



DIVERSITY 2.0



**Franco-British Council**

# **Diversity 2.0**

Report of a seminar held in London

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Franco-British Council  
British Section  
Victoria Chambers  
16-18 Strutton Ground  
London SW1P 2HP

Telephone: 020 7976 8380  
Fax: 020 7976 8131

Email: [info@francobritishcouncil.org.uk](mailto:info@francobritishcouncil.org.uk)

[http:// www.francobritishcouncil.org.uk](http://www.francobritishcouncil.org.uk)  
<http://www.conseilfrancobritannique.info>  
<http://fbcdiversity.ning.com/>

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## Introduction by Bonnie Greer

**Member, British Section, FBC; Deputy Chair,  
Board of Trustees, The British Museum**

It became quite clear to me after the FBC's excellent colloquium "Diversity", held at the end of 2006, that there were deeper areas to explore, bigger questions to ask, more complex issues that needed to be brought out into the light of day.

One of the most pressing issues for our two nations, at the beginning of the 21st Century, is the question of identity, and the nature and purpose of the idea of citizenship.

The Conference threw up terms and points of reference that France, the UK, the whole of the EU, the world cannot afford to ignore.

There were comments and observations such as:

- "different institutions - from cultural institutions to more formal ones, like the armed forces - can integrate diverse groups and be a force for good"
- "French and British state education systems could do much better at telling a truer story of the origins of diversity"
- "despite London being highly diverse, people often don't interact with different groups"
- "France has a good model of social mixing/interaction (*mixité sociale*), but the model isn't very able to adapt to ethnic minority citizens who have dual identities, for example: Jewish and Black"
- "identities are not constructed from individual histories - rather histories are very complex and mostly intertwined"
- "for France, the question posed is one of how to be a part of a group while valuing the many varied identities in France. While for the British the question is, out of many different identities, how can we create a stronger sense of the British citizen?"
- "I was surprised to find the British fascination with the French concept of 'citizenship'"
- "the debate around racial diversity, class and social inequality is so closely linked"
- "It is necessary to remember the republican emphasis on the 'French' citizen first and foremost.... it may be necessary for France to formally recognise the idea that an individual can have multiple identities."
- "We have a lot to do here in the UK in terms of who young people are, what they want, how they see the future of the country, and how they see themselves. The people in charge don't have our information yet. They don't realise that we are the future, not them."



The Conference also provided a method for bringing young people and policy makers together in encounters which can result in useful outcome. This happened in a relaxed,

bilingual atmosphere that stressed dialogue and commonality.

With this Conference, the FBC - perhaps for the first time anywhere - defined the next level of Diversity: "2.0." This recognises the necessity of including "indigenous" British and French young people. They are the ones under pressure to accept and follow malevolent ideologies, false histories, and half-baked ideas about Britain and France. "2.0" identifies them as those crucial to understanding what diversity means in a European context.

This notion of Diversity 2.0 is what differentiates France and Britain from the American model of "Affirmative Action", a model that applied only to non-whites.

"Diversity 2.0" can be one of France and the UK's unique contributions to the 21st Century

The reports and narratives, testimonies and statements that you will read are a little different from what the FBC usually publishes. But they help to make this a ground-breaking document . This is the record of the beginning of the exploration of a new landscape.

And I am proud to be a member of an organisation brave enough to take some of the first steps on that terrain.

## **Message from Prime Minister Gordon Brown**

Friends, I am sorry that I can't be with you today, but I want you to know how much I am looking forward to hearing what you have to say—because we're on the eve of a new decade, a decade where your generation will be in control.

Like you I didn't spend my youth thinking about how I could get and keep any privileges for myself; I spent it studying, talking with my friends, trying to understand the world we live in, and what it would take to make it better and fairer for everyone. That's what guided me and still does. I think it's what guides those of you at this conference, too, and your friends. So I'm interested in your views on education, on employment, on housing, on racism, on citizenship—anything you have to say about the big questions and causes of the day. I've asked the Franco-British Council to send your comments and points of view to me. I promise I will respond.

This will be an important decade, and your contribution - your place in it - is crucial to us all. Thank you for listening, and thank you for playing your part.



## Keynote Speech: Yazid Sabeg

Monsieur Ambassador, Jean Guéguinou, Baroness Quin of Gateshead, Ladies and Gentlemen, dear friends, it is a great honour for me to open this Franco-British Council Seminar which you have decided to dedicate to the future of young people and Diversity. I warmly thank you for having organised it.

I would like to reconsider the theme of the day: to pose a question regarding the future of young people from diverse backgrounds is to pose a question about our futures as France and Britain. It is not necessary to consider 'young people from diverse backgrounds' as a population apart. They are a growing part of our populations, they are the new blood of tomorrow, and after tomorrow they will be the active population in both of our countries.

It is for this reason that we must give them the keys to participate successfully in the life of their countries.

There are three principle areas where action must be taken:

- Education
- Access to employment
- Civic life

These themes will be addressed throughout the day. This project is immense, and we must tackle all the challenges at the same time.

### Education

I have personally defended education as the priority amongst priorities—from primary school all the way up to higher education.

The education system works at two different speeds, it exists in two different ways. We are making efforts to reduce the gap that is produced. But we do have the problem that social reproduction is greater than social mobility. This inequality is unacceptable but it is not irreversible.

To end this cycle, we are acting in four different ways:

- We are working to help young children as early as possible and to diversify the stream at the source
- We are reflecting on recruitment procedures. In my May 2009 report, I proposed an inquiry to evaluate the discriminating character of the entry exams for the *grandes écoles*<sup>1</sup>. This inquiry is going to be launched in the coming days, with the support of the Minister of Higher Education. Equally, we are going to create 100 technical preparatory classes. The potential of these channels remains largely under-exploited, especially in the context of a France that needs more technicians and engineers.
- We plan to massively expand mentoring programs. For three years at high school we will help young people of modest backgrounds to 'fill in the gaps' of their knowledge and skills, encouraging them to go on to higher education. Today, 142 out of 220 schools are engaging in such programmes, and we will sign a convention to encourage these programmes to expand to all large schools.
- Measures related to academic financial support will be put in place, like the creation of high quality boarding schools and exemption for scholars from registration fees for competitive examinations.



<sup>1</sup> Top French Universities

## Employment

Equality of access to employment has two major aspects that we should deal with:

- The fight against discrimination: We have a lot to learn from the United Kingdom in this area. We cannot seriously tackle discrimination if we don't give ourselves the means by which to measure it. I have asked a commission to come up with some useful statistics that will allow us to move forward. They will soon come back to me with their conclusions.
- We must fill in the gap between the end of formal education and entry into active, working life. We must learn how to better connect the educational system and employment. On this point, I am convinced of the importance of apprenticeships, which are very common in Germany.

I have made some propositions to encourage businesses to seek diversity in accordance with their capabilities.

- On 3 November of last year I launched a widespread experiment with anonymous cvs. We involved many different businesses, and at the end of this experiment we will be in a position to say whether this kind of scheme should be applied nationwide.
- I am hoping that in their social corporate responsibility reports businesses with more than 1000 employees should publish the actions that they have taken to promote diversity and the concrete results.
- Other social actors should be a part of the data monitoring. I have asked that the issue of diversity be included in the agenda of any collective negotiations.

The Charter of Diversity, signed in 2004 by more than 2,500 businesses, has largely advanced the cause of equality of opportunity. It helped put many concerns at the heart of businesses' social policies. It has created a new dynamic amongst corporations and a new standard in the economic world. Many businesses have taken it upon themselves to come up with an array of solutions in order to adhere to the Charter: assessment, ratings, anonymous cvs, conventions signed with social partners, codes of good practice, and diversity training for new directors and the human resource department. All this constitutes a good first step.

## Civic life

All these measures presuppose the requirement for large-scale public action, which is a precondition for participation in the local community and national life and greater self esteem.

- Cultural contributions from all backgrounds should be recognised and valued from the primary school upwards.
- The media also has a role to play in helping attitudes to evolve: in France the media is far from a point where it can say it reflects the diversity of the population.
- Political parties also have a large part to play in this area.

In France, for example, there is total confusion between diversity and immigration, between the promotion of diversity and the evaluation of people's competence. These confusions do not help us as we try to forward our goals and implement necessary measures.

Everyone can see that there is an enormous amount of work ahead. It requires us to be modest in our endeavours: this is not a place for grand declarations of principle, for dogma or ideology. We must be pragmatic, learn from each other and certainly France can learn a lot from the UK. The Charter of the BBC is a prime example of management of diversity in business; the actions of British Petroleum (BP) are as well. The UK is also a lot further

ahead in terms of measuring discrimination and enforcing sanctions.

France and the UK have parallel histories. They both have a colonial heritage, and today they are both countries that welcome many immigrants. Each can learn from the other, and I thank the Franco-British Council for giving us the occasion to do so.

## **Keynote Speech: Shahid Malik MP**

May I begin by thanking our hosts, the Franco-British Council, for inviting me to address today's event which takes place in a very fitting venue.

French colleagues may not know that for almost 150 years this building, Somerset House, served as the National Register for Births, Deaths and Marriages – a good place in which to reflect on the challenges and opportunities presented by the ever-changing societies in which we live.

We are here to share and discuss our different experiences of diversity. Let me start by saying something which may surprise some of you. The British are often praised for their tolerance – a tolerance of difference, a tolerance of diversity.

Well, speaking as a member of one of the many ethnic communities which make up this country, I for one do not want to be 'tolerated'.

Because 'toleration' implies putting up with something we don't like

because we think we should – we tolerate a badly behaved child. We tolerate a bad back.

I do not want to be tolerated; I want to be accepted for who I am. And I want to live in a society which accepts all its members for who they are and where no one is expected to tolerate second-class treatment.

And I think in recent years, we have made some significant strides towards enshrining acceptance into the fabric of our society. For a long time this was not the case. Legal protection against discrimination was passive and did not address the way that institutions behaved. Certainly an individual who experienced discrimination on the grounds of gender, race, sexuality or disability could bring a case against the individual or institution concerned. But it was not enough.

The murder of a young Black teenager in 1993, the treatment his parents received at the hands of the police and the Crown Prosecution Service and their refusal to simply accept that treatment as 'their lot' spawned a sea change in British discrimination law, which has in turn, influenced Government policy on race.

In 1999, a public enquiry headed by former high court Judge William McPherson examined the investigation into the death of Stephen Lawrence and found the Metropolitan police to be 'institutionally racist'.

And this brings me back to the difference between tolerance and acceptance. The Lawrence family received the kind of service meted out to those who are tolerated, not



those who are accepted. Through their experience, we had to face the fact that equality law did not go far enough. Certainly, we had made discrimination illegal and the signal which the Race Relations Act and Sex Discrimination Acts sent out can never be underestimated.

