

**Structured dialogue**

**EU – Cultural Sector**

ACCESS TO CULTURE



**A fundamental right of all citizens**

**THE CULTURAL COMPONENT OF CITIZENSHIP**

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## **GENERAL BACKGROUND ON CITIZENSHIP and its cultural component**

*“Citizenship cannot be understood without referring to culture [...] A non-cultural citizenship is impossible. To state that an abstract citizenship is possible, beyond or ahead of culture, is to show a complete ignorance of human life”.<sup>1</sup>*

After WWII and following T.H Marshall’s <sup>2</sup>theory, citizenship was understood as a civil, social and socio-economic term. The cultural dimension of citizenship was not considered when trying to explain the idea of citizenship, it was just given for granted mainly due to the homogeneity of the societies of that time. The integration of the society was based on equality, and it was only achieved by compensating inequalities of class (we should understand these inequalities in socio-economic terms).

Nevertheless, during the last 30 years of the 20<sup>th</sup> century, the complexity and heterogeneity of societies have increased. It is more and more common to find people from all around the world living and working (in a long-term perspective) in the same place. This increase in mobility (“Nowadays we are all on the move”<sup>3</sup>) has been translated into more complex and multicultural societies. In these new social realities the idea of achieving integration through equality has been displaced by the recognition of difference. According to Delanty, “the integration of societies entails differentiation, which is not a contrary logic”<sup>4</sup> This differentiation is seen as a positive factor since it allows every individual to maintain and live according to his/her own culture, therefore keeping his/her identity. Interaction with other members of the community allows the knowledge, and the addition of new cultures to his/her own background. European cultural integration does not mean a unification of cultures, but rather a recognition, coexistence and interaction of the different cultures. It is on this basis where differentiation is important, since there is the opportunity to choose and preserve those aspects of each culture that make it special compared to the others.

The recognition of these differences as something positive (and a reality) and not as a blight is the first step to start “building” together a European citizenship. Delanty and Rumford support this idea stating that “European identity thus might

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<sup>1</sup> Generalitat Valenciana, Conselleria d’Educacio, “Citizenship and Culture: The Cultural Reinvention of Citizenship” in *Citizenship and Human Rights Education*. Website. Accessed 24<sup>th</sup> September 2010. [http://www.edu.gva.es/educationforcitizenship/unid\\_10.html](http://www.edu.gva.es/educationforcitizenship/unid_10.html)

<sup>2</sup> Thomas Humphrey Marshall, *Citizenship and Social Class and Other Essays* (Cambridge: Cambridge University Press, 1950)

<sup>3</sup> Zygmunt Bauman, *Globalization: Human Consequences*” (New York: Columbia University Press, 1998)

<sup>4</sup> Gerard Delanty, “The Idea of a Cosmopolitan Europe: On the Cultural Significance of Europeanization” in *International Review of Sociology* 15(3) 2005, 418

be seen as the recognition of differences and the capacity to build upon these links”<sup>5</sup>

## 1. Union Citizenship

The term Union Citizenship has been a legal concept since it was introduced in the Treaty of Maastricht in 1992 (Part Two, Article 8). By the time this concept was added to the European legislation, the European Union had been running for 45 years already. The priority was to achieve a political and economic union, and for many years the role of the citizens had been left behind.

Although “Union Citizenship” was born because of a social need of the Union at that time (workers moving within the Union did not do it as a temporary process, but as a long-term “movement” planning to settle in their new host country) to recognize the importance of the citizens within the Union, the fact that for nearly 50 years the citizens were not very involved into the European Union, but mainly as mere participants in the elections (sometimes with very low rates) had negative effects.

Firstly, by the time the political authorities required of a more active participation of the citizens, these were not aware of the importance of their role in the European Union. Secondly, the image of the European Union that these people had in mind was a mere economic and political scenario where they live, and where they can move freely, in which politicians were the human face. Therefore, and in spite of 45 years of Union, the European Union was something totally unknown to its own inhabitants and there was a big gap between the political institution as such, and the people living under this regime.

