



Pilot Prospectus

By Martin Rose, Project Director

The Idea

Under the title *Our Shared Europe (OSE)*, the British Council proposes to initiate a project which will explore one of the more delicate, sensitive and potentially creative cultural frontiers in contemporary Europe, that between those Europeans who are Muslims and those who are not. It is part of a larger lacework of cultural frontiers between populations defined by faith, ethnicity and custom. Seen from one angle – the angle that *Our Shared Europe* will take – this is scarcely a frontier at all, at most a segmentation amongst fellow-Europeans; but seen from other angles this cultural frontier, and others, can appear formidable and loom large. Quite how large it looms depends upon the mutual knowledge and – springing from knowledge, curiosity and goodwill – the trust that cross it.

Our Shared Europe is an ambitious project, which aims to change the way Europeans think about each other. It is a cultural project that looks for the deeper cultural roots of alienation and mistrust, undertaken because we believe that it is profoundly unhealthy for any society to tolerate the levels of separation and incomprehension that we see existing – and growing - in Europe today. We are all citizens of our European countries: the project might take as one of its texts the words of Barack Hussain Obama: 'For we know that our patchwork heritage is a strength, not a weakness. We are a nation of Christians and Muslims, Jews and Hindus - and non-believers.'

Our own formulation of the project's objective is to demonstrate that *Muslims are an integral part of Europe's past, present and future.*

Our Shared Europe has been in preparation through much of 2008. Wide research and consultation was summed up in a report written by Ehsan Masood, called *Our Shared Europe: Swapping Treasures, Sharing Losses, Celebrating Futures*. Its findings have been discussed by a meeting of British Council stakeholders and potential partners at Barcelona in November 2008. The report and the feedback we received on it form the basis of our planning for the project's pilot phase (see below).

Naturally, the logic of *Our Shared Europe* applies in different ways to all minority communities in Europe, whether defining themselves by faith or ethnicity. However, although we intend to involve others, we do not intend to lose sight of the fact that it is a project that concentrates, one way or another, upon Muslim Europeans. This is a statement of focus, not of exclusivity: ultimately every community deserves a variant of *Our Shared Europe*.

Our Shared Europe goes to the heart of the British Council's Cultural Relations mission. It brings to bear the experience and skills of an organisation with a long history of earning trust through the careful nurturing of long-term relationships; and of doing so at arm's length from government.

The Background

Firm figures are elusive, but Western Europe probably has a Muslim population of about 15 million, or some 4% of its total population. Including East/Central Europe and the Balkans brings the figure to about 23 million (4.6%). This proportion will continue to grow, and in France, Germany and the Netherlands may approach 25% by 2050 - though birth-rates are beginning to fall in European immigrant communities and many countries of emigration. Muslims, whether identified by faith, culture or simply country of origin, are a growing element in the European 'Us', and many now have European roots going back several generations. (Others, particularly in south-east Europe, have roots that go much deeper still.)

For reasons that are socio-economic as much as cultural, many immigrants and immigrant 'communities' from Muslim countries do not yet feel fully settled into Europe, even in the second and third generation. Although national and even European 'Muslim communities' may be

developing, it is unwise to overlook the huge variety of belief and practice amongst Muslims coming from different traditions across the globe. Conditions in Europe, particularly a general failure to confront the economic deprivation and political disenfranchisement of non-European immigrants, combined with the multicultural policies of many European governments, have encouraged a growing sense of separateness. Events in the wider world, starting, arguably, with the Iranian Revolution and the Bosnian War, and continuing with 9/11 and the subsequent terrorist campaigns by fringe Muslim organisations, have added to the toxic mix. Western reactions to 'Muslim terror' in Iraq, Afghanistan and elsewhere – 'the Global War on Terror' – have seemed at times to legitimise negative views of Europe's Muslims, a tendency which some commentators and intelligence analysts, with their accounts of 'Eurabia' and the Muslim Fifth Column in Europe, have also fostered. Recent events in Gaza have added very significantly to this polarisation.