Neither can the role of individuals in transforming our society. But the public institutions which serve our diverse society required a root and branch shake up and recognised that Government also needed to play a role in that.

As a result, the first Public Sector Duty came into force in 2001. The Public Sector Duties place a duty on public institutions to promote equality and good relations. In this way, Equality law became positive and proactive.

There is now a legal duty to promote equality in public services. No one working in public services today can turn a blind eye to racism or inequality. Every single public service, almost every single public body - all forty three thousand of them - have to positively promote race equality and better race relations. Our equalities watchdog, the Equality and Human Rights Commission is tasked not only with ensuring that Government and public and private institutions do not behave in a discriminatory fashion, but also that the powerful tool of the public sector duties is being used.

And that 'positive' attitude towards equality is also reflected in how government policy on diversity issues is organised.

Taking race as a specific example, my department, the Department of Communities and Local Government takes the lead in setting out a vision for where we want to get and driving the Government's approach to ensuring that we tackle the equality challenges which still remain in the UK. Last week we launched Tackling Race Inequalities, a statement on race, signed up to and agreed by all departments and expressing commitment at the highest level to continuing to take forward the race equality agenda.

Following the first Government Race Strategy in 2005, Tackling Race Inequalities surveys the progress made so far and considers the challenges ahead.

For example, each and every school now has a race equality programme, complemented by national programmes like the Black Pupils Attainment Strategy. This has helped thousands of students to achieve their potential.

Because of this, we have virtually eliminated the gap between Bangladeshi pupils and their peers at GCSE level, while Black Caribbean pupils have also made enormous strides forward. The employment rate of ethnic minority people has also increased.

We have invested in hundreds of community organisations to build up their leadership capacity and support their work. In July, my department committed nearly £9 million of funds to help this invaluable work. We have also promoted diversity across the public sector - so there are more Black and Minority Ethnic people in senior leadership positions in the Civil Service than ever before.

And we have concentrated our attention on the police and the criminal justice system, where we know that some of the challenges are most acute.

We have made sure that the police take race and hate crimes as seriously as they should; we have changed the way that the police are recruited and trained.

As a result - though I would be the first to admit there is a long way to go - Black and Minority Ethnic communities are now better represented in the police force and other criminal justice services and increasingly confident that they will be treated fairly.

Moving from what I would call a 'piecemeal' approach to Government policy on race equality, to one where we try always to 'look across the piece' also puts us in a much better

place to respond to the constantly changing context in which our policy is made. For example, we now have a growing appreciation of the ways in which racism and racial inequality interact with other factors - like economics, religious identity, and migration - to undermine community stability and lead to communities living separate and parallel lives.

Migration has also had a big impact on the debate about race in Britain.

In some places we've seen antipathy against Eastern Europeans or Muslims becoming more acceptable - justified on the grounds of religious difference but manifesting itself in terms of racial prejudice and gaining a political voice through far right groups. And finally, there has been a renewed recognition of the importance of class. We know, for example, that ethnic minorities are twice as likely to be poor - and it is that poverty, or poverty and race together - which holds them back.

That means it is no longer enough to make simple judgements or assumptions which equate 'race' with disadvantage. That would overlook, for example, the striking achievements of Indian and Chinese students - but it would also overlook the fact that white working class boys are struggling to keep up.

It would overlook the growing Black and Asian middle class - and the fact that they are now coming up against the old problems in new settings. Instead, we need to appreciate and understand the ways in which race interacts with other social factors—especially class- to influence and shape people's lives.

So rather than reducing our efforts to tackle racism, we have become far more nuanced in what we are doing. The challenges of today are quite different from those of the 1970s and 1980s.

Before drafting our new race statement, the Government quite literally went out on the road. We held listening events all over the country and used social networking methods to try and ensure that people who feel they are not usually heard would come forward and tell us what they think.

Because, in order to build policy which responds to the diverse experiences across our country, we need to hear first hand from communities on the ground. So Government opened a dialogue, which we plan to continue and build on with more regional conferences in the spring. Through [www.be-utd.org](http://www.be-utd.org) - a website which records the conversations we are having at every level, communicates progress and encourages others to join in. Through Facebook. Through Twitter. In every way we can.

The race statement pledges to work even harder with the EHRC and with those who inspect public service providers to ensure these bodies show leadership on this issue - and make promoting race equality a part of their everyday business.

My department, CLG will continue to lead from the front in its work on housing, regeneration and civic participation. And we will continue to challenge other Departments across Government to promote race equality in everything they do - whether in health, education, employment, or the criminal justice system. And of course, to make effective policy on diversity, we need to build an accurate picture of how diverse we are. Here in the UK we are preparing for our next census, due to take place in 2011. My department is working closely with the Office of National Statistics to ensure that as people fill in the census form, they are offered the best opportunity to accurately describe themselves.

It seems fitting to conclude this survey of Government policy on diversity with a glance at the Government itself. Since 2002 we have seen the first Black Cabinet member, the first Muslim Cabinet member. The first Black Attorney General. But the band of Black and Ethnic Minority MPs I belong to is still too small. So we are working on it. We await the findings of the Speakers Conference, which the Prime Minister convened to address the

issue of how to increase ethnic minority representation in the House of Commons and across the country and we will act on its findings.

There is no room for complacency. Inequality still exists, with some ethnic groups experiencing persistently poor outcomes - in education, employment, health and housing.

That is why we will continue to strive for policy which moves our society away from tolerance towards acceptance and celebration of diversity in all its forms. And why Government will continue to make the case for action, in clear unequivocal terms which make plain our conviction that equality and fairness are one and the same thing.

## **Session I: Education**

### **IA: Inequalities in Schools**

**Chair: Jo Dibb, Rapporteur: Catherine Fieschi**

This session took as its starting point the contrasting experiences of two young girls in the French and British education systems. Kirtika Soni vividly described her experience at a school in Newcastle. Her school, she stated, was a small private school with few ethnic minority pupils. Her assessment was that she ‘mixed in straight away’. It was the teachers, she said, who had very different expectations: There were no problems until her A level year when teachers started expressing scepticism as to whether she would be able to pass them. The perception that she shared with us was that they simply ‘assumed’ she could not pass, that she couldn’t, in her words ‘achieve the same as the others’. Kirtika, as you rightly suspect, passed with flying colours and now studies at Durham—where she is encountering a similar, though less pronounced, attitude toward her. The story from our French pupil was similar in some respects; Asma Said ran up against a version of low expectations when she expressed her long-held desire to teach pre-school. As she put it, ‘in my class we were all black kids and the teachers pretty much recommended that the girls aim for cleaning jobs’. Her narrative however, takes a turn for the worse as, faced with a barrage of discouraging teachers, she agreed to tone down her aspirations and pursue a technical secretarial diploma and tried to get the requisite training internship. Her story of the relentless rejection and barely disguised racism she faced was, there is no other word for it - appalling. Indeed, the one positive - though tragically haphazard - twist in her story concerned the manner in which she ended up securing an internship: as she returned home from a particularly bruising refusal she broke down in tears on the bus. The concerned passenger who tried to comfort her upon hearing her tale turned out to be in a position to arrange for the elusive internship.

The crux of these two stories provided the themes for the rest of the discussion: low expectations and institutionalised discrimination.

On the matter of low expectations another participant shared the fact that she had always wanted to be a ‘space scientist’ and alluded to what it had been like to be a black female pupil with this sort of ambition. The story is a familiar one of stereotyping and what is considered by well meaning teachers as ‘aspirations management’: Reducing the latter in order to avoid frustration. While, on the whole, parents were portrayed as more encouraging and supportive than the teachers, the lack of parental involvement in children’s education (and in particular the lack of participation by the fathers of black and white working class pupils—class, in particular on behalf of the UK participants – emerged as an important variable) was highlighted a number of times. A number of UK participants suggested that this lack of aspirations was indeed defining of many local communities in general.

Predictably, French participants focused less on the communities and parental aspects of the issue and more on the lack of responsiveness by employers and institutions. The perception that things needed to be addressed by law and public policy rather than at a family or local level was articulated a number of times. Whereas UK participants identified individual teachers and parents as both a part of the problem and of the solution (with a number of speakers arguing that both of these sets of actors needed more and better diversity and education training); French participants depicted the problems as system failures that needed to be addressed more systemically. Parents hardly mattered and personal experiences were relevant only as illustrations—one French participant argued

that this had nothing to do with individuals 'applying themselves' to change things and do better, and everything to do with a system of prejudice that would only change under the impetus of 'political will' and public policy.

On the whole the experiences were quite similar but two things differed markedly: the nature of perceived solutions and the tone in which the stories were told.

On solutions, as indicated above, participants were divided on the role of local and individual actors vs. systemic reform. On the tone - a more impressionistic remark - it appeared as though the levels of frustration varied and informed the narratives. The UK participants who recounted their own experiences, by and large recounted these as stories of resilience and success in the face of adversity. The tone was more mock anger and 'I'll show you' than complaint. French participants who volunteered personal stories recounted them with an overwhelming sense of betrayal, frustration and sadness.

This area goes to the very heart of our understanding of citizenship: education in schools shapes the aspirations of young people and how they imagine themselves as contributors and beneficiaries of society. It is the sector through which we promise access and equip them to demand access. What the session highlighted was the gap between the rhetoric and the reality. These education systems that, in the UK, thrive on a rhetoric of skills and aspirations and in France on the promise of egalitarian access, blindness to difference and just rewards (l'ascenseur social) don't deliver as they should on any of these. While participants were divided on this it is quite clear that addressing this requires the entire chain of responsibility to mobilise; from parents to 'system' via teachers and communities, every actor that plays a role in education needs to be implicated in changing the nature of the education journey.

**Recommendations:**

1. Address the issue of expectations and stereotypes.
2. Work better with parents and employers.
3. Develop cultural competencies more systematically.



## **IB: The Next Stage**

### **Chair: Samia Essabaa, Rapporteur: Gérard Roubichou**

On both the British and French sides there were various testimonies which were often quite personal and demonstrated the difficulties that many of the young people had experienced in their lives. Each participant's position in the local community, their personal interests, and their prospects for the future added a very special dimension to the debate.

The workshop focused around three main themes: orientation, financing, and discrimination.

In terms of 'orientation', many of the participants highlighted the fact that they either did not have enough support from their families or resources to correctly address (and address early enough) the question of what to do after secondary-school education. Advice that was given to some of the participants was either insufficient (it was poorly adapted to their individual circumstance and talents) or it came too late. Many recognised that schools often give some advice, but this advice mostly reflected the poor quality of the social and cultural environment. A difference was made clear between those French participants, for example, who had benefited from access to the grandes écoles thanks to first class experience at secondary school, and those who were in less well regarded schools in the educational system.