Political actors within the European Union realized of this lack of knowledge among citizens was not unimportant, but an issue that could determine the future of the Union to some extent. The fact that the people did not have much knowledge about the Union was translated into a lack of interest and therefore, a lack of commitment. Thus, politicians felt the need to find a way to actively involve the citizens, and some programmes such as ‘Europe for Citizens’ were created.

This sort of projects was seen as a determinant step. However, they were not as successful as expected. One of the main reasons is the fact that citizenship was only linked to democracy: the participation in the European Parliament elections (every 5 years). In most of these programmes there were/are many faces of citizenship that are missed, and the cultural component of citizenship (or cultural citizenship as many scholars refer to it) is amongst them. It is time to take it to the front of the European Union policies, and give it its own space within the European initiatives related to citizenship.

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<sup>5</sup> Gerard Delanty and Chris Rumford, *Rethinking Europe: Social Theory and the Implications of Europeanization* (Oxon: Routledge, 2005), 63.

## 2. Cultural Citizenship

The term cultural citizenship is quite recent concept when relating it to the European Union and the literature (studies/researches/articles/reports/books) that has been published about it in the European context. Nevertheless, there are three countries that could be considered as a reference, since they have been working on this field since the last years of 1980's and the beginning of the 1990's. These countries are Canada, Australia and the USA.

These referents share some elements: they all have a native community that after the conquest of their countries became a minority (Native Canadians, Australian Aborigines, and Native Americans), the 'mainstream' population: French and English communities in Canada, and the English communities both in Australia and the US. Besides, the American society is even more complex if possible due to the special cases of the African-American and the Chinese communities.

Now the question is, why if these countries have been such complex social scenarios for such a long time, it was only at the end of the 20<sup>th</sup> century that researches on the cultural component of citizenship started to be carried out. There are several reasons for this. Firstly, we have colonialism. At this time there was no "cultural freedom" and only one culture was the right one and the most appropriate, this was the cultural system imposed by the metropolis. All the other cultures already existent became invalid, wrong, inferior and even forbidden.

Although these countries were multicultural, the fact that there were several communities sharing a physical space, did not necessarily imply any contact among them. There was no interaction between them. They lived in very well differentiated areas, and also they had predefined social roles within this society. On the other hand, it is important to highlight the fact that all these communities were formed by nationals of the same country. All of them were Americans, Canadians or Australians despite of the huge differences among them.

The US is a special case, not only because of the presence of the African Americans, but also due to the wave of Chinese workers that moved to this country during the 19<sup>th</sup> century to become either miners or to work in the railways constructions in the West coast of the country.

One of the most important settlements from this time is China Town in San Francisco. These people considered themselves as temporary workers, and as such, they did not feel the need to interact with the local communities. Even in many cases they refused integration with the host culture, any minimum contact with the American culture was seen as a betrayal to their native culture.. They built their houses following the Chinese traditional style, they did not feel the need to learn English, and by the time they assumed that most of them would never come back to China, they even ran their own hospitals and schools (teaching in Chinese).

The main consequence of being part of such an inscrutable community was that this time, the 'crisis of identity' that most of the 1<sup>st</sup> and 2<sup>nd</sup> generations of emigrants suffer when settling in a new country was delayed until the 4<sup>th</sup> and 5<sup>th</sup> generation. This means that if a conflict of identity is usually hard per se, it became even worse for all these people since there have been several generations before that never had this problem. Maxine Hong Kingston's *China Men* (1989) and Amy Tan's *The Joy Luck Club* (1990) offer a very realistic portrait of this community.

At the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century not only Canada, but also Australia and the US, kept on receiving immigrants as labor force. These new comers were mainly European, and in spite of having some problems in the beginning (e.g. Irish immigrants in the US), in the end, they easily adapted to their new host country, and become involved into the social dynamics of their new communities, and in some cases they did not only evolved socially, but they also participated actively in political life.