This is potentially disastrous. *Our Shared Europe* is concerned not with the process itself as described in the last paragraph, but with its impact on the health of European society. It is emphatically not about terrorism, though it addresses its cultural hinterland. Recent years have seen the rise of two extreme cultural narratives, both of which are very damaging to our Europe. The first is the anti-Muslim narrative that tells of an indigenous culture being 'swamped' with culturally hostile immigrants: it cites rising birth-rates and fundamental incompatibilities of culture and attitudes (to gender, sexuality and freedom of expression, in particular). This narrative trails radicalism, backwardness and violence as hallmarks of Muslims in Europe. The second is the Islamizing narrative, that subsumes all the very real affronts and difficulties that Muslims face into a single, purposeful hostility that it claims to perceive towards 'Islam' – and draws together all the foreign wars of Europe, the US, Russia and Israel into a single story of aggression against the Muslim *ummah*, which is then reflected in retail 'islamophobia' at the national level. Anti-Muslim and islamising narratives both have more passive versions too, falling short of violence themselves, but fostering quiet sympathy for extreme positions.

Both narratives are born of insecurity and, although influential, neither bears much detailed scrutiny. Both, however, are deeply felt, and as Europe moves sharply into recession, both are likely to attract more adherents, offering, as they do, a clearly defined 'Other' on whom misfortune, difficulty and deprivation can be blamed. The danger for Europe is that the coming years will entrench a largely artificial, and deeply damaging, binary divide between 'old-stock' Europe and the youngest, liveliest and largest of its minority demographics. At its worst, the rhetoric of today is reminiscent of the 1930s. It is vital to Europe's future that we do all we can to confront and reverse this dangerous trend.

Our Shared Europe is not a 'faith project', though faith is a very important part of the cultural mix: the last 20 years have seen a growing self-identification of Asian, African and Arab immigrants into Europe, as *Muslims*. This probably does reflect a higher level of basic religiosity in these communities, though it also reflects a greater cultural traditionalism across the board, and the attraction of a supranational frame-of-reference that transcends intractable local problems. A much more secular 'old' Europe, in which religious practice has been declining sharply for many years, finds religious self-identification very uncomfortable. A strong element in negativity towards Islam is actually negativity towards faith itself; though there are also some unattractive, and specifically Christian, contributions to this hostility. It is important that *Our Shared Europe* acknowledges the central importance of faith to many Europeans, without allowing it to become an absolute obstacle to communication with atheists and secularists. Ultimately, *Our Shared Europe* is a cultural project.

The British Council and its partners believe that this is a hardening cultural frontier which must be addressed, and that success is possible. Cultural Relations – the earning and giving of trust across cultural frontiers, through better knowledge and understanding, and through working together – is a very effective instrument. It can move mountains: a very relevant example is the massive resource that was poured into Franco-German youth exchanges after the Second World War, which changed the mentality of a generation. It is this kind of mentality-change that *Our Shared Europe* seeks. We believe that an ambitious, well-planned and well-delivered programme across Europe can help to change the way we understand and think about one another as fellow Europeans. The

British Council cannot do this alone, because to be effective such a programme needs a much broader coalition of organisations in many sectors, countries and faith communities. Its success will lie as much in the way the project itself demonstrates the ease, pleasure and unremarkableness of working together across these largely imaginary divides, as in what we actually do. It is a project designed to make Europeans understand that we are *all* Europeans, and that a Muslim European is no less a European than a Scots, a Spanish, a Jewish, a Bavarian or a Catholic European. It is a project that should make us all feel more at ease with, and more excited by, our multiple identities – which are of course not limited to two components but include a wide range of other affiliations.

So *Our Shared Europe* sets out to demonstrate that Muslims are an integral part of Europe's past, present and future. As George Orwell wrote: 'He who controls the past, controls the future; and he who controls the present controls the past'. In looking forwards to a new understanding of ourselves and each other, we shall look at some of the contested moments and episodes in the European past that generate in the present a polemical fury out of all proportion to their historiographical importance. The past is alive and potent, often a proxy battlefield; and an understanding that it has room for us all, is a key to making sure that the future does, too.

The Project

Detailed planning will refine and develop the way in which the project is delivered, but it will be organised around five threads of activity which will fertilise each other. Each thread is necessary to the project as a whole: different methodologies and delivery vehicles must not obscure the fact that *Our Shared Europe* is concerned with the earning and giving of trust between Muslim and other Europeans, and that these threads are interdependent and essential to each other.

1. **Ideas & Debates**
2. **Dissemination & Engagement**
3. **Imagination & Creativity**
4. **Education & Knowledge**
5. **Youth & Leadership**

Mirroring their different foci, the five strands each have different – albeit overlapping – target audiences, ranging from 'leaders' such as authoritative thinkers or governments representatives, via 'influencers' (e.g. academics, education professionals, artists, community workers or the media) and 'aspirants' (e.g. young professionals, students and youth activists) to much wider audiences such as Europe's school pupils or its newspaper reader.