For the French participants, the question of financial support for further education was consistently present throughout the conversation. Participants expressed concerns including rising enrolment costs (which seem to make more sense in Great Britain considering the importance of the private school system and the already high cost of studying) as well as the failures and inadequacies of financial support systems. Scholarships, for example, are mostly seen as a means to ensure the success of a student from an ethnic minority or disadvantaged socio-economic background. Furthermore, the award of a scholarship is both a reward for and encouragement to continue hard work. However, it is often difficult to get a scholarship - or more broadly financial support - notably in certain disciplines of study (e.g. the Arts) and especially in disadvantaged communities and schools. Moreover, scholarships are often not enough to cover the full cost of studies. Some said that they had to work part-time while they studied which made student-life very difficult and often left them at risk of falling behind while trying to balance school and work. Internships were briefly mentioned as well, though not many of the participants present had had internships in the past. The representative from HALDE and the Director of Human Resources at Orange both explained the opportunities in France and in large corporations and emphasised the importance of recruiting from diverse backgrounds.

Almost all of the young participants from both Britain and France expressed their concern that a context of discrimination is ever-present in access to higher education and training. The debate showed how discriminatory practices are complex: in some cases, discrimination is very subtle and therefore it is hard to understand its role in the decision-making process. As an example, it is possible that in some cases advice and recommendations for career paths and training may also contain elements of exclusionary practices. For others, discrimination does not hide, because there can be programs specifically tailored to young people of diverse backgrounds. It seems, however, that young people of diverse backgrounds who hold high university degrees or are obviously recognised in their fields are less subjected to discriminatory practices.

**Recommendations:**

1. Information on possible career paths, further education, and post-secondary school training must be available in all schools and as early as possible.
2. Efforts must be made to ensure that academic/post-secondary life advice is objective and without prejudice, tailored to each individual's capacities and strengths.
3. All forms of financial support should be available for everyone at all establishments and in all academic disciplines.
4. Finally, we must never cease to support a commitment to the equality of treatment for all students.

**IC: Extra-curricular provision****Chair: Jacques Martial, Rapporteur: Kate Knight**

The discussion focused on the benefits of extra-curricular activities and how they tie in to the discussion of diversity. The critical role of business and local authorities in supporting extra-curricular activities was also highlighted. There was strong Franco-British consensus on the subject.

The topic was framed by a series of questions: Are cultural journeys (extra-curricular activities) linked to education? How do cultural journeys build human beings as a whole? How does this notion of a cultural journey tie in to our discussion of diversity? Can we reconcile the paradox of art for arts sake and useful art?

Before grappling with these questions, one participant suggested that a clarification of the meaning of 'education' might be helpful. He proposed that when we talk in terms of education we tend to think of school training and a curriculum. However, he believed that a second, broader definition of education might be more useful for the purpose of the debate. The participant apologised for the caricature, but suggested that education be viewed simply as knowing and dominating. In contrast to lack of education which could be understood as not knowing and being dominated. Thus, education, was to be understood as a means of emancipation.

The discussion of extra curricular activities succeeded in responding to the initial questions. Participants recounted their personal cultural journeys and the positive effect these had had on their own development and learning. Through individual testimonials specific benefits of participating in some form of extra-curricular activity were enumerated. These included:

- Extra-curricular activities as a crucial supplement to learning:

For one French participant, extra-curricular activities served two functions. Firstly they helped to anchor knowledge acquired at school. Students can find meaning in what they have learnt in the classroom when they view an issue in a different light or format. Secondly, the participant viewed extra-curricular activities as a means to open up the mind and imagination. Through visiting museums and participating in productions, for example, students are inspired to learn.

- Extra-curricular activities are a means to explore identity and to give value to different histories.

A second French participant touched on the role extra-curricular activities can play in giving value to different pasts and cultures. For example, she encouraged students involved in her theatre production, despite their initial reluctance, to improvise in their mother tongue. She felt that at school bilingualism was not celebrated, yet it should be something young people are proud of. Extra-curricular activities could serve as an arena for exploring and celebrating different identities. In a separate example, a British participant described how his extra-curricular activity/habit of hanging around speakers' corner, offered him a space outside the classroom to understand the need for dialogue and on a personal level to understand his identity.

- Extra-curricular activities as an opportunity to interact in a different context:

Another testimonial highlighted the importance of extra-curricular activities, in this instance football, in bringing people from different backgrounds together in a different way to a formal school setting. For example, the participant said that he felt appreciated amongst his teammates, something he did not necessarily feel at school. He also suggested that in an informal setting students come to learn and care about each other's issues. The participant stressed that, where extra-curricular activities take place in an informal and plural environment, students will be able to interact with different races, ideas and principles on a different level.

This same notion was expressed differently by another participant. She said that culture was linked to the notion of playing. The idea that when people are playing they open-up more and they express more. In this sense, play is an important part of any conversation on inclusion and diversity.

- Extra-curricular activities and emancipation:

The game analogy was picked up again later, as a French participant described how playing was linked to learning. He suggested that through playing in theatre, music, sport etc. we learn different rules, different ways of behaviour and ways of relating to one another. He went on to describe why participating in society and this game aspect of society was important. Through games, we learn teamwork, develop confidence, experience success and reap the fruits of our work. These experiences are universally beneficial, but linked to diversity, they are invaluable in helping students who have perhaps lost their way in formal education.

This analogy proved a very useful means of connecting the benefits of extra-curricular activities to the question of diversity. Participating in the game we are encouraged to open-up, we can acquire a sense of worth and we find new contexts to debate and engage with different people .

The role of extra-curricular activities in offering a lifeline to those who have rejected formal education was also picked up on by a British participant. He said that many students did not feel like they belonged in formal education and perhaps should not be aiming for a career. For students who felt this way, extra-curricular activities could be an invaluable way for them to expand their horizons. At the same time, the participant highlighted the failure of businesses to attract young people to apprenticeships. He suggested that businesses might initiate schemes to engage with local communities and to show disaffected people that there are avenues for people from diverse backgrounds too.

Amidst these positive testimonials, a couple of issues were raised. A French participant suggested that there was a lack of interest and investment in urban culture, which is where many under-privileged students spend most of their time. However later on a British participant said that whilst living in Strasbourg he had attended a publicly funded hip-hop week, where an HLM was designated a graffiti-able zone for a week. She suggested that

this initiative was not well received by the hip-hop community.

Meanwhile, the point was made that in the UK there is currently a worrying lack of investment and infrastructure to support extra-curricular activities in less affluent areas. In this regard, it almost seems like we are going backwards since these are the areas most in need of support.

**Recommendations:**

1. Funding - There is a need to rethink how funding is distributed so that less affluent areas can offer the types of extra-curricular activities outlined. There is a need to support urban culture.
2. Schools - The need to get volunteers in to support schools' work. Need to work with young people in a cultural context to highlight the value of plural cultures and identities. It is important that students participate in activities outside school, but linked to school.
3. Private sector - The critical role of businesses in supporting extra-curricular initiatives. Two-fold: financial support, but also a more hands-on support. For example, businesses need to be engaged with the young, disaffected on the ground. Extra-curricular interactions to help young people.

## **Session II: Employment**

### **IIA: Working Life and Access to Employment**

**Moderator: Fatiha Benatsou, Rapporteur: Kay Carberry**

Participants from both countries talked about barriers to employment for young people from black and ethnic minority communities. Speaking from their own experiences, British and French participants cited a range of factors holding young people back – factors common to both countries but experienced differently by different individuals who spoke. The problems mentioned included:

- Low levels of educational achievement linked to living in deprived communities and having little compensatory support or help
- Inadequate services in some areas to prepare disadvantaged young people for work or higher education
- Low self-confidence on the part of some young people
- Lack of employment opportunities in some areas – e.g. smaller towns, areas of high unemployment
- Lack of information sources about employment opportunities and sources of support
- Continuing discrimination by some employers and the difficulty in asserting rights, even though both countries had sound anti-discrimination laws
- Subtle discrimination in the education and training systems that was difficult to challenge

This added up to a complicated picture in each country and no one suggested that there was one easy solution. Active discrimination by employers was an element, and some emphasized the need to use anti-discrimination law more effectively, but there was not much enthusiasm for legal action as the answer to employment problems. Employers needed to be reminded of their legal obligations and of the business case for diversity, but someone pointed out that many employers did make efforts to reach out to and recruit a diverse workforce.

'Don't just blame employers' seemed to be the majority view. Everyone had slightly different angle – and spirited contributions made it plain that action was needed in a variety of areas. People gave examples of existing good practice. For instance we heard about initiatives in deprived areas in France designed to give young people extra help in accessing higher education and employment – including through "second chance" schools for unqualified school leavers. French speakers also mentioned programmes with employers e.g. a voluntary charter signed by employers and committing them to diverse recruitment – though one French participant lamented the absence of effective monitoring of the outcomes of such initiatives. This point was underlined later by a British speaker, who argued that policies could only be effective if progress was actively monitored and evaluated.

Suggestions from the British perspective included encouraging employers to target local communities when recruiting – already a deliberate practice by some public sector employers in deprived areas. National and local government could give more support to community organisations that are helping under-qualified young people to become "work-ready". One young British woman suggested young people needed more information about the opportunities that did exist in the labour market – she felt personally that she had overcome disadvantage by seeking out opportunities and moving to another area where

there was more employment and less discrimination.

Another speaker said this pointed to the need to encourage and empower young people – within the education system, in communities and in employment. Self-confidence was a vital ingredient in moving forward in employment. In addition, once in jobs young people needed to be supported - through training and development and other forms of encouragement.



### **Recommendations:**

1. Targeted support for young people in deprived areas where there may be high levels of educational under-achievement and high unemployment – this would include second chance education, “work preparation” schemes and schemes to aid entry into higher education, as well as confidence-building and awareness-raising schemes.
2. Social policies to address the root causes of disadvantage.
3. Strategies to change employers’ practices, including challenging discrimination and active support for employers who are trying to achieve a diverse workforce.
4. Support for young people through training, internships, mentoring.
5. Better careers advice and information about how to access available opportunities.
6. Monitoring and evaluation of social and employment policies designed to improve opportunities for black and ethnic minority young people.

## **IIB: Equality of Opportunity**

### **Chair: Rémi Frenzt, Rapporteur: Khalid Hamdani**

Remi Frenzt outlined the challenges while insisting on the necessity of increasing chances for everyone and ensuring fair access to different careers with merit as the sole criteria.

The idea of fair access based on merit is, or should be, the norm in our democratic countries. As we know, the promise of ‘equal opportunity’ is not kept in reality. In fact, in reality it is quite different.

A number of obstacles and restraints of all types challenge the notion of access based on merit alone. Mechanisms of inequality are at work in France, as well as Great Britain.

With these ideas in mind, the young British and French participants shared their experiences and their analyses often giving very moving testimonies. These stories and thoughts related to the school systems, professional training, the role of businesses, the politics of promotion, and the role of civil society.