The new social turn happened during the 1980s and 1990s when a new wave of people coming mainly from non-European countries arrived. The cultural shock was bigger this time due to several reasons: most of them could not speak English, they moved to these new places with a long-term perspective in mind. The cultural differences were so big that the conflict of identity already appears in the first generation. Is there a real possibility to develop a feeling of belonging to so different cultures? The most common feeling was to be in "No man's land". Amin Maalouf summarizes this feeling perfectly when he says: "Everyone of my allegiances links me to a large number of people. But the more ties I have, the rarer and more particular my own identity becomes"<sup>6</sup>.

In this fight between two different cultures/two cultural identities, there is one of them which is weaker than the other. Weaker in the sense that it is not the culture shared by most people in the new country, and there is a need to express publicly the values of this culture.

**The need to express a part of somebody's cultural affiliation, that has changed from being a common shared culture by most of the population into a minority culture together with the necessity to "validate" it outside your own home is (the basis of ) what we could call "cultural citizenship or the cultural component of citizenship".** By this public openness, this culture becomes more real, since its scope is no longer limited to a "home" atmosphere. This necessity becomes stronger when this person has already achieved certain social status/recognition.

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<sup>6</sup> Amin Maalouf, *In the Name of Identity: Violence and the Need to Belong*, trans Barbara Bray (New York: Arcade Publishing Inc, 2001), 18

### 3. The European Union case

The European Union is a special case. The mobility within the Member States started with the creation of the labor market. Most of the workers moving to a different country for work were nationals of the Member States and planned to return to their home country. However, this situation has changed drastically. And nowadays, the labor market of the EU is not only composed by nationals from the Member States, but also by nationals of third countries, and most of them planned to settle down in the new country.

The legal term Union Citizenship (Treaty of Maastricht, Part Two, Article 8) despite of having been created because of a social need at that moment, is very close to the definition of citizenship proposed by T.H Marshall, and thus, the cultural dimension of citizenship is not present. Nevertheless, it is important to remark the fact that this cultural side of citizenship is something that is present in each individual.

Cultural citizenship is a term made out of two very complex concepts. On the one hand, we have “culture” which could have as many definitions as individuals, and on the other hand, the term “citizenship” that is not easy to define within a European context.

#### **Culture**

In this case, the most appropriate approach to the term “culture” could be a combination of the definition of the concept approved by the UNESCO (the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs) combined with the approach proposed by Dick Stanley. This author states that culture has three faces:

- Culture H: it is a repository of past meanings and symbols, traditions
- Culture C: the making of new meanings and symbols through discovery and creative activity in the arts
- Culture S: the set of symbolic tools from which individuals construct their ways of living<sup>7</sup>

Choosing a combination of both definitions the risk to exclude any artistic manifestation is minimized. And therefore, the validity of the research/the definition of the term cultural citizenship will not be reduced to a limited scope, but on the contrary will be applicable and used as a general definition without limits.

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<sup>7</sup> Marjorie Stone, Helene Destrempe, John Foote and M.Sharon Jeannotte, *Immigrants and Cultural Citizenship: Rights, Responsibilities and Indicators*. (Working Paper No.06-2007, Atlantic Metropolis Centre, Canada, 2007), 5.

## Citizenship

Citizenship as well as identity should be considered as a flexible and transformative process and not as a fixed identity. It is important to clarify that in this case citizenship does not mean nationality. A process of transformation it implies changes, and a conflict of interests, and in order to be successful, it requires balance as well.

The definition of citizenship is usually related to national states, why? We do not have any other kind of reference; there is not another system or way of supranational organization like the European Union. Therefore, it is even more difficult to be able to provide an accurate definition of the term. Nevertheless, to set up a general framework for the study, it would be very helpful to consider the definition of citizenship provided by the *Encyclopedia Britannica*:

Citizenship is the relationship between an individual and a state in which an individual owes allegiance to that state and in turn is entitled to its protection. Citizenship implies the status of freedom with accompanying responsibilities. Citizens have certain rights, duties and responsibilities that are denied or only partially extended to aliens and other noncitizens residing in a country. In general, full political rights, including the right to vote and to hold public office, are predicated upon citizenship.