Although for each audience, *Our Shared Europe's* strands propose different ways of engagement, they all will work towards the same overarching three objectives:

- To create a shared understanding among all Europeans of Islam's past and present contribution to European societies and identities
- To generate awareness that Judaeo-Christian and Islamic intellectual and cultural roots have together created Europe's unique character and that this profile is one of its biggest strengths today
- To encourage both Muslim and non-Muslim Europeans to take ownership of this aspect of our common identity; to help reshape it for the 21st century; and to acknowledge the role of Muslim Europeans in the building of European civilisation

The five threads obviously offer diverse opportunities for partnerships, e.g. with the Alliance of Civilizations, the Council of Europe or the BBC, and for funding, e.g. from the European Commission's *Comenius*, *Culture* or *Youth in Action* programmes.

The form each thread eventually takes will be worked out in detail with external and internal partners. The following is a basic outline which provides concrete suggestions for a **one-year pilot**.

During this trial phase, a small range of targeted project activities will be carried out in each strand to test – and if need be, to adapt – the concept. Positive results provided, the pilot should be followed by a full roll-out of *Our Shared Europe* for an initial phase of five years.

1. Ideas & Debates. *Our Shared Europe* needs an infrastructure of hard-edged thinking to feed its educational, arts and youth components, and to inform mainstream European conversation and opinion. Debate around this thinking will also provide much of the public profile of the project. The heart of most cultural tensions today is the different ways in which we understand our past: where European culture comes from, and what it is, are hotly contested, as arguments over the preamble to the abortive EU constitution have demonstrated. It is striking how what might be purely academic arguments about the fairly distant past feed straight into today's polemics. The validity and importance of 'Islamic science'; the rôle of Islamic culture in transmitting Greek knowledge to later mediæval Europe, and the location of the first translation of Aristotle, have all been argued in European newspapers in recent months, not just out of scientific curiosity, but because they are clearly understood as weapons in a modern argument about whether Muslim Europeans, as Muslims, have a stake in European history – and therefore in modern Europe.

The twentieth century saw European empires in Muslim lands and immigration into Europe from those same lands: there is much undigested history in these stories, too. As Margaret Macmillan writes, 'It is wiser to think of history not as a pile of dead leaves or a collection of dusty artefacts, but as a pool, sometimes benign, often sulphurous, which lies under the present, silently shaping our institutions, our ways of thought, our likes and dislikes'.

For the 'Ideas & Debates' pilot strand of *Our Shared Europe* we shall identify and explore some of these contested moments in political and cultural experience, and some of the contested cultural confrontations that they shape. We shall do this through public debate, carefully disseminated to a wider audience of opinion-formers. For the pilot we envisage three debates staged in the UK, each replicated (in subject but not participants) in one European capital (Lisbon, Brussels and perhaps Amsterdam or Berlin). In each place there will be planning/delivery partners and media partners. Subjects should be 'difficult' subjects, well and controversially presented. Possibilities (set out here simply as kites) include:

- the nature of European Islam (*Muslim Europeans: Truism, Aspiration or Oxymoron?*);
- common values in the financial crisis (*What can Turbo-capitalism Learn from Islamic Finance in a World Recession?*);
- the impact of external events (*How have Bosnia, Algeria and Palestine shaped the Self-awareness of Muslim Europeans?*);
- freedom of speech (*Sticks and Stones: Should Religious Sensibilities be Protected from the Rough-and-Tumble of the Intellectual Market Place?*);
- deeper history (*The Mythology of al-Andalus or What does 'Muslim Science' amount to?*);
- morality (*Are Muslims the Guardians of Traditional Christian Values?*);
- big history (*The Joint Enterprise: Muslims and Christians and the Furnishing of the European Mind*).

Treatment of these subjects, and particularly the more explicitly historical ones, will draw on European experience of the Near and Middle East, the Maghreb, South and East Asia. It will work not by supposing that there is a single 'correct' interpretation of any event or idea, but by insisting that there are several very different ways of understanding most controversial moments in history and that we all benefit from exploring multiple interpretations. Europe has more than one past, and we have tended to accept without question a very narrow and carefully crafted interpretation of our past that sets us apart from the non-European world. *Our Shared Europe* will re-examine that assumption.

