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The Variety of Cultural Values and the Role of Education & Research for the Improvement of Intercultural Dialogues

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Contents

A series of publications and reports have focused on the role played by intercultural dialogues in promoting the benefits stemming from migration through creating better living conditions, integration, and expansion of trade and development between North and South Mediterranean countries. This study makes an additional contribution in this area, and seeks to find better ways of sustaining superior outcomes for migrants and both source and destination countries through education and research. Education and research, with their related policies, are considered to be amongst the most important tools and means for strengthening intercultural dialogue and creating better grounds for ensuring bilateral understanding among different cultural groups and countries. Even though this paper is written by two economists, emphasis is placed on non-economic variables traditionally related to other disciplines. A special focus is placed on education, research and cultural values.

The paper is composed of two parts. While the first part deals with the issue of heterogeneity of cultural values owned by individuals, groups and countries, the second part focuses on the roles of education and research policies in sustaining intercultural dialogues with higher outcomes to migrants and to countries in the North and South.

1. Migration and Cultural Values

"Cultural Values" is a generic term encompassing a set of values that may or may not be comparable. "Comparable" would mean here that it is possible to identify one kind of practice that is universally better than another. Different nations have different languages, different literature, various kinds of music and culinary traditions. All these aspects of their culture are not comparable in the sense that it is not possible to say that one tradition is better than another.

In the case of heterogeneous, non-comparable cultural values, such as different languages or literature, diversity is a source of cultural wealth, and most people agree that it is necessary to preserve this collective wealth. At issue are comparable, universal values. To begin with, not everyone acknowledges that such values exist. Some people think that everything is relative and that there is no such thing as a "universal value". Moreover, if such values do exist, how can we manage the coexistence of communities that have developed these values unevenly?

In this article, we hypothesise that "cultural relativism" is not total (that is, "everything is not relative") and that there are "universal values", which every nation must respect.[1] We identify here the following three universal values:

Social Capital, meaning the ability to work together and to respect shared norms and attitudes (see for instance Putnam, 2000). This value also includes civism and "thin trust" (meaning that "generally speaking", individuals would say that most people can be trusted).[2] It has been stressed (see for example Durlauf, 1999 or Portes and Landolt, 1996) that social capital has a "dark side", which is that it can eventually augment inequality and foster intolerance; but as a matter of fact, this theoretical possibility is not widely observed in the real world, and countries with high social capital (e.g. Scandinavian countries) are also more equalitarian and more tolerant. Hence, we will consider hereafter that social capital is unambiguously a good characteristic of a society.

Equality of gender, signifying the equality between men and women, will also be considered as an unambiguously good characteristic of the cultural values of a nation.

Tolerance, denoting the capacity to accept people having different opinions or traditions, is obviously a value that permits a better acceptation of heterogeneous, non-comparable cultural values such as different languages or religions.

In what follows, we will study the case of comparable values because our central proposition is that if there are significant differences in such values among countries, and if these values are "portable" (in a sense to be defined later on), then the coexistence between different communities should raise problems. For instance, if a certain community does not generally recognize the equality of men and women, and if this community is inserted into a country

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[1] For a philosophical justification of this position, see Selim Abou (2002). Among the conclusions of Abou, there is the idea that "beyond his sociocultural determinations, each individual belongs to the human species and it is by reference to the unity of the species that he defines himself as a reasonable and free human being" (p. 384). Consequently, according to Abou, "the claim of the relativists and the nationalists to define the individual only by reference to his belonging to a given nation means the negation of his status as a human being" (ibidem).