Although this is a general definition of citizenship, it is important to make some remarks. On the one hand, the term state could be substituted by government, and in this way it will be a bit closer to the European context. On the other hand, the word aliens is too denigrating, and the definition would be less aggressive and more positive if only the term noncitizens appeared instead.

Once the basic concepts are set up, the next step will be to extend them within the European context, and here is where the most difficult process lays, because the European Union is not a country:

“Europe stands for the most misunderstood thing in the world, for a powerful negation—neither state nor society, at least not in the sense in which the US, for example, is both a state and a society”<sup>8</sup>

According to the same authors:

“Europe is not a fixed condition. Europe is another word for variable geometry, variable national interests, variable involvement, variable internal-external relations, variable statehood and variable identity [...] Europe cannot be discovered (gefunden), it must be invented (erfunden)”<sup>9</sup>

And there is not a historical reference to take into consideration when developing a treaty, a new law, or any of the programmes of the European Union. It

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<sup>8</sup> Ulrich Beck and Edgar Grande, *Cosmopolitan Europe* (Cambridge Polity Press, 2007), 2.

<sup>9</sup> *Idem* 6, 7.

follows the “Trial and Error Method”, or it could be rephrased saying that the European Union is both a museum and a laboratory, in the sense that the only guideline that it has is its own previous programmes, politics, initiatives and treaties and the evaluation of each of them. This is not an excuse, but it should be considered when analyzing any aspect of the European Union.

### **The perception of the European Union**

As it has been stated above, the definition of European citizenship is an issue that has not been solved yet. Maybe the key to be able to go further and to provide a definition of cultural citizenship is not to define European citizenship, but to see the European Union from a new perspective.

Since the aim of this research is to find a definition of the cultural component of citizenship, and both the definition of culture and the definition of citizenship have been already proposed, the next step is to find their place within the European Union. In this case, the most accurate perception of the Union would be to see it as a “liminal space”<sup>10</sup> or “a space of in-betweenness”.

This concept of “liminality” developed by Bhabha proposed this space to be considered as a result where borders between cultures are blurred, and they are in contact with one another. Then, a process of transformation starts in individuals that belong to these cultures (identity is not a fixed entity) and the consciousness about the existence of the other cultures arises and increases lately. This new area created by the contact between these cultures is what he calls “liminal space”.

### **A political theory**

The most appropriate political theory within this context would be Cosmopolitanism. It proposes civic engagement and participation as the key to success for any democracy. It is important to underline the fact that participation should not be understood and reduced to the field of democratic elections, but extended to the social and cultural arena of a community.

Cosmopolitanism is not a unique distinguishing theory for the European Union, but a wide term that can be applied to different societies. Therefore, the right term related to the European Union using Delanty’s words would be “a cosmopolitan Europe and not a European cosmopolitanism”.<sup>11</sup> The same author proposes that “Europeanization rather consists of the creation of a cultural model that can be characterized in terms of cosmopolitanism. A cosmopolitan Europe is

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<sup>10</sup> Homi Bhabha. *The Location of Culture*

<sup>11</sup> Gerard Delanty, “The Idea of a Cosmopolitan Europe: On the Cultural Significance of Europeanization” in *International Review of Sociology* 15(3) 2005, 418



one in which the national and the global levels are mediated in a transformative way”<sup>12</sup>

Delanty is not the only author that considers Cosmopolitanism as the right political framework for the European Union. Beck and Grande claim that: “cosmopolitanism combines the tolerance of otherness with indispensable universal norms: it combines unity and diversity [...] Cosmopolitanism claims to achieve both the recognition of individual and of collective otherness”<sup>13</sup> This statement sets the first step for the successful (cultural) integration of the European Union: the recognition of the other’s interests in our own personal interests. It is only by taking into account the others, that Europeans and non-Europeans living within the European Union will be able to face such a big challenge.