Examples of experiences:

- If you come from a modest background and/or ethnic/racial minority background it is difficult to get interviews. Two participants emphasised the fact that having a diploma does not guarantee anything in today's world.
- A process starts very early in a child's life whereby cracks begin to form in their self-confidence and so the ability to express themselves and present themselves (especially in front of an employer) is increasingly difficult. Young people felt this was aggravated by the fact that they were not taught good public speaking skills in school.
- A large part of social success and broad social inclusion come from strong family life and networks of parents.

In spite of important differences between the two countries, like the implementation of precise measures to tackle ethnic and racial discrimination and the fact that it is widely accepted to practice one's religion in the public sphere in the UK - this is not the case in France - there are commonalities between the two countries.

In France, like in Great Britain, it is increasingly difficult to overcome the barriers to getting a good job, especially if one comes from a modest background: Time spent in unemployment is now longer and implicit codes that discriminate against some seem to still exist in recruitment of applicants.

**Recommendations:**

1. Corporate sponsorship programmes
2. Emphasis on volunteerism
3. Individual and collective coaching
4. Broader development of job training and life skills courses available to young people

## IIC: The Role of the Community

**Chair: Oona King, Rapporteur: Paul Goodwin**

The remit of this session was to examine the role of community in diversity initiatives that aim to increase the employment opportunities of young people by focusing in particular on the areas of family life and housing; access to cultural facilities and resources; and the impact of urban segregation on young people in cities. The session chair was Oona King, former Labour MP in Tower Hamlets and Head of Diversity at Channel 4 Television. A number of speakers including several young people from the UK and France made short presentations followed by recommendations that were either proposed by the speaker or evolved out of the discussion. What follows is a summary of the main points of the speakers followed by the principal recommendations that followed their intervention.



Mark Farrell (Football Coach and founder of Soccertastic Academy, Young Ambassador) described the context for the setting up of his Soccertastic youth project: a deprived local environment rife with crime where young people had little structure, guidance and purpose in life. There were very few facilities or spaces for leisure and sports. Focusing on his passion for football and with the help of a £4000 business loan and advice from the Prince's Trust, Mark set up his Soccertastic Academy to coach young people, help them set goals and develop specific coaching and life skills. Mark has since become an Ambassador for the Prince's Trust and credits this organisation with giving him crucial advice on structuring and implementing his ideas.

**Key Recommendation:** Government support and funding for local businesses is vital.

Dr Rupa Huq (Senior Lecturer in Sociology, Kingston University) reported on her research on suburban development in the UK and argued that the social and spatial marginalisation of the suburban edges of the city that is characteristic of French cities, is becoming increasingly common, if relatively unremarked, in the UK context as well. We are accustomed in the UK to thinking that inner cities (tower blocks and large estates) are the main places where unemployment and social malaise are concentrated but Dr Huq reported that suburban places such as Eltham, Barking and Dagenham, areas usually associated with large amounts of white working class communities, are also suffering from multiple social indicators of poverty and high unemployment. She questioned whether the current government focus on Urban Task Forces shouldn't also include a focus on distressed suburban areas and the problems that young people are facing in these neighbourhoods.

**Key Recommendations:**

- Need for government to reframe efforts and resources to suburban neighbourhoods as well as urban areas.
- PVE (Preventing Violent Extremism) measures should not be automatically equated with Muslim communities since this makes people feel more marginalised and risks feeding into a cycle of victim-hood.

Max Boufathal (Artist, recent graduate of Beaux Arts Academy, Paris) reflected on his education experiences of training as an artist in France. He talked about the double sense of alienation he experienced both from the local community in which he lived which didn't understand his work as a contemporary artist and also from the art schools that didn't value his cultural background as a component of his artistic vision. Max concluded that there is a huge lack of artistic education amongst Black and Muslim communities in France.

Key Recommendation: More incentives and initiatives must be developed to reach out to marginalised communities in the field of art education.

Adam Elliot Cooper (Black Boys Can, Associate of the Youth Council), speaking as a young community worker in Nottingham, UK, focused on the issue of access to funding for community initiatives. He argued that there is a shortage of skills and an information deficit about funding opportunities. This stems from a visible lack of engagement by the government with community projects which has led to a sense of detachment from their day to day work.

Key Recommendation: Government should be more proactive in offering funding by increasing its physical presence at these projects i.e. more visits by government representatives are needed to these community initiatives.

As a cultural worker in dance with a humanities background, Jean Djemad (Co-Founder of B3, Black, Blanc, Beur) emphasised the importance of questions of humanism and the integrity of the human body. Responses to his intervention focused on the role of schools in social segregation and the inequalities in resource levels between private and state schools in France.

Key Recommendation: More partnerships, exchanges and links need to be developed between private and public schools with public money (such as tax breaks) used to facilitate this.

Jacques Martial (President of the Parc and Grande Halle de La Villette, Paris), stated that extra-curricular activities are vital for cultural re-integration and the personal development of young people in deprived areas. He stressed the importance of culture in poor neighbourhoods and argued that corporations should be looking to be more involved with cultural initiatives in these fragile areas.

Key Recommendation: Companies receiving state subsidies should be encouraged to undertake some sort of social action and engagement in the cultural realm.

Oona King commented in response to Jacques' recommendation that his point was more applicable to the French context where there are a greater number of state enterprises. In the UK she stated that public procurement - i.e. private companies tendering for state goods - would be more relevant.

Katy England (Blackpool Youth Service, Prince's Trust Youth Ambassador) spoke about the way that organisations such as The Prince's Trust reach out directly to the needs of young people in the 'here and now'. She stated that young people often don't see hard evidence of the benefits of government 'talk' and 'policy' directly as it impacts on their lives and their views are often ignored.

Oona King argued that Katy's intervention raised two important recommendations:

- The stability of family life is even more important than education for young people and government family intervention projects need to be rapidly increased.
- Young people's voices need to be heard and supported. She gave the example of the Youth Mayor scheme in Tower Hamlets, London, with a budget of £250,000.

Responding to a discussion about the role of charities in local communities Bonnie Greer reiterated a point made earlier in the discussion that young people don't want charity and that there is a need to plug into emerging pools of entrepreneurial talent young people already possess.

Key recommendation: In an environment of cuts to key public services there is a need to support young social entrepreneurs and youth enterprise projects.

**Recommendations:**

1. Youth Engagement: there is a need to strengthen the way governments and communities 'engage' with young people and create opportunities for increased youth participation in taking control of their lives.
2. Family Stability: family life needs to be supported by the state to give young people a stable context for their development.
3. Funding:
  - How to distribute funds more fairly – specifically asking governments to develop outreach in neglected areas.
  - Increasing available funds.
  - Open funding up beyond charities.
  - Environment of shrinking state – need to start encouraging entrepreneurial skills in the community.
  - Entrepreneurs giving back to community.

## Interval

### A Personal Testimony from Clive Myrie

As a youngster interested in journalism, it never for one moment crossed my mind that I would spend my whole working life at the BBC. Growing up in working class Lancashire in the 1970s, Auntie and I were not close; in fact we were barely on speaking terms. The BBC seemed remote, alien. In those days the Corporation's journalists spoke in strange tones....using what's known as Received Pronunciation. One definition of Received Pronunciation I found on-line recently states - it is an English accent based on social class rather than geography. It is used by such people as the Royal Family, members of the upper class, and BBC Newsreaders!

Born in Bolton, in the North West, my vowels were flat, not elongated. I also happened to be black and someone looking like me never seemed to appear on BBC News, unless it was as part of a news story and usually not a happy one. BBC News' commercial rival ITN at least had the pioneering Trevor McDonald. Ah, someone at last I could identify with, someone who looked like me, a role model. But how do you live your dream as a member of the minority not majority, when the cards are stacked against you? I suppose that's the question the Windrush generation and its descendents have always been asking, and it's fundamentally the question we're debating today. Whether you're white working class, black, Asian, physically handicapped - whatever...how do you live your dream...the life you want to live as a member of the minority, not majority?

In my case three things really helped. I went to a school where the teachers encouraged me to excel academically. They wanted me and my fellow pupils to succeed. I know I was lucky, and that so many schools with ridiculously large class sizes, in deprived neighbourhoods with staff who are less than dedicated, are all too common.

Secondly, I have parents who instilled in me the importance of a good education. In fact they instilled in me the sad truth that I probably would have to work twice as hard to achieve my goals because I'm black. That slacking was not an option if my dreams were to come true.

And finally the BBC changed, realising a public service broadcaster, paid for by everyone, should reflect in its staffing the very society it's broadcasting to. Received Pronunciation was out of the window. A cross section of society was now welcomed, encouraged to join. I was in the right place at the right time.

I've just returned to the UK to read the news after nearly 15 years as a foreign correspondent. During that time I've had some curious reactions from people...because I work for the BBC. Some just didn't believe me. When I was the Los Angeles correspondent in the 1990s one man - who like some Americans - had no notion that black people live in the UK and speak English not American English, accused me of being a fraud and of putting on a British accent to impress people. I would sometimes see surprise run across



people's faces in parts of Asia when I turned up with a camera crew and started asking the questions instead of turning on the camera or fixing the lights. When I was Africa Correspondent I'd see surprise on some people's faces too, but I knew what it meant....it meant they were proud.

My last two postings were in Paris as the bureau chief and in Brussels as Europe Correspondent. We all know ours is a Continent grappling with issues surrounding immigration and diversity. Should it be fortress Europe...no foreigners allowed? Or if you are allowed in, should you leave your head scarf at the door? I've grown up in a country where multiculturalism is the norm. Now it's on the back foot, the sign of a fractured society, not one that's been enriched. I believe we have been enriched and the positives outweigh the negatives. Yes there are problems, but those troubles do not, I believe, negate a policy that's made our country - in so many ways - the envy of the world.

## **A Personal Testimony from Jacques Martial**

### **Unleashing the dream!**

Many thanks Clive for your thoughtful words and many thanks to the organisers of this day of reflection and debate for the opportunity it has given us to cast a glance at the future in the context of the challenges of diversity.

I hesitated long and hard over a title for my personal perspective: 'Jacques and his depression' was historically accurate but perhaps a little depressing for others and finally I went for 'Unleashing the dream!'

To kick off I would really like to underline the extent to which it fills my heart with joy to see all these young people coming from such different milieus but with a common sense of incredible energy and such faith and confidence in themselves and in their future. And I cannot help compare this with the doubts and even the sense of depression which I experienced at their age.

I am the President of the Public Park and the Great Hall of la Villette, one of the most important cultural institutions in France. At La Villette we have a broad programme of theatre, of hip-hop dance, exhibitions, circus, concerts and films. Each year we are visited by between six and ten million people. Being President of a public institution is a mission entrusted to me but I also have a job. I am an actor. I act in the theatre, in films and on television. From time to time I also work as a director.