The aim of this strand is twofold. Firstly, it will create, through syndicated newspaper partnerships, public debates, televised discussions and the publication of short, non-academic, essays on web, podcast and paper, a better informed discussion of the rôle of Muslims in the creation of modern European culture. Secondly, it will provide the material that shapes our threads in communication and education – feeding into exhibition materials, schools' curriculum materials and web dissemination.

The UK dimension is vital, and Counterpoint, the British Council's think tank, will partner us in setting up these events, as well as consulting with us and with local partners on the parallel events in Europe.

Audience: For the pilot, each event (3 in the UK and 3 in Europe) will reach a Muslim/non-Muslim audience of about 150 directly (50% invited multipliers – leaders and influencers, people working in think-tanks, the media, education, politics and community representatives) and a minimum of 250,000 via the secondary distribution of newspaper, broadcast, website and other media, on an 'opportunity-to-view' measure combined with measured web-hits and downloads.

Scalability: We see a straight multiplication of the primary audience of 75 + 250,000 per event; to this we see added a 'cross-audience' of another >5,000 per event generated through the web and media; and as the 'backlist' grows, a 'revisiting' audience of >5,000 per event.

- 2. Dissemination & Engagement.** *Our Shared Europe* is a project which lives or dies by its ability to communicate the ideas it generates, and its capacity to engage wider audiences in a conversation across the cultural frontier on which it focuses. This will take many forms, from *Our Shared Europe's* own website to the media work around events in the 'Ideas' stream; from the production and distribution of exhibition material to work undertaken directly with the press. All of these forms will have to feature inter-active elements in order to facilitate true engagement with their target group. Their development is a process that if it is successful will achieve its own momentum: we can position it, design it, and make the most appropriate and leveraged partnerships to carry it, but take-up is one of the more difficult factors to control and predict.

Our Shared Europe's own website will be central. Pitching it right is a complicated business. The temptation is to provide a portal to a very wide range of European/Muslim material, but this is a project that would rapidly become uncontrollable and would quite quickly expose the project to reputation risk through some of the materials that would inevitably be linked to it. *Our Shared Europe's* website will be more modest in scale but no less ambitious in aim: we shall create an editorially purposeful website which draws together selected sources supporting *Our Shared Europe's* and the British Council's cultural objectives through documents, film, photography and carefully moderated debate around activity in the project's five strands. It will carry our own publications and those of partner organisations with compatible agendas – that is to say the building of a Europe in which democracy, justice and human rights are paramount, and in which faith, race and culture-based discrimination are deplored. The website will benefit from current work in the British Council on future web strategy: audience analysis for the project will enable us to build carefully targeted web offerings.

A second vehicle will be a digital exhibition, designed for use in schools, cultural centres, smaller museums and other locations, which illustrates through art and artefacts the story of Islam in Europe, positive and negative. It is intended to be ultra-light (DVD and FTP-site hosted) and entirely downloadable for easy use in almost any location, whether on-screen, printed for display, or projected. This we would build and run in partnership with a number of museums across Europe and perhaps beyond, and it too will tell a story that is open-minded and open-ended. We are seeking local and international partners in the compilation and

curating of this exhibition, and are currently exploring European and national museum networks. The pilot stage will see the planning of this strand and the production of a single, small unit for test distribution, evaluation and analysis.

Finally in this thread we shall seek partners for doing work with journalists. It is no part of our programme to lecture the press on how to cover Islam and Muslims in Europe, though not all coverage currently is very laudable. But we shall identify partners in exploring more positive issues, particularly relating to the role and influence of European Muslims as consumers rather than objects of journalism. Baseline research will be identified and used (and if necessary commissioned) to establish how Muslims in different European countries use and view the media, mainstream and 'niche'. On this, working with partners, we shall explore the possibility of press-based events, though probably not until after the project's pilot has been approved for wider release.

Audience: For the pilot, the primary audience is a remote web-consuming audience of 100,000 discrete users during the year; and a test audience of 2,500 for the first "dummy" exhibition unit; for journalists we are not in a position to guess at audience numbers until the work is fully planned, but serious research will attract widespread remote and professional attention.

