Initiative)	Nar Women's Solidarity
IPS Communication Foundation / bianet	Association for the Protection of Children in Need of Special Education and Needs
Freedom of Expression Association	
İHOP (Human Rights Joint Platform)	Pink Life LGBTI + Solidarity Association
İmece Friendship Solidarity Association	Pir Sultan Abdal Association
Human Rights Association	Pir Sultan Abdal Cultural Association
Human Rights Agenda Association	Rawest Research
Humanitarian Relief Foundation	Colorful Hopes Association
İzmir Refugee Studies Network	Color Autism Association
İzmir Syrian Refugees Association	Rosa Women's Association
Women's Solidarity Association	Sabanci University
Women's Labor Collective	Sabanci Foundation
Women's Time Association	Zero Discrimination Association
Women's Human Rights - New Solutions Association	

Civic Field Research Association

Civil Society Development Center Association

Civil Society and Media Studies Association

Civil Society Plus Association

Women's in Civil Society Association (NGO)

Civil and Ecological Rights Association

Social Research Foundation

Social Rights Association

SPoD - Social Policy, Gender Identity and Sexual Orientation Studies Association

Association for Solidarity with Syrian Refugees

Tahir Elçi Human Rights Foundation

Tarlabaşı Community Center

Tarlabaşı Community Support Association

TESEV (Turkey Economic and Social Studies Foundation

The Coalition For Women In Journalism (CFWIJ)

Tigris Cycling and Special Athletes Club

TIHV (Human Rights Foundation of Turkey)

Tohum Autism Foundation

Toy Youth Association

All Disabled Federation

Flying Broom Women's Communication and Research Association

Amnesty International Turkey Branch

United Association of Turkey

New Life Association

We are Locals! Association

Earth Doctors Association

Earth Angels Association

Green Star Association

YINFO - Youth Culture Center

Citizenship Association

FRANCE

Human rights and the fight against discrimination: institutions and associations

In order to protect and guarantee the rights of everyone, to prevent and local authorities (e. g. Regional Council Grand Est with The Month of the Other) and the City (ex: Mission Fight against Discriminations, Mission Women Rights and Gender Equality, Council of Foreign Residents (CRE) in Strasbourg), training and advisory bodies (ex: COFRIMI) or associations (LICRA, SOS Racism, League pf Human Rights and MRAP), research and study institutes or centers such as ORIV, INSEE, INED. They work on information, prevention and awareness-raising as well as the fight against discrimination and hatred, the protection and guarantee of the rights of everyone.

AMI/OIMC NORTH (Nord Pas-de-Calais)

AMI/OIMC NORD, based in the Pas-de-Calais department in the Hauts- de-France region, carries out its activity of mediation, dialogue and intercultural training in the socio-cultural fields, urban policy in difficult neighbourhoods and sensitive urban areas as well as on international North/South economic development and health projects. It aims to avoid self-centeredness, communitarianism, facilitate dialogue between peoples and act as a bridge between individuals and institutions to promote an open and multicultural society. These exchanges are translated into a variety of cultural, educational and artistic activities: festivals, cinema forums, conferences, multimedia sessions on the Internet, media interventions, exhibitions, concerts, sports events, and even prizes and trophies that reward or draw the public's attention to collective activities based on the exchanges.

AMI/OIMC NORD has worked to raise public awareness of their value and participation in national society,

developed bi- and trilingual socio-educational material with and for the target group and conducted a reflection on the abandonment of rituals fundamental to sociocultural cohesion. One of the inclusive and participatory projects was the exhibition "Human Art Day", an intercultural and multidisciplinary exhibition following the evolution of art as a vehicle for integration and citizenship.

ASSFAM

The ASSFAM (Association Service Social Familial Migrants), based in the Île-de-France Region and a member of the SOS Group, has made it its mission to welcome and support the integration of people and families from elsewhere. To this end, it aims to promote the prevention of problems linked to the phenomenon of immigration, such as discrimination or social exclusion, to promote the social and professional integration of immigrants or foreigners and to contribute to the information and training of those involved in integration.