The reason for my choice of profession was a love of the classical texts. But although I have learnt the techniques to allow me to interpret these classics, the fact is that I came close to never playing these roles. Having become a professional actor, it was a question of plying my trade and earning a living, but I had soon

to learn to play 'the black'.

I was born in Paris, I grew up in the suburbs of Paris and went to primary and then secondary school there. During this time there was never any issue around the colour of my skin, it was simply a fact, just one aspect amongst many others, of my identity as a boy as I was then and a man as I am today.

But coming back to the classics, at the point at which I made the transition into my professional life, I had my first experience of disappointment and I had to fundamentally reconsider all my artistic ambitions. Friends with practical approaches to life took the trouble to explain to me that whilst I might never play the role of 'Don Juan' and 'Sganarelle', I might perhaps play Jeannot, not Scapin but the other servant...you know the one whose name I always forget...And sadly I had to recognise that they were right. If I had worked hard to create these splendid characters to acquire and develop my technique it would have been completely pointless as I would not have been auditioned for these roles.

Once I understood what my professional future held for me I descended into my first period of depression. There were others later but at that moment I wasn't aware of this and I decided to shake it off and prove to others and most importantly to myself that I could succeed in this difficult job.

And I set off looking for work. In order to do this I taught myself how to do 'the black role' to play 'the black'. And still today even if I can't actually explain to you the technique behind how you play a 'black man' it seems that I have succeeded in persuading most of the professionals that I know how to do it. To be more precise it appears that I am best at interpreting the 'Africans' since, as one casting director explained to me 'I was too black to play West Indians'. This piece of information came as a serious shock to my parents who were both from the Guadeloupe...but anyway I know how to play black roles and so I got those parts. I managed to work more and more and better and better. I was even spoken of as 'an actor on the up'

At this point I got one of those phone calls actors dream of. It was an American director, John Berry by name, who was putting me forward for one of the principal roles in his next film. We arranged a meeting at the Champs Elysée. He talked about this film which was very important for him. He praised my formidable qualities as an actor; qualities which he admired and really hoped could be exploited in his project if I would agree to be part of this adventure. Just what an actor dreams of!

So I took the screenplay and started to read through it to identify the scenes in which my role appeared.

But what an incredible disappointment! A real humiliation. There was a short section where a West Indian came into a café, said something and then ran out. I couldn't understand it. John had spoken to me at great length about the character whose story unfolds at the same time as the plot thickens and who ends up being revealed as the hero of the film. But I could see none of this in the screen play and the young West Indian disappeared very quickly out of the story. Something was not right.

I ventured to ring John who asked 'so the character of Regnier, does it grab you?' I had the wrong person. I was not meant to be reading the role of the black or the West Indian but that of the main character Regnier. This was a character whose physical description could not be linked to any particular ethnic background but whose character revealed itself slowly in the course of the story. Although John had mentioned the name during our first appointment, I had been looking for another character during my reading. A character resembling those I thought I was intended to play. I was unable to project myself, to dream

of a character that was not "defined" or perhaps "reduced", should I say, to the colour black. I realised that I had locked myself into a stereotype. How I alone had assigned myself an ethnicity that suited others and was not compatible with a humanity which would have suited me much better. This realisation was the cause of my second period of depression. But let me continue.

A few years later in a dubbing studio, I was asked to dub into French the actor Lawrence Fishburne. I had always deeply admired this actor whose art and presence on screen had always impressed me. The idea of lending him my voice filled me with terror. Though I considered myself a very good actor who had proved himself capable of dubbing actors such as Denzel Washington in *Malcolm X* by Spike Lee or Wesley Snipes in *New Jack City* by Mario Van Peeble and others, Fishburne presented a serious challenge. The challenge was not just to play him but to convey his magnificence, the quality of screen presence and the internal depth and gravity that always radiates from the screen and provides him with a rare authority... in short despite my age and the many roles I had played in my already long career, whether they were black or not, I still considered myself too superficial to interpret Lawrence Fishburne in a credible fashion.

When I listened for the first time to the work I had done interpreting this actor I was frankly amazed. Clearly I fitted the role as they say in the world of dubbing. It was even easier for me to dub him than Denzel whose French voice I in effect represented at the time. The 'one take' that I did in a long sequence which covered his first appearance in the film provided striking proof of this.

But beyond questions of dubbing, this experience was for me primarily a revelation and an indication of the types of characters that I could tackle or dream of tackling. Characters which could be played by Fishburne but which I thought previously, given the roles that I had played in France, were simply too profound and serious or simply too...something...for me.

So what image or vision did I have of myself? That which others, casting directors, producers etc projected onto me and that I had internalised in order to get on with the job. My development as an actor had been stalled when these attitudes had been assigned to me firstly by others and subsequently by myself. What an imprisonment, what violence I was enacting on myself! My artist's dreams had been damaged and I myself had damaged my dream of artistic endeavour.

I assure you that this time I was not cast into yet another period of depression. Instead this experience provided me with a salutary revelation. I did not allow the gaze of others to reduce me to stereotype. The challenge was too urgent - I had to 'grow' to liberate my dreams and myself from the glass prison where I had been trapped by the looks and expressions, even by the behaviours of others. I owed it to myself to try and emerge. It was essential for me to try to realise this new ambition. I had to dare to dream that the best could happen, even if I did not know what the best might be or what my possibilities or limits were that I could or could not overcome. I had to try and the starting point was to unleash the dream in myself.

And I think that is the message I would like to share with each and every participant in this conference: "We must unleash the dream within us." We must free it from the prison in which the gaze of others tries to lock it up.

Dreaming is a major act. It's taking a firm appointment with the future. Our present is the result of the dreams we have managed to implement. Saying these words, I think of such a famous dreamer whose dream in the twentieth century has caused the first great revolution of this millennium when he dared utter before an incredulous crowd: "I Have a

Dream".

Today we must all be certain that our dreams and the dreams of all young people here and elsewhere for themselves, for their future, for the world they wish to build for their children, are dreams that unfold in total freedom.

Personally, in matters of equal opportunity and promoting diversity, my dreams are limitless, my energy is endless. I want to share with you all my full confidence and determination.

So I would conclude my comments by quoting some verses from the poem of another great humanist dreamer, the poet Aimé Césaire and his famous *Cahier d'un retour au pays natal*.

*And now suddenly strength and life assail me like a bull*

*And we are standing now, my country and I, our hair in the wind, my tiny hand now in its huge fist and the force is not within us but above us, in a voice that twists the night and its listeners like the piercing of an apocalyptic wasp. And the voice pronounces that Europe has for years been filling us with lies and bloating us with pestilences,.*

*for it is not true that the work of mankind has been completed*

*that we have nothing to do to this world*

*that we are living off the world like parasites*

*that it is enough that we be simply in step with the world*

*indeed the work of mankind has only just begun*

*and each forbidden corner motionless in the crannies of his fervour remains to be conquered*

*and no race has a monopoly on beauty, on intelligence on strength*

*and there is room for everyone at the rallying-point for the conquest and we know now that the sun turns around the earth lighting up the fragment that our will alone has fixed and every star shoots from sky to earth at our limitless command.*

I would like once again to thank the members of the British Section and those of the French Section of the Franco-British Council for organising this meeting and especially Bonnie Greer. I am proud to call her my friend. I know it has required a lot of work and pain and powers of persuasion on her part to make this day happen in this beautiful welcoming place. Thank you to her, thank you to you all.

## Personal Testimony from Stephen Brooks

The Diversity 2.0 Conference in January 2010 provided an academically stimulating and culturally diverse space to discuss and compare the distance travelled between England and France in relation to Race Equality.

Over the last decade economic migration, political unrest in former colonial countries, globalisation and the explosion of media technology have changed the demographic landscape at a pace that political parties and governments are pressed to keep-up with.

In recent years the UK has experienced racial civil unrest and racial tension like the murder of Stephen Lawrence and the Bradford riots. This has resulted in moral panic and legislation from the government. At the same time the riots in France predominantly by ethnic minority young people in urban areas have resulted in the affirmation of a French constitution that should prevent, but has instead reinforced social apartheid.

British society is marked by contradictions between multiculturalism and multiracisms - contradictions that are evident within the education system, both in terms of the qualifications children obtain and the everyday practices common in schools. The Oneless 2007 report *Getting It, Getting It Right* stated that English schools are institutionally racist. Within many schools racial identity development is a process that occurs in contexts in which people are 'racialised', that is, categorised on the basis of skin colour or other aspects of physical appearance for the purpose of maintaining socio-political hierarchies. Most identity theories



focus on the identity developmental processes of disenfranchised groups rather than the identity developmental processes of those in power. White identity theory examines the identity development of White people as members of the powerful group.

Within the next decade there will be a new generation in charge. Their expectations and those of their constituents will be more demanding as they aspire not only for the equality they expect but the equality they view through the media window of the global village.

Cultural understanding and competence is a prerequisite for a cohesive community where people are valued. This will require a true presentation of world history to be taught in schools and made available through public media. An example of this is the history of the abolition of slavery and the impact of the slave rebellions in Haiti and Jamaica that were victorious over the French and British armies, and not the overemphasis of white abolitionists.

From my experience working with Black and minority ethnic pupils, one of the key challenges is "double consciousness". BME students often see themselves through the eyes of others who have specific stereotypes and caricatures of individual groups that are predominantly negative. This compares drastically with a predominantly positive stereotype of White people. Some of the consequences of this are low self esteem, stunted aspiration and self hate. To counter balance the myriad of these subliminal and media messages we purposefully teach world history, including a non-Eurocentric perspective and promote personal cultural journeys where one is able to appreciate and celebrate one's own rich

cultural heritage. From this consciousness they are able to identify with their 'who-ness' and not their 'what-ness', that is to say they identify themselves by who they are as a person from the inside out and not from the outside in because of what they are whether by job title or material possession. This knowledge provides a strong sense of personal identity which encourages resilience and self determination.

The challenge for this new decade is whether the Diversity narrative can be harnessed and presented through a top down political process or whether the fast pace of the social media can provide a platform for a bottom up accelerated response. Young people, like adults, no longer want to be spoon fed with information but would like access to information to be able to form their own conclusions.

Despite sincere efforts to oppose racism, the media generally continues to undermine the fundamental requirement of racial equality. High profile Black and Minority ethnic people are often portrayed in a Eurocentric style. This leads one to assume (perhaps correctly) that the way to private, individual success is the denial of one's own culture.

Media constructions of race relations continue to reinforce political and cultural domination by the majority culture. The same dynamic may also operate at the international level of analysis where, Blacks confront a globalizing culture and an economic and political system, dominated by Whites - when in reality 80% of the world population is non white.

By comparison the UK is a much more racially tolerant place than France, and one might feel quite complacent, but UK national indicators still overwhelmingly show negative disparities in all indicators in relation to ethnic people. We are still on the journey and there is much to do before we arrive at the destination of an equal society.