Scalability: Web audience should rise to >500,000 as the site grows and becomes known, promoted by British Council offices and partners across Europe. Further production of exhibition units, with low cost e-distribution, will lead to much larger audiences, perhaps in the 250-500,000 range annually. The media sub-strand is harder to guess at, but if we achieve substantial multinational audience research, we should hope for remote (i.e. media-mediated) audiences in the >500,000 range, and possibly much higher; and direct (professional) impact on journalists should be widespread.

- 3. Imagination & Creativity.** The artistic imagination is a penetrating and intrusive explorer of difficult cultural issues. While clear that it is generally counterproductive to try and prescribe subject matter (and much better to be intelligence-led about what is *already* happening and trying to happen that fits our bill), *Our Shared Europe* intends to promote a thread in the arts which is not just a tapestry of small-scale community-based arts projects, but something more ambitious. As *Our Shared Europe* develops, we see possibilities, in each of the European countries where we work, to work with partners on large-scale arts projects in drama, photography and film that explore the raw edges of the Muslim predicament in Europe for mainstream audiences.

We do not exclude other – and particularly non-verbal – art forms like dance and music, but are determined that *Our Shared Europe's* arts thread is disciplined and geared very closely to the project aims, rather than becoming a funding source for arts work that 'would have happened anyway'. Also, we shall be looking at the wide range of festivals with explicit Muslim participation, of all sizes, that dot Europe, and seeing if in the long term there is a rôle for *Our Shared Europe* in inter-linking or feeding any or all of them.

In the shorter term of the pilot we propose to concentrate on literature. Working with partners in 2-3 countries we shall review existing research (and where necessary commission modest supplementary research) into the market for translation of fiction in particular (between European languages including, but not limited to, English). In parallel we shall run a series of author-visits and public readings with partners (like e.g. the Institut des Cultures d'Islam / ICI in Paris) designed both to expand retail readership, but more importantly to work with research results and existing local knowledge to broaden publishers' familiarity with literature available for distribution and translation.

There are great sensitivities about presenting authors as 'Muslim authors', and this we would

not attempt or wish to do. But writers about the experience of forging and exploring identities in the new Europe are active, often luminously, in every language, and among them are many fine writers with their origins in Muslim countries, families or diasporas. We would plan a wider catchment of writers in which European writers of Muslim faith and/or culture were well represented.

Audience: For the pilot, each event (two in each of three countries) will draw direct consuming audiences of about 150 each. Press work around the readings will reach remote audiences of >300,000; and direct British Council/partner-mediated contacts with publishers and translators will amount to >50.

Scalability: We see a straight multiplication of the primary audience of 150 + 50,000 per event; to this we see added a 'cross-audience' of another >2,500 per event generated from event to event through the web and media; and as the 'backlist' grows, a 'revisiting' audience of >2,500 per event.

4. **Education & Knowledge.** If history and culture lie at the heart of *Our Shared Europe*, working with educators across Europe to shape curriculum materials around a broader, more generous understanding of Europe and its past is absolutely vital. This is not about rewriting history to make the 'bad guys' into 'good guys' – but rather it is about developing an understanding that there are no purely 'bad' or purely 'good' guys at all – that in order to understand and develop a Europe that is ethnically and culturally diverse, we need to detach ourselves from nationalistic and culturally exclusive notions of history.

The materials that come out of our 'ideas' thread will provide one input into this curriculum process; but there will need to be many more. It will be shaped at the national level where curriculum decisions are made, in partnerships which the British Council will initiate and support. The result, ideally, will be a widening of sources and points of view, and a more open understanding of Europe and its peoples. It will not be a bland, homogenized approach to history, designed to offend no one.

The Council of Europe has been working on the teaching of history for many years, stressing this concept of 'multi-perspectivity' through its work. With the encouragement of its history education specialists, and the support of bodies like the British Schools History Project, also active in this area, we plan to develop and trial materials for the classroom that apply multi-perspectivity to the secondary classroom, in the particular context of European/Muslim encounters and history.

There is also substantial experience in the British Council, focussed in the *Connecting Classrooms* programme, and *Our Shared Europe* will link closely to that mature initiative which has made strides in the area of diversity education. *Connecting Classrooms* has links with the *Guardian* and the BBC, Teachers' TV and teachers' organisations across the world.

Benefitting from the *Connecting Classrooms* infrastructure, we shall identify a school each in the UK, Spain and Morocco where we shall develop links around the development of a small pilot activity. This will be monitored, written up and evaluated, with the intention of gathering partners for a much wider project in *Our Shared Europe's* next phase.