ASSFAM has worked to promote immigration memories through intergenerational actions and organized workshops on French-language expression through theatre. The association also organizes specialized training sessions on the rights of foreigners and the intercultural approach. In addition, it distributes the game Distinct'go, which aims to raise young people's awareness of discrimination issues. It organizes numerous actions for the social and professional integration of immigrant women and elderly migrants and offers effective support for the exercise of rights in administrative detention centers.

ASTU

The ASTU (Intercultural citizen actions), active neighborhood association in several districts in Strasbourg and municipalities in the Eurometropolis, aims to defend secularism and equal rights for the entire population, to fight against all forms of racism,

discrimination, xenophobia and to respect and recognize cultural differences. Its action is based on the values of fraternity, gender equality, social justice, solidarity, cooperation and interculturalism. It promotes participation in local life, carries out citizenship actions, defends residential citizenship and the living conditions of seniors and fights against discrimination. Preventive actions against indoctrination of young people and adults are also carried out.

ASTU intervenes in schools, not only through educational and intercultural mediation, but also through workshops related to the fight against discrimination, e.g. during the Weeks of Equality and the Fight Against Discrimination with the City of Strasbourg and other associations at the "Fabrique de Théâtre".

Association Odyssée (Bordeaux)

The Odyssée association, based in Bordeaux, organizes workshops and intercultural awareness activities for different audiences (children and teenagers, students, activity centers, young adults). It places reflection on interculturalism, diversity and citizenship at the heart of its action and is built on the values of respect, tolerance and openness.

First of all, the association aims to bring together local actors (young people with the professional world, but also actors with each other), while creating a European network, to enable better local cohesion. French workshops are available to improve the knowledge and integration of foreigners in Bordeaux. Secondly, intercultural exchange activities and workshops, for example in schools, aim to transmit the association's values such as interculturalism, multilingualism and world citizenship and to promote the region's rich culture and heritage.

Ballade Association

The Ballade association, based in Strasbourg, works through socio-cultural workshops led by social artists,

musicians trained in their educational and social role with migrants, refugees, travelers, young people from QPV and isolated minors. Its aim is to provide opportunities for bringing together different populations and generations through artistic practices (especially music teaching-learning) and to encourage social and cultural diversity in order to approach the ideal of an inclusive and tolerant Europe.

The actions organized include concerts whose objective is to develop the desire to play together, and therefore to live together, and to spread multiple traditional music. The repertoire used will thus vary according to the target audience, valuing the language and culture of origin. The events are free and open to all to promote access to culture for those who are far from it. Through training in the role of social artist, the association also promotes socio-professional integration, it also participates in the "Month of the Other" on the theme of migrants and conducts youth exchanges.

Calima

Calima, which stands for "Coordination Alsacienne de l'Immigration Maghrébine", meaning the "Alsatian Coordination of Maghreb Immigration", is part of the Association of Maghreb workers of France. Based Strasbourg, Calima strives for diversity, citizenship and participatory democracy, on both sides of the Mediterranean Sea. It also supports the reception and the assistance of immigrant pensioners and immigrants about to retire in ensuring their access to rights during social assistance hours in working class neighbourhoods, as well as for the work on their memories in intergenerational transmission workshops and cultural and artistic actions (shows, portrait exhibitions with life stories etc.).

The association participates in the "Chibanis and Chibanias" Week (the elderly immigrants) which brings together more than 200 people. A "PS25" show was created to highlight the struggle of Maghreb railway

workers against discrimination suffered by the SNCF in order to tackle the rejection of others and denounce racism. It was also involved in the Diversity Week initiated by the Médiathèque de la Meinau (media library of the Meinau district) and the Weeks of Equality and the Fight Against Discrimination initiated by the City of Strasbourg.

CARES

CARES (Coordination of Associations of Foreign Residents in Strasbourg), based in Strasbourg, works to promote cultures and create intercultural social links through a variety of activities. CARES aims to enable the full and active participation of foreign residents as citizens in local, social, cultural, economic and political life, based on the fight against racism and discrimination and acting for equal rights (right to vote in municipal elections with the Council of Foreign Residents in particular).