[2] The relationship between trust and social capital is not completely clear in the literature: "some authors equate trust with social capital (Fukuyama, 1995, 1997); some see trust as a source of social capital (Putnam, 1993); some see it as a form of social capital (Coleman, 1988) […]. Moreover, trust and social capital are mutually reinforcing. Trust is a source of social capital, and social capital in turn produces trust" (Adler and Kwon, 1999, p. 7). An established tradition in the social capital literature, and which we adopt here, is nevertheless to measure social capital by the level of trust. This tradition is justified because a strong correlation exists between the measure of trust and other measures of social capital. Putnam (2000), for example, constructs a comprehensive Social Capital Index based on 14 measures and finds that the Trust index has a correlation of 0.92 with his composite index of social capital. In addition, the Trust index is more homogeneous and generally more readily available than other measures of social capital.

where this value is accepted, then complex problems can emerge. Thus, it could be interesting to measure how different these comparable values are in the different countries of the Euro-Med region. It could also be interesting to determine if these values are portables; i.e., if a community from a particular origin preserves the values of its original country or quickly adopts the values of its country of residence. It is important to observe that the claim that it is possible to define "universal values" is not a "neo-colonialist" or a "euro-centrist" point of view. As Selim Abou put it, "going beyond the limits of a culture is realized concretely by its confrontation with other cultures. No culture incarnates the Universal by itself, but the Universal […] is the regulating principle that rules the comparison of cultures, and the discrimination between what is morally good or wrong in each one" (S. Abou, 2002, pp. 386-387).

In order to carry out this investigation, we will recall first the theoretical relation between Migration and Cultural Values (1.1) and then focus our attention on the three "universal values" defined above, with the intention of measuring to what extent these values are adopted in the countries of the Euro-Mediterranean Region (1.2).

1.1 Migration and Cultural Values: A Complex Relation

The relationship between cultural values and migration is a complex one. On the one hand, migration could have as a first consequence the diminishing of the ability of people to work together, inasmuch as the group of persons forming the national community is continuously changing (new people entering the group, while others are leaving). This is the theory of the depletion of social capital caused by migration (1.1.1). However, migration can also be identified as a threat to "national identity" (1.1.2) or as a way to shape "national identity" in the case of certain episodes in the history of "new territories" (1.1.3).

1.1.1 Migration and the Theory of Depletion of Social Capital

Social capital "refers to the norms and networks that enable collective action" (World Bank website) and "is generally referred to as the set of trust, institutions, social norms, social networks and organizations that shape the interactions of actors within a society and are an asset for the individual and collective production of well-being" (Fabio Sabatini's definition, www.socialcapitalgateway.org). In the 1980s, the French sociologist Pierre Bourdieu defined social capital as "the set of actual or potential resources that are associated with the possession of a durable network of relationships […] or, in other terms, with the membership of a group"

(Bourdieu, 1980, p. 2). Another definition is proposed by Schiff who defines social capital as "the set of elements of the social structure that affect relations among people and are inputs or arguments of the utility and/or the production function" (Schiff, 2002, p. 88). It is readily understandable that migration is linked to social capital. As a matter of fact, social capital can be theorized by the capacity of individuals to cooperate, as developed in various articles using the formalism of the theory of repeated games (see Annen, 2003, Dayton-Johnson, 2003, or Routledge and Von Amsberg, 2003, among others). Migration can negatively affect social capital by diminishing the inclination to cooperate: why should I cooperate today if I am going to migrate tomorrow and I shall never again meet the people I am playing with today? If one has to play again with the same players as today, and if individuals are punished in the future when they choose an aggressive strategy, the "Folk Theorem" tells us that players (if they do not have too high a preference for the present) will choose to cooperate in equilibrium. However, if agents are continually changing location, and thus if they have a very low probability of meeting again in the future, this choice is no longer valid. This idea is summarized by E. Miguel, who writes in his commentary on the article by Routledge and von Amsberg (2003): "Trust and Social Capital are undermined by extensive labour mobility, as individuals are no longer able to engage in the long-term reciprocal relationships that nurture community cooperation" (p. 196). This creates a problem because "while social capital is critical in promoting economic growth, growth may destroy social capital" (ibid., p. 196) insofar as "growing societies periodically experience large technological shocks that generate pressure for labour mobility" (ibid., p. 195).