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<sup>12</sup> Idem, 411

<sup>13</sup> Ulrich Beck and Edgar Grande. “Cosmopolitanism: Europe’s Way Out of Crisis” in *European Journal of Social Theory*. 10 (1) (2007), 71

## **A FIRST APPROACH TO CULTURAL CITIZENSHIP**

The need to express a part of somebody's cultural affiliation, that has changed from being a common shared culture by most of the population into a minority culture together with the necessity to "validate" it outside your own home is (the basis of ) what we could call "cultural citizenship or the cultural component of citizenship". By this public openness, this culture becomes more real, since its scope is no longer limited to a "home" atmosphere. This necessity becomes stronger when this person has already achieved certain social status/recognition.

As happens in every tandem, in this term each of its components affects and has effects on the other.

### **Effect of citizenship on culture**

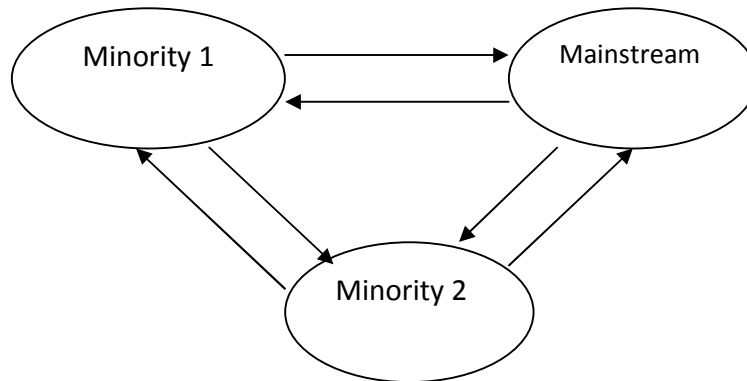
The effect of citizenship on culture is related to the inclusion of ethno-cultural minorities in the cultural content of a society. Although it might be arguable, the first step to do so would be to accept that there are certain cultures that do not enjoy the same social status and consideration as others.

Once this phase is fulfilled, the next movement would be to think on some strategies that could achieve this aim. One of them could be the creation of a more inclusive cultural and social policy. A second strategy could be employment since it is a direct and non-forced way to be in touch and contact with a different culture. At this level the creation of employment in the cultural field would be an asset.

### **Effect of culture on citizenship**

The basic requirement is a solid community. Although values within this community would be different and unique in each individual, the members within it would share common goals since all of them are committed with the community.

On this stage, intercultural dialogue between the mainstream culture and the minority cultures within the community is fundamental. This would be the proposed model of intercultural dialogue:



Prior to establish this dialogue the possible challenges, difficulties and barriers to be saved should be considered to be as much successful as possible. It should be also taking into account the fact that it is a long-term activity and results will not be produced from the very beginning. The results of this initiative are very useful and helpful for the rest of the society because these people are “frontier dwellers [...] Those who can accept their diversity full will hand on the torch between communities and cultures, will be a kind of mortar joining together and strengthening the societies in which they live”<sup>14</sup>

The key to succeed in this kind of activities and projects is participation, and engagement of the citizens. To achieve this high level of commitment that is required it is determinant the visibility of the campaign, and in this way the media play a very important role. Engagement is not only necessary at a European level, but it starts in the local level.

**-Shared indicators between citizenship and culture to be further developed:**

- Demographic variables
- Government role: policies and investment
- Inclusion
- Diversity
- Identity: community symbols
- Participation/engagement
- Cultural capital: creative expressions
- Social capital: community networks

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<sup>14</sup> Amin Maalouf, *In the Name of Identity: Violence and the Need to Belong*, trans Barbara Bray (New York: Arcade Publishing Inc, 2001), 36.

## RELEVANCE OF A “STUDY” ON CULTURAL CITIZENSHIP

Please have a look at the database included.

### 1. Political level EU

A more complete definition of citizenship would help European citizens to develop a stronger feeling of belonging to the EU. It could e.g. complement the *Active Citizenship Programme*.

“Citizenship concerns identity and action; it entails both personal and cognitive dimensions that extend beyond the personal to the wider cultural level of society [...] Cultural citizenship has a transformative role to play”<sup>15</sup>

The concept of **Union Citizenship** has been present in all the **Treaties since Maastricht**.