## Personal Testimony from Laétitia Guédon

I've never understood this debate about Diversity...

Perhaps because in addition to being black, I'm Jewish, and in addition to all this I feel perfectly French without ever having had to ask myself whether it was worth an explanation.

Perhaps because I am aware that my ancestors came from India, Africa, Spain or Turkey, but that doesn't stop me from adoring Racine, Corneille, good wine and camembert.

In addition to the sterility of the debate, one thing really strikes me: too rarely, if ever, is the role of culture raised in contributing to social cohesion. Besides, artists themselves have spoken out in favour or against the need for this debate. In any case this is how it seems to me.



My identity is not so much related to my skin colour or to my beliefs than to the fact of having chosen to be a director, to lead an emerging company, working with French and foreign artists. My identity is tied up with my work throughout the year for a National Drama Centre to create projects with students from the suburbs traditionally labelled "difficult", who are not always called Eric or Brice, but who are often bilingual, even trilingual. These students need to be reassured that it is not only okay to speak

French and Arabic or French and Fulani, but it is indeed a real asset that creates opportunities. We tell them that the theatre provides an opportunity to express, to question, to assert themselves.

My identity is that of work ... like many young companies, like many young directors who are struggling to implement their projects, to bring about their creations. For although cultural budgets are shrinking year after year, the regulations are nonetheless still strict. Thus, anyone who had to know about things like "public", "author", "text", "scenery", "actor", must also know about terms like "accounting", "budget", "production", and "law." This joint endeavour therefore involves a variety of roles more than a strictly ethnic concept. My cultural identity is to stage the texts of authors who make me dream but also to create employment in making the productions as professional as possible.

My national identity is linked to the concept of heritage. I have been impressed and amazed by those who have come before my generation that are expected to retire and cede their place but who in fact even after years of work, face the same difficulties as those facing young artists. I did not even know retirement existed for those in artistic professions. I did not know that when people have reached the age of 60 years, they could no longer innovate, create, and transmit their ideas. Many young directors expect to learn from those with more experience.



My identity is not to understand why, when I staged a piece by an author from the Ivory Coast, someone asked me if all the actors were black ... and not whether they were good actors. I consider my main problem relates to the fact that I participated in the last Franco-British Council on Diversity and am keen that we do not waste time putting people into little boxes, rather than simply accept our social mix. In the end it seems to me that I have learned more, about society, politics and the economy by opening a book or going to the theatre, than by listening to some loser on television pitting us one against another.

Nowadays, young artists are raising questions, confronting challenges again and again in full awareness of the current economic difficulties.

## Session III: Citizenship

### IIIA: Citizen Creation

**Moderator: Shami Chakrabarti, Rapporteur: Francesca Colloca**

In this workshop, discussion focused around three main themes:

- Importance of multiple identities
- Importance of education and teaching critical thinking
- Questioning governments' ability to deliver 'their ends of the bargain'

It was emphasised that when looking at the question of citizen creation in France it is necessary to remember the republican emphasis on the 'French citizen' first and foremost. However, it was evident that some of the participants believed that national identity shouldn't be prescribed by the state; rather it should come from civil society's own self-generated definition.

Quite a few French participants emphasised that it may be necessary for France to formally recognise the idea that an individual can have multiple identities. This would involve the idea that 'Frenchness' can co-exist, on equal ground, with being Muslim for example.

The group generally agreed that identities are not constructed from individual histories—rather histories are very complex and mostly intertwined. One participant made



the point that in order to generate a single and unified national identity, especially given the historical contexts of the French and British cases, it may be necessary to recognise the individual identities that people have and then find commonalities amongst them.

Some of the younger participants testified that it is possible and highly likely that an individual will ascribe to multiple identities. One explained that she grew up in the UK; therefore she naturally partakes in British culture. With Indian parents however, she has also been brought up with knowledge of Indian culture. When she goes back to India it is clear that she is part of a British culture, as her 'British-Indian' culture is in fact distinct.

Shami Chakrabarti continued the debate by posing a further question: Why do we need citizen creation? As a response, participants stated that we need citizen creation because of the existence of discrimination. In order to create real societal cohesion, people need to have a sense of common identity so that people are not excluded on the basis of any identity that may have been externally assigned to them.

A French participant stated that in order for people to get along they need to know their common histories. For example, today in France (and elsewhere) people are told that immigration negatively affects 'indigenous' populations in various ways; there is a lack of general knowledge of the colonial experiment, history of immigration, and the struggles of integration and civil rights. Another French participant reiterated the point that not everyone understands the terms of the actual debate. He suggested that the real issue, for example, doesn't surround things like the burqa - rather it actually concerns the government's

inability to integrate 'immigrant' populations. The politicisation of the burqua leads to further alienation of Muslim populations, and instead of bringing people together under one French identity, the effect is the opposite: it mobilizes the opposition.

Shami Chakrabarti then asked what the real citizenship issues were. Inclusion? Education? Integration? Integration through education? The broad consensus was that inclusion and integration happen mainly through education. The French and British lackadaisical approaches to history more generally are part of the problem of teaching citizenship, and some contended approaches to education were also problematic. Again, participants placed emphasis on the importance of teaching colonial histories in schools. Additionally, stronger and more regular civic education courses for students and immigrants should be implemented. The lack of teaching critical thinking in British schools was of particular concern, and it was emphasized that the aim of education more generally should be to empower students and teach them the tools to critically engage with ideas themselves.

Finally, after having established a consensus that citizen creation was important for a cohesive society, participants voiced their concerns about their respective governments not recognising the need for key changes in approaches to citizen creation, identity, and education.

Some participants worried that the French state doesn't uphold their end of the 'citizenship deal'. While requiring every citizen to adhere to a strict definition of the 'French citizen', the government doesn't do its part to ensure that all groups are equally included. For example, the French government does not measure diversity statistics in France, so there is no way to measure the progress/lack of progress in integrating certain groups. A French participant made the point that in order to provide for equal treatment of minorities, it may be necessary to provide special treatment. The French government has made an exception for a type of affirmative action before, as was the case with the passing of the laws guaranteeing *parité* between the sexes.

Likewise, in the UK, participants felt that the British government wasn't playing their part in creating responsible and knowledgeable citizens. Roshi Naidoo wondered what kind of citizenship/civic education courses they taught in contemporary Britain/France and the young people amongst the group gave several responses. Amongst them, some of the British participants thought that the debate about identity was mistakenly left out of the curriculum and again, that colonial history was inadequately taught in schools. A young French participant said that when she was in primary school the debate about identity was completely avoided.

### **Recommendations:**

1. Governments must foster a political, social, and cultural environment where identity can be understood as being complex, collective, and constructed from different points of reference.
2. Governments and Ministries of Education should conduct a re-evaluation of civic education courses and history courses so as to include more general knowledge, critical thinking skills, and less Eurocentric colonial histories.
3. In order to fulfil 'their end of the bargain' governments must continue to make every effort to ensure the inclusion of all groups. In the case of France, this might involve the usage of racial/ethnic statistics to monitor inclusion. In the case of Britain, the government needs to implement a stronger civic education program to cement national identity.

## **IIIB: Identity, its different expressions and effects**

### **Moderator: Fred Fortas, Rapporteur: Smaïn Laacher**

After the Moderator briefly presented the subject of the workshop, proposed an organisation of exchanges, and reminded the group that they had to come up with policy recommendations at the end of the discussion, participants in the workshop were given the chance to speak.



A young French artist took the opportunity to relate his experience to the questions of citizenship and identity. As an artist, he is constantly researching and looking for new identities, but he is also searching for a new, global citizenship. He believes that it's important to be able to share identity, even with groups which are quite strictly defined. He explained that he himself was of immigrant origins, and integrated into the Basque country. He defines himself as a 'Gascon' because of the cuisine mostly, and he doesn't really know his Magrebin origins. He believes that we must invent a new civilization, one that wears many hats.

A young English person said that in terms of the idea of citizenship, education has a very important role to play. She questioned the idea that citizenship can be taught in school though, because, after all citizenship lies at the heart of an individual's spirit. It is a highly personal feeling that cannot be left for a body of government to dictate through law.

Another young English person explained that he was Asian in origin, and that he was proud to be both English and Asian. This was something that he did not learn; rather it was an experience that he lives. There are a multiplicity of identities, and importantly, we discover these on the ground.

A question was then posed in response to the young person, namely why he identified himself as 'Asian' rather than from a specific Asian country.

Another young English person jumped in and explained that there are always problems of definition. 'Asia' or 'Asian' is too vague. The most important identifying factor is language, which mother tongue one speaks. She said that her mother tongue was English. Now, she said, religion is the new 'frontline' of identity. Many populations are stigmatised; the Asian population is one of those stigmatised in the UK. These problems of citizenship, identity, and religion have left many of us confused.

A young French person testified that while she was a French citizen, she did not feel like one. She said she felt more Malian or Senegalese. She did not know what it meant to be a French citizen. 'Why do we vote?', she asked. 'When we vote, it never changes much anyway'. In fact, the government should explain to the youth what it means to be a citizen - what it means to vote and why we do it. This should be emphasized to us in our everyday lives.

Another young person stated that we are the product of our ancestors. We all have a heritage, the point is to understand where we've come from and never forget it. We have an origin, a specific culture (or cultures), but we are the product of these heritages and of

different cultures.

Another participant said that the idea of citizenship was too broad and confused. To be in a country means to be in a community made up of citizens. If somebody does not vote, he or she is no longer engaged in the national community. Why do we have to label someone as 'Black British'? It should be enough to say, 'I am British' rather than have to say I am British and something else.

In response, someone said that some of us may have a sort of double conscience. It is always a question of 'Who am I?' - but we all have different ways of identifying ourselves.

Identity is a tough idea to tackle, another participant continued; because we all have multiple groups that we feel we belong to. We are all always searching for the self. This search for the self should allow us to eventually reach a sort of conclusion, but the elites still have a colonial vision of identity and nationality. This vision seems to want to make identity dependent on nationality, religion, and other such identifiers.

### **Recommendations:**

1. One doesn't have to abandon religion in order to be a citizen. What should be common to everyone is a sense of respect. It's this mutual respect that is the common tie that binds.
2. There is a real need for an education system that shares historical experiences. It is important for everyone to learn about different national histories and it is especially important to revisit history so that the world is not seen with regard to one particular national history. We should seek to inform ourselves—constantly. We need to be sure to understand our origins and understand the modernity that is at work.
3. Language is an important challenge. In addition to historical familiarity, it is important to value the broad variety of languages that exist today in our countries. We have to learn to value different languages because they form such a large part of the different cultures that come together to form a nation. Additionally, we have to be careful with the attention that we give to the importance of accents. A person's accent is often held against him/her, for example in an interview or during recruitment. An accent or dialect are important things to cherish, especially within a community. But in other spheres, we should all be speaking the same language.