Therefore, a first kind of problem is the influence of labour migration on social capital, which has been studied by Maurice Schiff in various articles (see Schiff, 1999a, 1999b and 2002). Schiff notes that migration is considered a major issue by most governments but that economic theory often considers free trade and free migration as equivalent. If free trade is desirable, why should not free migration be desirable as well? How can we explain this difference? The point made by Schiff is that free migration is different from free trade because migration affects social capital. The effect of migration on social capital appears in both the countries of emigration and those of immigration. In the sending country, social capital decreases with the level of migration "because of the reduction in the size of the group of people of similar background and values with whom each member of the group can interact" (Schiff, 2002, p. 92), which means in other words that "emigration results in a social capital drain" (ibid.). In the receiving country, social capital also depends negatively on migration because migration affects the capacity of the members of society to share the same

values and/or to communicate. If social capital is the ability and willingness of the members of a society to act together for a common goal, the existence of a migrant population alongside the native group can have two negative effects: the first effect alters the ability to act in common because, for example, migrants may speak a different language than natives, and the second effect is related to the willingness to act in common since the two populations may have different values, for instance a different religion.

1.1.2 Migration as a Threat to National Identity

Migration may be seen by some people as a threat to national identity. In France, President Sarkozy's decision to create a "Ministry of Immigration, Integration, National Identity and Co-development" has been criticized on the grounds that it was establishing a relation between immigration and the loss of national identity. Samuel Huntington in his book *Who are we?* and his article "The Hispanic Challenge" argues that "the persistent inflow of Hispanic immigrants threatens to divide the United States into two peoples, two cultures and two languages" (Huntington, 2004a, p. 30). He insists on the difference between present immigration of Mexicans to the United States and the migration waves that shaped the United States. According to Huntington, "contemporary Mexican and, more broadly, Latin American immigration is without precedent in US history. The experience and lessons of the past have little relevance to understanding its dynamic and consequences. Mexican immigration differs from past immigration and most other contemporary immigration due to a combination of six factors: contiguity, scale, illegality, regional concentration, persistence, and historical presence" (ibid., p. 33). Nevertheless, the basic argument developed by Huntington, which is that American national identity is the Anglo-Protestant culture and that immigration is threatening it, is not new. Gordon (1964) mentions, for example, the existence of the "Native American" movement of the 1830s and 1840s and the "American" or "Know-Nothing" Party of the 1850s with their anti-Catholic campaigns and their demands for restrictive naturalization and immigration laws" (p 93). Gordon quotes Abraham Lincoln (several years before he assumed the Presidency) who wrote: "As a nation we began by declaring that "all men are created equal." We now practically read it 'all men are created equal, except Negroes'. When the Know-Nothings get control, it will read 'all men are created equal, except Negroes, and foreigners and Catholics'. When it comes to this I should prefer emigrating to some country where they make no pretence of loving liberty – to Russia for instance" (Gordon, 1964, pp. 93-94).

1.1.3 Migration as a Means to Deliberately Modify National Identity

Migration can also be a way to modify national cultural values by adopting the values of the people who are coming into the country. This tool has been used by several countries attempting to use migration policy to influence their cultural values. This has been the case in the United States, Australia and many of the Latin American countries that fostered European immigration. Hereafter, we will use the policies conducted by Argentina and Mexico as examples, but it is also possible to find similar policies in many other countries.[3] In Argentina, the two most representative writers are J.B. Alberdi and D. Sarmiento. Alberdi for instance developed the idea that "in America, to govern is to populate" ("*en America, gobernar es poblar*"), but he also wrote: "To govern is to populate in the sense that to populate is to educate, to improve, to civilize, to make richer and bigger, spontaneously and quickly, as in the United States. However, in order to civilize by populating, it is necessary to do it with civilized populations; in order to educate our America in the aspects of liberty and industry, it is necessary to populate it with populations from Europe, which is more advanced in liberty and industry, as it has been done in the United States" (Alberdi, 1852, p. 5).