- Treaty of Maastricht, 1992 (Part Two, Article 8)
- Treaty of Amsterdam, 1999 (Part Two, Articles 17-22)
- Treaty of Nice, 2001
- Treaty of Lisbon, 2009 (Title II, Articles 9 and 11): **Introduction of the**

**European Citizen's Initiative:** Introduced by the Lisbon Treaty, this initiative enables one million EU citizens to call directly on the European Commission to bring forward an initiative of interest to them in an area of EU competence.

### European Commission

Current Commissioner on Justice and Citizenship (Viviane Reding) was the Commissioner of Education and Culture between 1999 and 2004.

**DGs** that might be involved:

DG Education & Culture

DG Justice & Citizenship (Chiara Adiamo is the responsible for Union Citizenship in the DG of Justice and Citizenship)

DG Information Society and Media

DG Research

DG Communication (citizenship unit)

DG External Affairs (Issues of citizenship, identity and culture link to the external affairs of the EU)

Involvement of some Members of the **European Parliament** (see overview Intergroups). More direct engagement.

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<sup>15</sup> Gerard Delanty, *Citizenship as a Learning Process. Disciplinary Citizenship versus Cultural Citizenship*. Eurozine. Website accessed 10<sup>th</sup> September 2010 <http://www.eurozine.com/pdf/2007-06-30-delanty-en.pdf>

Several committees

- culture

- constitutional affairs (European Parliament, MEP Zita Gurmai, rapporteur on European Citizens' initiative': « 'I am thinking about a new governance that is led via impulses coming from citizens that works for citizens, through the involvement of citizens,' said Hungarian Socialist MEP Zita Gurmai in a discussion panel on 'The Lisbon Treaty: New Governance for Europe 2020''  
[http://www.gurmai.hu/index.php?pg=news\\_7\\_206](http://www.gurmai.hu/index.php?pg=news_7_206)

- external affairs

- There are 27 EP intergroups in and any of them is devoted to culture
- It would be possible to collaborate with some of them
  - EP intergroup on Youth
  - EP intergroup on Traditional National Minorities, Constitutional Regions and Regional Languages
  - EP intergroup Antiracism and diversity
  - EP intergroup on Ageing and Intergenerational Solidarity
  - EP intergroup on Media
  - EP intergroup on Disability
  - EP Intergroup on Extreme Poverty and Human Rights, Fourth World European Committee
  - EP intergroup on Social Economy

### **Committee of the Regions/CIVEX Commission (Commission for Citizenship, Governance and Institutional and External Affairs)**

## **2. Education**

-Citizenship education: not cultural component well defined although some good practices already exist.

E.g: Generalitat Valenciana, Conselleria d'Educacio, "Citizenship and Culture: The Cultural Reinvention of Citizenship" in *Citizenship and Human Rights Education*. Website. Accessed 24<sup>th</sup> September 2010.

[http://www.edu.gva.es/educationforcitizenship/unid\\_10.html](http://www.edu.gva.es/educationforcitizenship/unid_10.html)

## **3. OMC**

-It is a big area of research and involves many levels. Therefore, it is the best place to involve all the Working Groups and Platforms involved in the *European Agenda for Culture*.

-Social Platform (Platform of European Social NGOs)

-Working group on citizenship in social dialogue doesn't have a cultural component yet

-AGE Platform

#### 4. Call for studies/tenders on culture and citizenship

- EACEA/2010/02 'Study on Active Citizenship in the EU'  
[http://eacea.ec.europa.eu/about/call\\_tenders/2010/call\\_tenders\\_02\\_2010\\_en.php](http://eacea.ec.europa.eu/about/call_tenders/2010/call_tenders_02_2010_en.php)
- European Commission online consultation on the Europe for citizens programme 2014-2010: [http://ec.europa.eu/citizenship/news/news1151\\_en.htm](http://ec.europa.eu/citizenship/news/news1151_en.htm)
- European Commission public consultation on the future of the Culture Programme: [http://ec.europa.eu/culture/news/news3003\\_en.htm](http://ec.europa.eu/culture/news/news3003_en.htm)
- European Commission public consultation on the future of the European Youth Programme: [http://ec.europa.eu/dgs/education\\_culture/consult/via\\_en.html](http://ec.europa.eu/dgs/education_culture/consult/via_en.html)