Audience: For the pilot, about 30 pupils in each of the three schools; roughly 10 Ministry of Education and local education officials in each country; and – though reporting and publication – a much wider audience of history teachers, curriculum planners and Intercultural Dialogue operators across Europe.

Scalability: This is a small pilot for what could be a very large project-strand. Its scalability is Europe-wide, though of course every country and in some cases provincial authority would need negotiation. An ambitious but realistic target over 5 years of the project might be to reach 60% of curriculum and schools authorities in Europe; and 30% of all secondary school students.

5. Youth & Leadership. Puncturing the compartments in which people live and think is crucial. One British broadsheet newspaper editor wrote after 9/11 that, to his shame, he didn't recall that he had ever had a Muslim guest at his dinner table: it isn't possible to be open-minded if we are never exposed to 'the Other'. Public figures have to look after their own dinner tables, but Europe's young are an enormous collective force that will shape the psychology, the attitudes, of the coming decades - and they are accessible. If large-scale Franco-German youth exchange programmes re-programmed French and German youth to understand that they had more in common than they had been led to believe, then the same is possible with Muslim Europeans and 'old-stock' Europeans today. The problem is one of trust: take-up rates in youth exchange programmes by young Muslims, and especially Muslim girls, are low, probably because of a culturally rooted fear that the young will be adversely influenced in terms of behaviour or belief. *Our Shared Europe* therefore believes that the biggest prize of all is the establishment, through carefully structured, trusting partnerships, of a youth exchange framework that can earn the trust of Muslim families across Europe. If that can be achieved, then large-scale exchanges of young people under its ægis, not just bringing together Muslim and non-Muslim young people, but also Muslim young from the very different environments of – for example – Sarajevo and Rotterdam, are possible. With such large-scale exchanges comes the possibility of breaking down what, in a very different context, the Canadian novelist Hugh McLennan called 'the two solitudes'.

This is clearly a long-term objective. In the shorter term, we shall work on the three aspects of youth, leadership and take-up.

Working with *Global Exchange*, the British Council/VSO project which runs extensive and very successful intercultural youth exchanges, we would like to incorporate into *Our Shared Europe* a trial youth exchange, focused on community work, between a North African country and five European countries including the UK. European participants would be picked to mix Muslim and other backgrounds in roughly equal numbers. This model would give us scope for the evaluation of further such exchanges, and the material on which to base a more systematic evaluation of the take-up by young Muslims of youth exchange opportunities generally.

Linking with *Youth in Action*, *Our Shared Europe* would organise, on the back of the exchange described above, a meeting of Muslim European youth workers to look at the general principles of how trust can be earned and take-up improved, in this area.

Under this rubric too, we are looking at organising a youth leadership scheme. This activity will be closely affiliated to *Intercultural Navigators*, another European project of the British Council. It proposes to create a trans-cultural leadership programme for a next generation of young leaders and influencers, recruited from Muslim as well as other minority and majority communities. The programme as currently outlined consists of four modules:

- a *Challenge* organised in close collaboration with business partners, tasking the participants with finding solutions to concrete intercultural issues e.g. in the workplace;
- a topical radio show;
- online and face-to-face cultural diversity training using the *Intercultural Navigators* methodology ; and
- an *Awards Scheme* recognising relevant initiatives.

Audience: For the pilot, the *Global Exchange*-based project would involve 24 young people directly, and many more indirectly; as well as youth-workers, community-project organisers and host families. *Our Shared Europe Youth and Leadership* would be piloted in two European countries, from each of which it would involve 50 young people directly in its diverse intercultural activities. Youth workers' meeting perhaps would reach about 20 to 30 experts.

Scalability: We would expect to replicate the exchanges, possibly compacting somewhat, in the way that *Global Exchange* is currently contemplating. But out of the learning opportunities offered to us in *Our Shared Europe* by the pilot exchanges and the proposed Youth Leaders' meeting, we would expect to design a larger-scale, lower unit cost exchange scheme specific to *Our Shared Europe*. It would be intended to move larger numbers of young people over five years, giving each a transformative experience and the opportunity to act on that experience after the exchange itself was over. *Our Shared Europe Youth and Leadership*, once grown from two to a dozen or so countries, can reach up around 3000 participants directly over a period of four years, and many more remotely.

www.oursharedeurope.org
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