This philosophy of immigration can be summarized by the following sentence of Alberdi: "Each European who arrives to our coasts brings us more civilization in his habits […] than a lot of books of philosophy. It is not easy to understand the perfection which is not seen or touched. An industrious man is the most instructive catechism" (Alberdi, 1852, p. 50).

Although this philosophy has not been as developed in Mexico as in Argentina, the same influence existed among Mexican policymakers. Evelyne Sanchez-Guillermo (2004) notes that "while in Europe, national identities were experiencing an accelerated formation process, the question of Mexican identity arose urgently and sometimes dramatically during the nineteenth century […]. In this general context, federal and state authorities considered the State of Veracruz as a labouratory where they could create a new man in a new space […] and from which could emerge the new Mexican they were dreaming of. (In their opinion), this (new) Mexican should come from France and […] should "whiten" the local population scorned by its political and cultural elites" (Sanchez-Guillermo, 2004).

In all these experiments, the process of immigration was used in order to shape a national identity in accordance with the philosophy and the preconceptions of its policymakers.

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[3] For instance, in Australia, the so-called "White Australia Policy" between 1901 and 1973:
see http://en.wikipedia.org/wiki/White_Australia_policy

1.2 An Attempt to Measure "Universal Values" Adoption in the Euro-Med Region

In the first subsection, we will examine the question of the portability of cultural values. This study cannot be done in the Euro-Mediterranean context because we do not have the required data, but we can observe the phenomenon in the American context, using the methodology first employed by Rice and Feldman (1997). Then, in the second subsection, we will construct an index of the three values we are studying (social capital, gender equality and tolerance) for the various countries of the region. The variables used in this section are defined in Annex 1 and are based on the *World Value Survey* and the *General Social Survey*.

1.2.1 The Question of the Portability of Cultural Values

Rice and Feldman (1997) study the level of trust and other civic values (that we could also call "social capital") of the descendants of various European countries given by the *General Social Survey* and then establish a positive and significative correlation between these data and the same variables for contemporary inhabitants of Europe, with the help of the *World Value Survey*[4]. This study suggests that civic values are portable and durable in a given community. Other research suggests the same result: for example, Putnam (2000) mentions that a good predictor of the social capital level of a given state of the United States is the percentage of Scandinavian descendants in the state (Putnam, 2000, p. 294). This means that social capital is so structural that it remains the same in a given community, "even across generations and oceans" (Rice and Feldman, 1997, p. 1144).

In this article, we do not have the intention of "proving" the portability of cultural values since that would require more elabourate econometric techniques and is beyond the scope of this study. Our purpose is simply to illustrate the idea of portability concerning the three "comparable" values we have chosen to study.

a) Portability of Civic Values and "Social Capital"

The question of portability of civic values has been studied extensively by Rice and Feldman (1997), and there is no necessity of repeating it in the present analysis. We will simply consider here one of the measures of social capital used by Rice and Feldman, which is the percentage of persons who choose the first option when the following question is asked: "generally speaking, would you say that most people can be trusted, or that you cannot be too

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[4] see also Y. Algan and P. Cahuc (2007) which provides an enrichment of the Rice and Feldman (1997) analysis.

careful in dealing with people?" Sources for this figure are the *World Value Survey* (WVS) for most of the countries, and the *General Social Survey* (GSS) for the United States. Rice and Feldman consider the variable "Eurtrust" which is the level of trust in the European countries and the variable "Ustrust", which is the level of trust in the communities of Americans (USA) that claim to be descendant of each particular European nation. As an example, for Denmark the value of Eurtrust is the level of trust in Denmark (according to the WVS) and "Ustrust" is the level of trust among the American citizens that claim to have Danish origin. The figures originally used by Rice and Feldman are the following:

Country	Eurtrust (%)	Ustrust (%)
Denmark	51.6	62.6
France	22.4	50.0
Germany	31.5	47.9
UK	44.1	56.2
Hungary	32.5	47.5
Ireland	41.0	49.8
Italy	26.9	41.0
Netherlands	43.7	43.0
Norway	60.7	64.9
Spain	34.2	35.1
Sweden	56.3	57.2

It might be interesting to extend this analysis to non-European countries. Consequently, we enrich the sample by introducing non-European countries or regions.   (In the case of African-Americans, they claim to have "African origin", so it is not possible to decompose Africa into various countries here):

Country or region	Trust (%)	Ustrust (%)
Africa	18,5	17,3
Canada	52,4	41,6
China	52,7	40,0
India	33,0	30,5
Japan	46,0	49,1
Mexico	26,4	28,7

The methodology of Rice and Feldman (1997) consists of a simple OLS regression between Eurtrust (renamed "trust" since we have enlarged the sample) and Ustrust. When the two magnitudes are positively correlated, it is considered an indication that the civic values are similar in the country of origin and in the corresponding community in the United States. In Annex 2, we graphically show this kind of correlation result.

b) Portability of Gender Equality

We consider the 17 origins previously mentioned, and with the help of the GSS, we associate each community with a given value of the index (see Annex 1 for details). Then, we regress this index of gender equality in the communities on the value of the index of gender equality in the source country (see 1.2.2). The results are to be found in Annex 2.

Country	Value of gender equality index in the community	Value of gender equality index in the source country
Denmark	79.6	89.4
France	78.5	68.3
Germany	76.8	57.3
UK	80.6	63.7
Hungary	86	66.7
Ireland	79.5	77
Italy	77.7	56.8
Netherlands	74.2	83.7
Norway	75.8	79.7
Spain	68.8	68
Sweden	78.6	93.4
Africa	76.3	47.15
Canada	78.8	78.5
China	73.9	43
India	91.2	31.3
Japan	78.7	20.8
Mexico	67	55.8

The correlation results shown in the Annex 2 are very weak, which seems to demonstrate that the gender equality value is not portable and/or durable. Therefore, we can imagine that migrant populations rapidly adopt the standards of the country they live in. Of course, the adjective "rapidly" must be taken in a broad sense because in the case of migration from the rest of the world to the United States of America, most of the migration flows took place more than a century ago. It is interesting to note than the most recent migrants, the Mexicans, are also the ones with the lowest index of gender equality.

c) Portability of Tolerance

We construct a Tolerance index for each American community using four variables from the GSS (see Annex 1 for details). Then, we regress this index of tolerance in the communities on the value of the index of tolerance in the source country (established with the WVS, see 1.2.2). The results are found in Annex 2.

Country	Tolerance composite index in the community	Tolerance in the source country
Denmark	73.7	75.15
France	74.8	59.35
Germany	69.7	56.3
UK	73.5	53.55
Hungary	77.3	34.55
Ireland	71.1	48.95
Italy	75.4	52.2
Netherlands	59.7	86
Norway	75.8	na
Spain	72.4	62.1
Sweden	76.3	78.85
Africa	65	15.3
Canada	73.4	54.3
China	70.2	na
India	64.6	33.25
Japan	79.3	37.8
Mexico	63.5	37.3

The correlation is poor if we include all the countries in the sample, but we are obliged to observe that the case of the Netherlands, which appears to be the most tolerant country in the sample, also has the specificity that the Americans who claims to have Dutch origins are the least tolerant among the various communities considered. This fact highlights one of the major limitations of this type of "portability test": the data used for the Netherlands are recent, while the migration of the Dutch-Americans is very old since the Dutch were one of the earliest Europeans to make their way to the New World[5]. Thus, if the tolerance values of the Dutch people have drastically changed from the seventeenth century to the present, it does not make much sense to compare the level of tolerance of the Dutch nowadays with the level of tolerance of the Dutch-Americans. The correlation graph appearing in Annex 2 is constructed without the data for the Netherlands and shows a relatively good correlation. Consequently, the "tolerance value" seems to be more portable and/or durable than the "gender equality" value, but definitely less portable than the "social capital" or "civic value" studied by Rice and Feldman (1997).