The actions include intercultural festivals, exhibitions such as "La Ville en Visages", weekly radio broadcasts or more recently in partnership with the Alsatian Museum and the "Babel Stub" Council of Foreign Residents, combining Alsatian culture and world cultures with about fifteen foreigners as guides. CARES also organized workshops on interculturalism and citizenship as part of the Conferences of the Foreigner in the City (Assises de l'Étranger dans la Cité) with the CRE de Strasbourg. In June, for example, it offered a tasting session around tea ceremonies around the world.

Coexister (Paris)

Coexister is an interfaith movement that aims to bring together young people aged 15 to 35, Jews, Christians and Muslims, believers, atheists, and agnostics to promote living together, social cohesion, secularism, and fraternity. It campaigns for awareness of living together, freedom of expression, religious freedom, and the fight against religious discrimination through a network of groups, mainly in France, but also in Germany, Belgium

and the United Kingdom. The movement is based on the philosophy of Active Coexistence, which is based on accepting and embracing diversity in society and considering it as the driving force behind social cohesion.

Their action is based on three axes: dialogue, solidarity, and awareness-raising. Under the badge of dialogue, local groups organize outings, debates, exhibitions or even "Kawaa" coffee- debates on living together and secularism. Clothing and toy donations, blood donations, actions for the homeless, orphans and other activities are organized for solidarity. Active members are trained and then conduct awareness workshops in middle and high schools in order to sensitize young people.

The COFRIMI association (Conseil et Formation sur les Relations Interculturelles et les Migrations), located in Toulouse, works as a national resource center in the fields of intercultural relations, migration, the fight against discrimination and social mediation. COFRIMI's mission is to support local actors by implementing awareness- raising, training and support actions, as well as the provision and dissemination of knowledge, tools, and experiences.

Thus, training is offered to professionals in the medico-social, educational, and administrative sectors, depending on public and para-public services, private organizations and associations. An interpreting center offers oral and written translation services between professionals and migrants and the documentation center provide a wide range of books and educational tools. These actions are complemented by thematic breakfasts and conference debates.

DILCRAH (The Inter-Ministerial Delegation to Combat Racism, Anti-Semitism and Anti- LGBT Hate)

DILCRAH designs, coordinates, and animates the State's policy in the fight against racism, antisemitism, and anti-LGBT hatred, in particular through its action plans.

It also works with the Ministries of Education, Justice and Culture, as well as with cities. She is the privileged interlocutor of institutional and associative actors in the defense of human rights and the fight against racism, anti-Semitism, and anti-LGBT hatred.

Victims of discrimination and racism can file a complaint with the police and gendarmerie, refer the matter to the Human Rights Defender or his Territorial Delegate, go to the Court or write a letter to the Public Prosecutor, but also contact specialized associations that run legal offices such as the LICRA, the League for Human Rights, SOS Racisme or the Movement against Racism and Friendship between Peoples (MRAP) and may in certain cases bring civil action. When discrimination or hatred takes place in the field of employment, trade unions can also stand by its victims and support them in their efforts. These specialized associations working in the field are committed to preventing and combating discrimination and hatred on a daily basis through a number of awareness-raising and educational activities aimed at a wide audience (schools, government officials, social services, etc.) as well as cooperation through consultation with the above-mentioned bodies on the policies and action plans adopted. Several numbers and online platforms exist on the websites of all these stakeholders to report discrimination and racism (even as witnesses), to be referred to qualified institutions, services and professionals, to be accompanied and to defend themselves. Some platforms are specialized for reporting.

Elan interculturel (Paris)

Elan intercultural is an association that encourages exchanges and intercultural dialogue for a better living together and better communication between people, while recognizing cultural diversity as a richness. The volunteers and employees of Elan intercultural have diverse backgrounds, so as to create a multicultural and multilingual team.