## **IIIC: Evaluation and Perceptions of Diversity**

**Moderator: Trevor Phillips, Rapporteur: Roisin Donachie**

The group talked about our respective societies' perceptions of diversity, and how more formal, political debate needs to mirror the language and experiences of young people. The group considered how different institutions - from cultural institutions to more formal ones, like the armed forces - can integrate diverse groups and be a force for good. The groups' conclusions centred on the following:

Citizenship – we need a re-think in both the UK and France as to what the “offer” is on citizenship and how this plays into the debate on equality and class.

French and British state education systems could do much better at telling a truer story of the origins of diversity. This should start in primary school.

Mohammed Ahad opened the debate talking about improving opportunities for interaction among different ethnic groups from a young age. Despite London being highly diverse, people often don't interact with different groups, and in his case, university was the first opportunity to get to know wider ethnic and religious groups. Similarly, young people are not always aware that there are different strands to diversity and greater awareness among the young of all aspects of diversity would be beneficial.

France has a good model of social mixing/interaction (*mixité sociale*), but the model isn't very able to adapt to ethnic minority citizens who have dual identities, for example: Jewish and Black.



The notion 'active citizenship' is used widely in France, but there is less and less understanding of what this means and it does not factor into the equation that being a citizen of France has not lead automatically to equal outcomes for everyone, despite being "good" French citizens.

The question was raised as to whether there could be a broader concept of citizenship, to include community citizenship.

Citizenship and belonging should be engendered through education, including history lessons which are representative of different groups' contributions to society. The history of colonialisation in France is missing from the curriculum.

Where does the concept of rights and responsibilities enter into the equation? Is there a way of moving from an individual concept of rights and responsibilities to a community-based notion of rights?

Cultural spaces are a "beehive" for integration:

Where do cultural and minority questions coincide? We often have cultural exhibitions shown by ethnic minority artists, but they are not attended by the mainstream museum goers, which undermines their ability to be a vehicle for integration. When you typecast some e.g. 'their art is Creole art', you are effectively pigeon-holing them, not allowing them to express the other sides of their identity. How do we overcome this? The state certainly needs to support culture but to also view it as an essential medium to foster integration between different groups.

Other state institutions provide vehicles for integration.

Personnel in the armed forces come from a variety of backgrounds, and when groups live, work and socialise in small spaces, they naturally get to know more about other people and are forced to overcome their prejudices.

The debate around racial diversity, class and social inequality is so closely linked that you cannot have a debate about one without straying into the territory of the other.

**Recommendations:**

1. Review current concepts of citizenship in France and the UK to encompass people's multiple identities.
2. Invest more in public spaces as a medium for social interaction.
3. Make formal education and the national curriculum more inclusive to reflect each country's diverse roots.

## Personal testimony from Adam Elliott-Cooper

According to the House of Commons Research Papers, the last two elections have seen the lowest voter turnout since the Second World War. With the next election growing ever closer, political voice and participation is needed more than ever. A vast canyon has formed



between the government and its electorate in regards to many policies, directed both at home and abroad. Political disillusionment has led to a rise of the far right, both in parliamentary politics, in the form of the BNP, and on our streets, with the English Defence League.

Meanwhile, anti-terror legislation and other forms of security such as the rise of the DNA Database and the stop-and-search powers of police have brought condemnation from the European Court of Human Rights, in addition to Britain's Black and Minority Ethnic Community, who have been disproportionately targeted by this legislation in a manner not seen since Thatcher's SUS Laws.

Therefore, engagement with both sides of the racial divide is crucial in the up-and-coming election, and I urge the government to respond to the elementary grievances shared by both groups. Official figures show unemployment is at a 14 year high, and with many more fearing for their jobs, the government needs to take the initiative in creating much needed employment in these times of crisis. The fear of Black & Minority Ethnic workers that they will be the last to be hired and the first to be sacked, as well as many on the right who are clutching-on to a threat of immigration, is not a condition in which Britain will be able to prosper and progress in the coming decade.

Offering concrete policies in the long term, such as a more secure education for the disadvantaged, has been thwarted by the creation of academies which many, such as the Institute of Public Policy Research, believe will further segregate the school system. In addition, the proposal of increased university top-up fees is likely to discourage the most disadvantaged, who are over represented by the Black and Minority Ethnic communities of Great Britain, from pursuing higher academic qualifications. This will only serve to hold back our country and its economy as a whole, perhaps saving financial resources in the short term, but losing out on much needed human resources in the medium and long term.

Therefore, there can be no doubt that addressing these basic and legitimate appeals from the UK public will thus not only bolster a strong and politicised electorate, on which this country has for so long been based, but also open up the much needed opportunities for substantial social and economic improvements. Having the opportunity to engage with our French counterparts today, reminds us that our countries have much in common. I'm certain there is a lot we can learn from each other, enjoying both a rich democratic history, as well as a shared vision for a more equal and just future.

## Personal Testimony from Myriam Bounouri

I would first like to thank the Franco-British Council who put so much energy into organising this Seminar on Diversity. Over the course of these workshops, I have realised that the problems posed by diversity are not perceived in the same way in France and in Britain. For France, the question posed is one of how to be a part of a group while valuing the many varied identities in France. While for the British the question is, out of many different identities, how can we create a stronger sense of the British citizen?

I was surprised to find the British fascination with the French concept of 'citizenship'. What I would like to take from the British approach is their freedom of speech and their right to speak about diversity without a sense of taboo. I hope that France will someday be able to speak of diversity with the same tone of voice.

Speaking about 'diversity' marks a change in mentality in the perception of difference. Before, we approached this theme under a broader question of integration. The idea was to integrate people of foreign origins to mainstream society. This was frustrating as it engendered feelings of exclusion and non-belonging to the nation. It equally gave the impression that it was necessary to prove your allegiance by employing more efforts than a 'natural' citizen otherwise would.

I would like to say that, to my mind, diversity does not put the unity and cohesion of the nation in any danger, as long as republican values such as liberty, secularism, and equality of opportunity are respected.

Since 2002-2004, France has been mobilised to confront a crucial challenge to the future of diversity. The state created HALDE, a watchdog organisation responsible for observing equality of opportunity in France. A Minister and a Commissioner of Diversity and Equal Opportunity were appointed to find solutions on how to effectively enact equality of opportunity and achieve real outcomes.

I want to take this opportunity to highlight some proposals for the government, based on my personal perspective on the subject.

Sometimes, as seminar participants noted this morning, we are labelled as 'visible minorities', but paradoxically, we are seen very little in the media. Of course, we increasingly account for television presenters on issues surrounding diversity, and when we shove our way into advertisements, 95% of these spots are for one colour only—rarely do we see people of mixed race. We must demand that the media reflect a real image of the France that exists today.

Concerning the political sphere, there is a real need for democratic representation that takes into account the plurality of socio-cultural origins. To stimulate more diversity amongst elected officials, we should envisage a law comparable to the one requiring gender parity. That is, we should impose a quota or an absolute minimum number of 'diverse' candidates to be presented at local, regional, and national elections.

Next, agreements between secondary schools in 'priority education zones' and prestigious higher educational establishments have contributed to the appearance of a new, diverse elite. However, with these schemes only a minority can take part in the entrance to the 'grandes écoles' and hope for a better future. So what do we tell those who have taken a



more traditional path such as the Brevet de Technicien Supérieur or standard university? When I was growing up, these kinds of programmes did not exist. I found out about preparatory classes at the 'grandes écoles' thanks to my philosophy professor who convinced me of my own capacities to take this route, and motivated me to apply. Without him, it is probable that I would have had a different destiny. What I am trying to show through this anecdote is that chances for young people of diverse backgrounds are few - as they often lack the self-confidence, information, and networking contacts.

To remedy this problem, it is important to involve businesses and get them to send their representatives into schools to explain their careers and the academic and professional paths they took to get there. The partnership between business and education should adopt a more integrated approach while putting in place a sponsorship programme. Professional volunteers should take young people from disadvantaged backgrounds under their wing while helping them to complete internships. This experience would give young people the chance to build up and enhance their cvs and to make important contacts in the sector of their choice.

Finally, with the engagement of the State, citizens, civil society, economic and cultural actors, and the media - in fact all actors in society - we can achieve a momentum of solidarity and we can restart the project of better living together in society, not in spite of, but thanks to our differences. As Mikhail Bakounine said, 'Uniformity is death, and diversity is life'.

So let's live!

## **Concluding Remarks by Bonnie Greer**

I want to tell you all a little secret. I saw this place two years ago, by accident. And I came up at this time of day actually, from the Strand. And I looked at it, and I thought it was the most beautiful place I had ever seen. I thought, what am I going to do in here, because I've got to do something. Now, I have been making theatre since I was a child, and I am on the board of the Royal Academy of Dramatic Art, I am Deputy Chair of the British Museum, I am on the board of the Serpentine; Art and beauty are the most important things in my life. I really don't give a damn about politics, I don't really care about diplomacy, I don't care about any of that stuff. What I care about is the beauty of the encounter of human beings. When I walked in here, and walked around, I looked at the Thames over there - I like to try and keep a little bit of my 'foreigner's eye' wherever I am, I don't want to be too much of any one thing because sometimes when you are a foreigner you can see things more clearly, and I adored the vista from the terrace when you go downstairs. I thought, 'I've got to do something here'. So I grabbed Ann, and I brought her in to my conspiracy, and we talked to the British Section and we talked to the French Section, because I wanted us to be here, for all of us to be here. It is about beauty at the end of the day. For me, if it is not beautiful, it is not functional. It is not worthy. It is not useful.

This was a beautiful day. The reason it was a beautiful day was not necessarily because of what we said, because words are one thing - it's because we tried to say things. Because we were here together. I've had people walk up to me and say, 'I've spoken to a French person - I've never met a French person in my life.' That is the kind of thing that this is about. We've done that today. Please go on the website, please talk about what happened to you today, talk about it with your friends. This is the way it is. All little categories - all the little boxes, I know that I'm a woman of African descent, I know that my ancestors were enslaved, I know that my father landed in France on D-Day in an army in which he was not allowed to carry a gun because he was a black man. I know all of these things. But inside, I live another life. I live a life of beauty, I live as an artist. This is a work of art. This is my work of art, and this is your work of art. Let's turn our insides out - and live as we live inside of ourselves, and treat other people that way, and then we don't have to worry about 'Diversity'. We don't have to worry about anything, we'll just be human beings. Thank you very much.