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[5] For example, they founded in 1614 the city of New Amsterdam, which would become the city of New York.

1.2.2 Creating Indexes of Cultural Value in the Euro-Med Region

a) Civic values and "Social Capital" indexes

As we have mentioned, trust indexes are the most homogeneous, most readily available and highly reliable indexes of social capital. We will use this index in turn to measure social capital in the Euro-Med. The figures obtained from the World Value Survey are the following:

Country	Year	"most people can be trusted" (%)
Romania	1999	9.9
Portugal	1999	10.8
Algeria	2002	10.8
Turkey*	2001	15.5
Poland	1999	18.3
Greece	1999	20.5
France	1999	21.4
Israel	2001	22.9
Morocco	2001	23
East Germany	1995-97	24.3
Hungary	1990	24.6
Jordan	2001	27.1
Great Britain	1995-97	29.1
Belgium	1999	29.4
Austria	1999	31.3
Italy	1999	31.8
Spain	2000	32.7
Ireland	1999	35.2
Egypt	2000	37.5
West Germany	1995-97	39.9
Finland	2000	56.8
Netherlands	1999	59.4
Sweden	1999	63.7
Denmark	1999	64.1
* The result for Turkey is the aggregation of two surveys		

If we compare the countries of the European Union with the Mediterranean countries in our sample (including Turkey), we observe that the mean level in the EU is near 33 while it is only about 23 in the SEMCs. However, the dispersion is wider in Europe, with a coefficient of variation (defined as the ratio of the standard deviation to the mean) of almost 0.50, while it is only 0.37 in the SEMCs. Note too that a country such as France has a weaker index of social capital than most of the SEMCs.

b) Gender Equality indexes

Country	Year	Index Value
Egypt	2000	0.4
Morocco*	2001	11.8
Jordan	2001	12.2
Algeria	2002	19.9
Turkey*	2001	30.15
Romania	1999	47.4
Poland	1999	47.8
Austria	1999	54.4
Italy	1999	56.8
Germany	1999	57.3
Portugal	1999	59
Great Britain	1999	63.7
Hungary	1999	66.7
Spain	2000	68
France	1999	68.3
Belgium	1999	69.6
Greece	1999	72.6
Ireland	1999	77
Finland	2000	83.1
Netherlands	1999	83.7
Denmark	1999	89.4
Sweden	1999	93.4

To compare with countries out of Euromed zone :

Country	Year	Index Value
Japan	2000	20.8
India	2001	31.3
China	2001	43
Africa**	2000-2001	47.15
Mexico	2000	55.8
Canada	2000	78.5
USA	1999	81.9
* for Turkey and Morocco, the results are the aggregation of two surveys		
** for Africa the figure is generated from the surveys of Nigeria, Uganda, South Africa and Zimbabwe.		

c) Tolerance indexes

Country	Year	Index Value		
		Tolerance/homosexuality (F118)	Tolerance/atheism (F102)	Mean value
Morocco*	2001	na	9.2	na
Egypt	2000	0.1	9.8	4.95
Algeria	2002	2.1	13	7.55
Jordan	2001	0.4	16.7	8.55
Turkey*	2001	3.3	27.5	15.4
Romania	1999	8.7	23.1	15.9
Hungary	1999	3.5	65.6	34.55
Greece	1999	41.4	36.6	39
Poland	1999	16.3	64.2	40.25
Portugal	1999	17.2	66.4	41.8
Ireland	1999	28.6	69.3	48.95
Italy	1999	40.1	64.3	52.2
Finland	2000	40.2	65.1	52.65
Great Britain	1999	35.8	71.3	53.55
Germany	1999	44	68.6	56.3
Austria	1999	45.4	68.6	57
France	1999	40.7	78	59.35
Spain	2000	54.3	69.9	62.1
Belgium	1999	47.7	82.4	65.05
Denmark	1999	58.8	91.5	75.15
Sweden	1999	73.2	84.5	78.85
Netherlands	1999	77.8	94.2	86