#### 5. European Years

- Follow up: **2010 European Year for Combating Poverty and Social Exclusion**
  - European Platform against Poverty (Flagship 2020 Strategy)
- 2011, European Year for Volunteering (active citizenship)
  - Cultural component
  - what happens in the cultural sector?
    - E.g: National Trust (UK). Cultural Heritage
  - Websites related:  
<http://www.eyv2011.eu/>  
[http://ec.europa.eu/citizenship/focus/focus840\\_en.htm](http://ec.europa.eu/citizenship/focus/focus840_en.htm)
- 2012, European Year for Active Ageing (AGE Platform)
- 2013, European Year for Active Citizenship: to be lobbied for
  - Cultural citizenship already stable/accepted

#### 6. Foundations

- Involvement of the (political) foundations in the issue of citizenship.
- Presence or not of a cultural component

## 7. Some good practices

- Generalitat Valenciana, Conselleria d'Educacio, "Citizenship and Culture: The Cultural Reinvention of Citizenship" in *Citizenship and Human Rights Education*. Website. Accessed 24<sup>th</sup> September 2010.

[http://www.edu.gva.es/educationforcitizenship/unid\\_10.html](http://www.edu.gva.es/educationforcitizenship/unid_10.html)

-EUCA (European University College Association). *Charter of the Responsible European Citizenship*

-EuroMed in Culture Citizenship 2010 Project. *What Place for Culture in Tomorrow's Europe?* the importance of culture in the construction of the European Union. Recommendations on: Culture as an element of social cohesion and competitiveness for territories. Intercultural dialogue and diversity. Culture as an essential part of the EU's external relations

-European Citizen Action Service (ECAS) launch of the European Civil Society House (ECSH)

- ECSH is based on 3 pillars: Civil Society, Citizen's rights, and citizen participation.

-2010 is the year 0 for this ECSH project. It is supposed to be finished by 2013 (The European Year for Citizenship), and it is meant to be a virtual and a physical house. At the moment they are working on the virtual one (the objective for 2011).

-Related websites:

[www.ecas-citizens.eu](http://www.ecas-citizens.eu)

<http://citizenhouse.eu/>

## 8. Further policy windows

-European Strategy 2020: Flagships

-Digital Agenda

-European Platform against Poverty

-Follow up of 2010 European Year for Combating Poverty and Social Exclusion

-An Agenda for New Skills and Jobs

-Youth on the Move

-Youth in action

-Access of Young People to Culture. Final Report (EACEA 2008\_

-Committee of the Regions

-Culture and Social Cohesion

-European Economic and Social Affairs Committee

- Council of the European Union
  - Work plan for Culture 2011-2014
    - Access to Culture Priority number 1
      - Role of civil society
  - Council Conclusions on the Promotion of Cultural Diversity and Intercultural Dialogue in the External Relations of the Union and its Member States
  - Council Conclusions on the Opportunities and Challenges for European Cinema in the Digital Era
  - Council Conclusions on access of young people to culture
  - Council Conclusions on the role of culture in combating poverty and social exclusion
  
- 2011, European Year for Volunteering (active citizenship)
  - 28 organisations, none of them directly related to the cultural field
  - Websites related:
    - <http://www.eyv2011.eu/>
    - [http://ec.europa.eu/citizenship/focus/focus840\\_en.htm](http://ec.europa.eu/citizenship/focus/focus840_en.htm)
  
- 2012, European Year for Active Ageing (AGE Platform)
- 2013, European Year for Citizens: to be lobbied for

*Report and background database by Laura Herrero, Trainee European House for Culture for the Audience Participation working group, chaired by the European Festivals Association, December 2010*