The association works at the forefront as a training organization and offers training and international cooperation projects within the framework of the European Commission's Lifelong Learning Program. It uses and develops non-formal and interactive teaching methods and artistic mediation tools, such as theatre, literature, or poetry. The new pedagogical approaches, aimed at a diversity of audiences (companies and associations, young and old, professionals and the curious), are then made available on the website.

People's Committee - "Comité des Peuples"

The Peoples' Committee is an association mainly active in the Meinau District of Strasbourg. It brings together associations, communities and individuals from a wide range of backgrounds. Their goal is to recognize people in their diversity and ensure that everyone expresses their own culture, to strengthen bonds of solidarity among people and groups belonging to the various communities of Meinau, and to value and promote intercultural ties in the neighborhood and beyond.

The association organizes intercultural actions and encounters, but also supports and encourages individual or collective actions that will encourage these encounters and exchanges. The most important event of the year is the People's Festival, which the people's committee organizes in partnership with other associations in Bas-Rhin and Baden and the residents of the Meinau district. In 2012, this celebration led to a call for "cohabitation" based on intercultural dialogue.

The Human Rights Defender

It is an independent administrative authority that fights combat discrimination, racism, xenophobia, antisemitism and Islamophobia, a number of actors are mobilized in France. Due to the cross-cutting nature of discrimination or hatred issues (racism, xenophobia, antisemitism and Islamophobia), the actors involved are diverse and plentiful: ministries (DILCRAH,

Ministry of Labor, Housing, Education), independent administrative authorities (Human Rights Defender, CNCDH), discrimination, ensures respect for rights and freedoms and promotes access to victims' rights. It can be used online, by phone or mail and by meeting with a territorial delegate. Its areas of competence are: The Defense of the Rights of Users of Public Services, the Defense and Promotion of Children's Rights, the Fight against Discrimination and the Promotion of Equality, the Respect of the Ethics of Security Professionals, the Guidance and Protection of Alert Launchers.

LICRA (Paris)

Based in Paris, LICRA is the pioneering association in the fight against racism, anti-semitism and discrimination in France. It bases its ideals on the defense of the equal application of human rights for all and campaigns for the rapprochement of peoples and the respect and promotion of secularism. It operates worldwide through a network of sections.

LICRA operates by intervening with public authorities, alerting public opinion and the media, providing assistance and support to victims and participating in youth civic education. More specifically, it has set up a free legal hotline and a network of lawyers working for victims of discrimination. Youth education and partnerships with local sports clubs contribute to sharing values and raising awareness of racism. A newspaper and a think-thank were also dedicated to human rights.

Maison des Potes

The Maison des Potes de Strasbourg works to promote active citizenship and living it together, in particular through the support of projects in this direction, but is also driven by the values of popular education, anti-racism, secularism, feminism, solidarity etc. Its purpose is to provide a common framework of activity for the inhabitants of a district or city without distinction of its origins, culture, race of opinion, religion or philosophy.

It has organized international and inter-district solidarity meetings, including a People's Day, and participated in Education Week against Racism with a citizen rally in front of the European Parliament and a debate with young people from Meinau on young people's commitment to equality.

ORIV

The ORIV (Observatoire Régional de l'Intégration et de la Ville) Grand Est is a resource center working in the fields of the integration of immigrant populations, the prevention of discrimination and social and territorial cohesion. It aims to develop knowledge in this respect for the benefit of stakeholders in immigration, integration and integration policies such as elected representatives, government departments, associations and beneficiaries.

Its action is carried out in 4 areas in particular: the provision of information and resources on the site and in a documentation center, their production and capitalization (through reflection, working groups, studies, diagnoses, etc.), the training and qualification of actors through exchanges of experience, as well as the support of actors by providing them with skills and resources. More concretely, ORIV has organized the dissemination of the exhibition "From immigrant to Chibani", conferences, set up a platform "EST- Equality and Solidarity", which functions as a pole of expertise for territorial policies, and much more. ORIV is also part of national networks allowing the pooling and exchange of resources.

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Notes

COEXISTENCE
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