To compare with countries out of Euromed zone :

Country	Year	Index Value		
Africa**	2000	6	24.6	15.3
India	2001	22.4	44.1	33.25
Mexico	2000	25.8	48.8	37.3
Japan	2000	34.2	41.4	37.8
USA	1999	39.8	35.8	37.8
Canada	2000	50	58.6	54.3
China	2001	0.5	na	na
* for Turkey and Morocco, the results are the aggregation of two surveys				
** For Africa the figure is generated from the surveys of Nigeria, Uganda, South Africa and Zimbabwe.				

The most striking fact is that in the SEMCs the indexes (of gender equality and tolerance) are low, compared to Europe or any other country in the world except China. This phenomenon is most likely due to the conception of tolerance we use: tolerance for homosexuality and for atheism. However, in this work our point is precisely that tolerance is a universal value. Therefore, if the WVS data are reliable, we have identified possible issues in the confrontation of cultural values when speaking of gender equality and the type of tolerance considered in this study.

2. Education, Research & International Relations in the Mediterranean Area

The first part of this report dealt with human values that include the role of social capital, the perception of migrations, the values of tolerance and gender equality besides other characteristics that are not often stressed under traditional economic analyses. In this previous part, emphasis is placed on portability and value sharing with the use of some existing indices devoted to comparisons between countries. The economic literature on social capital has recognized the importance of the relationship between different knowledge and social capital components. The work of J.F Helliwell and R.D. Putnam (1999) has shown the diversity of linkages between these two areas with a special focus on some developed economies. According to this study, increases in average education levels enhance trust and do not decrease the level of participation. This means that there exist meaningful links between social capital and education. But are these potential links capable of enhancing the understanding of the level of cooperation between North and South for the promotion of further levels of integration?

This chapter assumes that the recognition of diversity and the persistence of gaps in the mobilisation of common values are mainly related to the differences existing in education and research between North and South. While education and research are interdependent, they are analysed separately here in order to determine how North and South have been promoting these areas.

2.1: How Education Can Be an Engine for the Acceleration of North-South Cultural Relations?

It is well known that education plays an important role in all areas in human societies and economies. This includes the promotion of exchange and dialogue with others that extends to

groups and countries. Education provides also the tools required for the development of human values that are most of the time intangibles. It offers also the necessary means and instruments for economic, social and political development. The merits of education have been shared throughout human history even though conflicts and misunderstandings existed in different places and eras. Currently, even if misunderstandings were not fully eliminated, globalization of markets, of economies and human societies has created a new environment for promoting further trade and cultural exchange. It is largely accepted that these processes can continue to shape positively future human interactions with the expected expansion of knowledge where education occupies a central position. Information and communication technologies have been also inducing major changes in facilitating local and global access to information and knowledge. They are important engines for generating new types of ties and new opportunities for individuals, groups and economies. These ties have been supported by education and have been generating more trade of goods and services but also more cooperative proposals between economies and human societies. Current and future eras appear to be inducing favourable environments that enhance the chances for expressing further the role of education. Within this framework, education appears capable of playing deeper roles in accelerating the processes of common understanding between people. This has been dealt with in economic literature when addressing returns to education and mainly when assessing social benefits and costs related to this important sector. While more empirical and theoretical frameworks are still in development, the external effects and spill-overs of education are benefiting from intensive discussions.