***The debate continues at <http://fbcdiversity.ning.com/>  
Please login to continue the discussion***

## British Participants

Appendix i

**Chair: Clive Myrie**

BBC Presenter

**Colonel Mark Abraham**

Assistant Director Employment, The British Army

**Dr. Maggie Aderin-Pocock**

Space Scientist and Science Communicator

**Mohammed Ahad**

Scrutiny Policy Officer, London Borough of Tower Hamlets

**Sulaiman Ahmed**

Volunteer with Air Football

**Rushanara Ali**

Associate Director of the Young Foundation  
Prospective Labour Parliamentary Candidate  
for Bethnal Green and Bow

**Stephen Brooks**

National Manager, Black Boys Can

**Kay Carberry**

Assistant General Secretary, TUC

**Shami Chakrabarti**

Director, Liberty (National Council for Civil Liberties)

**Francesca Colloca**

MSc Student, Political Sociology; London School of Economics

**Andrew Cowper**

Keen to pursue a career in the media,  
Prince's Trust Young Ambassador

**Jo Dibb**

Headteacher, Elizabeth Garrett Anderson School

**Roisin Donachie**

Strategic Policy Adviser, Foreign Office

**Adam Elliott-Cooper**

Black Boys Can, Associate Youth Council

**Katey England**

Blackpool Youth Service, Prince's Trust  
Young Ambassador

**Ekow Eshun**

Director, Institute of Contemporary Arts

**Marc Farrell**

Football Coach and founder of Soccerstastic Academy, Young Ambassador

**Catherine Fieschi**

Director Counterpoint, British Council

**Paul Goodwin**

Curator of Cross Cultural Programmes, Tate Britain

**Bonnie Greer**

Author, Playwright, Deputy Chair British Museum

**Councillor Karen Hamilton**

Birmingham Prospective Lib Dem MP

**Dr. Rupa Huq**

Professor at Kingston University

**Ann Kenrick**

Secretary-General, Franco-British Council

**Oona King**

Head of Diversity at Channel 4, former Labour MP

**Kate Knight**

MSc Student, Theory and History of International Relations; London School of Economics

**Ginny Lunn**

Director of Policy and Innovation, Prince's Trust

**Shahid Malik MP**

MP for Dewsbury and Parliamentary Under Secretary of State for the Dept for Communities and Local Govt.

**Blessing Maregere**

Youth Councillor

**Roshi Naidoo**

Research and education consultant

**Trevor Phillips**

Head of Equality and Human Rights Commission

**Adam Preston**

Assistant to Secretary General, Franco-British Council

**Joyce Quin**

Chair, Franco-British Council

**Bellavia Ribeiro-Addy**

Black Students Officer, National Union of Students

**Kirtika Soni**

Student at Durham University

**Adam Steinhouse**

Head of School of European Studies, National School of Government

**Observers:**

**Batul Dungarwalla**

National Inclusion Manager, Princes Trust

**Jim Hollington**

Deputy Director, British Council

**Mark Miller**

Curator, Youth Programmes, Tate Britain

**Emma Nicholson**

Head of Policy and Research, Prince's Trust

**Aretousa Bloom**

Research Associate, Young Foundation

**Melissa Thackway**

Between Brick Lane - Goutte d'Or

**Jonathan Meth**

Executive Director, Theatre

## French Participants

Appendix ii

### **Coprésident du colloque:**

#### **Jacques MARTIAL**

Président de l'Établissement public du Parc et de la Grande Halle de La Villette

#### **Jean-Yves AUDOUIN**

Préfet honoraire

#### **Fatiha BENATSOU**

Préfète déléguée à l'égalité des chances (Val d'Oise)

#### **Sylvie BLUMENKRANTZ**

Sous-directrice de la Section française du Conseil franco-britannique

#### **Max BOUFATHAL**

Sculpteur

#### **Myriam BOUNOURI**

Consultante en développement durable et pratiques sociales  
SESAME (Cabinet de conseil)

#### **Ali CHOUKRI**

Étudiant en troisième année de Sciences-Po

#### **Aboussatou DIANE**

Lycéenne en terminale, section « Artisanat et métier d'art »

#### **Jean DJEMAD**

Co-fondateur de la Compagnie Black, Blanc Beur – B3

#### **Samia ESSABAA**

Professeur d'anglais au lycée professionnel Théodore-Monod

#### **Fred FORTAS**

Acteur et metteur en scène en France et en Grande-Bretagne

#### **Rémi FRENTZ**

Directeur général, Agence pour l'égalité des chances et la Cohésion sociale (ACSÉ)

#### **Laetitia GUÉDON**

Metteur en scène

#### **Jean GUEGUINOU**

Ambassadeur de France  
Président de la Section française du Conseil franco-britannique

#### **S.E. Maurice GOURDAULT MONTAGNE**

Ambassadeur de France à Londres

#### **Khalid HAMDANI**

Ancien Membre du Haut Conseil à l'Intégration  
Consultant, Institut Ethique et Diversité

#### **Shaheen JAVID**

Étudiante en deuxième année (Sciences-Po Paris)

#### **Smaïn LAACHER**

Chercheur au Centre d'Études des mouvements sociaux

#### **Yannis NAHAL**

Manager, Orange Consulting

#### **Gérard ROUBICHOU**

Secrétaire général de la Section française du Conseil franco-britannique

#### **Yazid SABEG**

Commissaire à la Diversité et à l'Égalité de Chances

#### **Asma SAID**

Étudiante, BTS « Banques »

#### **Stéphanie SEYDOUX**

Directrice de la promotion de l'égalité HALDE

#### **Jean-Claude TRIBOLET**

Conseiller de Presse  
Ambassade de France à Londres

#### **Noëlle URI**

Économiste

#### **Laurent ZYLBERBERG**

Directeur des relations sociales internationales, France Télécom

## Agenda

Appendix iii

- 0915 – 0925 Welcome to Somerset House by Baroness Quin and introduction by Bonnie Greer  
Video of support for the event from the Prime Minister
- 0930 – 1010 **Keynote speeches by Yazid Sabeg and Shahid Malik MP**  
**Government funding and policy making for Diversity**
- 1015 – 1100 **Session I – Education**
- A. Inequalities in school
  - B. The next stage: access to higher education and training
  - C. Extra-curricular provisions
- 1100 – 1115 Break with personal testimony by Maggie Aderin Pocock
- 1115 – 1215 **Session II – Working life**
- A. Access to employment
  - B. Equality of opportunity: what is the reality and how can we encourage more role-models?
  - C. The role of the community
- 1215 – 1315 Presentation of outcomes from the workshops (six rapporteurs) chaired by Clive Myrie
- 1315 – 1445 Lunch with speeches by Jacques Martial and Clive Myrie  
Personal testimonies from Fatiha Benatsou and Stephen Brooks
- 1445 – 1545 **Session III – Citizenship**
- Citizen Creation: the question of belonging
  - Identity: its different expressions and its effects
  - Understanding, evaluation and perception of Diversity groups
- 1545 – 1600 Break with personal testimony by Jean Djemad
- 1600 – 1630 Presentation of outcomes from the workshops (three rapporteurs) chaired by Jacques Martial
- 1630 – 1700 Closing session by two young people and Clive Myrie/Jacques Martial

There is a media room for those wanting to log their comments on the Diversity website, a culture room showing Artwork provided by TATE BRITAIN and a display by Faisal Abdu'allah and a number of displays of examples of best practice in the main room and the coffee area.

## What is UpRising?

UpRising is a new leadership programme that is being developed by the Young Foundation to support and train a new generation of public leaders. UpRising's mission is to open pathways to leadership for talented young adults aged 19-25 from diverse backgrounds and to equip them with the skills, knowledge, networks, confidence and power to transform their communities and Britain for the better.

UpRising was launched in 2008 in the East London boroughs of Barking and Dagenham, Newham and Tower Hamlets. The programme is now expanding to other major cities across the UK.

## Why is it needed?

The people who represent our interests, who lead public institutions and who make decisions affecting all our lives do not reflect the population of Britain today.

For example:

Only 15 MPs come from black and Asian backgrounds

Only 8% of councillors are under 40 years of age

Only 26% of councillors are women

Only 0.5% of charity trustees are under the age of 24

Less than 3% of NHS directors come from black and Asian background (this includes Nursing Directors, Public Health Directors, Medical Directors and Chief Executives)

61% of people don't think they can influence decisions in the UK

Our public and community leaders need to better understand the issues and challenges of all communities and groups in Britain to make the right decisions for the future, drawing on all the talent that is available. UpRising is about supporting, training and preparing a new generation of leaders to make sure the people making decisions on both a national and local level reflect the talent that exists in society today.

## What does the programme offer?

The programme runs over the course of a year. The programme design draws on the Young Foundation's experience and research into effective youth leadership programmes. UpRising offers people the opportunity to:

- Gain leadership skills for their future career – whatever it might be
- Organise for social change on an issue they are passionate about and contribute to their community
- Join a mutually supportive community of UpRisers, mentors, UpRising staff and alumni, Learn about the issues affecting their community and how major public institutions in the UK work
- Stay involved as alumni, keeping in touch with fellow UpRisers and helping to build the UpRising movement and a new generation of leaders around Britain

## Background

Youth charity The Prince's Trust believes that every young person should have the chance to succeed. Through valuing young people's different backgrounds, characteristics and beliefs we help disadvantaged young people in the UK to change their lives and get into employment, education or training. We work with those who struggle at school, are in or leaving care, are long-term unemployed and those who have been in trouble with the law.

### What we do

The Trust has helped more than 600,000 young people since 1976 and supports over 100 more each working day. Last year, the charity supported more than 44,000 young people with more than three in four moving into work, education or training. Core to The Trust's work are youth-led projects involving a diverse mix of young people in some of the most fractured areas of the UK, be this through high unemployment, poverty, racial tensions or criminal activity. Last year, 10,000 young people transformed their local communities through Prince's Trust projects – an investment worth £6 million.

The Prince's Trust was delighted to be part of the Diversity 2.0 seminar where Trust-supported young people who are now Prince's Trust Young Ambassadors were able to lead controversial debate, contribute to discussions on diversity and make friends with their peers from across the Channel.

## Other Franco-British Council reports

<input type="checkbox"/> <b>The Media Revolution: Liberation or Bankruptcy?</b> David Walker	2009
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Reports are in English and cost £5 (unless shown otherwise)

With thanks for their support of Diversity 2.0



Prince's Trust

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l'agence nationale  
pour la cohésion sociale  
et l'égalité des chances

**The Franco-British Council** was created, on the joint initiative of Président Georges Pompidou and Prime Minister Edward Heath, when Britain joined the European Community. Its setting up was formally announced in a communiqué issued in May 1972 at the end of the State Visit by the Queen to France.

The Council's purpose is to promote better understanding between Britain and France and to contribute to the development of joint action through meetings of leading representatives of the worlds of culture, science, the arts, education, politics and business.

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**Franco-British Council  
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Victoria Chambers  
16-18 Strutton Ground  
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Telephone: 020 7976 8380

Fax: 020 7976 8131

Email: [info@francobritishcouncil.org.uk](mailto:info@francobritishcouncil.org.uk)

[www.francobritishcouncil.org.uk](http://www.francobritishcouncil.org.uk)

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