When looking for the microeconomic foundations of links between social capital and education, only a few pieces of literature are found. Among the latest pieces of literature in this area, those of Barr (2001) and Riddel (2004) are appealing. The first article insists on the importance of external benefits that are composed, among other things, of the benefits from social cohesion as education is part of the socialization process. The second paper has focused on the non-market benefits of education with the hypothesis that total social benefits can be higher than private benefits. Both articles show how the social benefits of education can be expanded to include further dimensions such as positive interactions between individuals and therefore societies.

When attempting to review publications related to the major contents and issues discussed in relation to education and gaps between North and South, several components appear to play different roles.

A group of authors in relation to Rand Corporation have looked at the issue of how to close the education gap between minorities and new immigrants in the US (Georges Vernez, Richard Krop & C. Peter Rydell, 2004). They found that the social costs of failure to integrate minorities and new immigrants in the educational system are expected to be very high. This is due to the global lowering of the educational level, the increase in income inequality and the expected increase in expenditures on health and other social expenditures. Providing better access for minorities and new immigrants to education is then an important source of social benefits to both individuals and society. Future generations also benefit from these new sources of prosperity that are understood only if the positive external effects of education are considered. Within a globalised world, with the openness of economies and the increasing flows of migration within and between countries, education gaps are important and should be addressed both in the North and South. The reduction of these global gaps is also likely to generate new opportunities for local development (Ghazala Mansuri, 2006). But these gaps are sometimes explained by attitudes and by the difference in beliefs between regions. As the South Mediterranean region is mainly Muslim, some authors have questioned the role of Islam in the determination of education gaps. Mandana Hajj & Ugo Panizza (2006) found that in Lebanon, there was no evidence to support the thesis that Muslims discriminate against female education in comparison with Christians. S.K. Bhaumik & M.Chakrabarty (2007) showed that wage differences among religious communities in India are mainly related to the positive impact of access to tertiary education for Hindu and Muslim groups.

Within this line of thought, the link between social capital and human capital has been largely recognized (J.S Coleman, 1988). Three components of social capital: obligations and expectations; information channels; and social norms are examined in relation to high school drop-outs and other implications at the family and community levels.

Debates on the role of identity in expression of performance started first among law scholars before moving to economists that appeared to have had suggested the best moves in accounting for identity and job performance (Rafael Gely, 2007).

In a seminal paper by Akerlof and Kranton (2002) dealing with identity and schooling, a large survey of "non economic" literature had led the authors to consider different stages of economic modelling using utility maximization and empirical testing of the propositions. They looked at both students' characteristics (such as identity) and to what schools offer (as set of ideals that can change students' identity). The authors found that while further investigations are still needed, school economic resources can lead to changes in identities. In another paper, the same authors (2005) analyzed how the educational system can change the

behaviour and identities of students through building models that account for both economic and non economic incentives. The "missing motivations" in the sense of the authors include identity, social integrity, norm and ideal. A third paper by the same authors (2000) was about economics and identity. The authors found that when identity is defined as "a person's sense of self", different issues can be discussed within the proposed economic framework. These issues include among others, gender and occupation, altruistic behaviour and political identity.

This series of microeconomic foundations can help us understand the aggregate outcomes of education and social capital. They also supply the framework for understanding how social capital components can interact in a world that is global. But, beyond this, international relations are too complex that a lot of features cannot be modelled and are consequently left for empirical assessments and considerations.

The importance of reducing the education gaps between North and South has always been considered in international executive meetings. In a 2006 G-8 meeting, ministers agreed and confirmed that "education, skill development and the generation of new ideas are keys to human development, economic growth and market productivity". Education is recognized to be an important instrument of inclusion and promotion of human values that include cultural diversity and values. The integration of immigrants is among the matters that can be resolved within this framework. The achievement of the Millennium goals is another objective that can be attained with education and knowledge as drivers. This will further enhance North-South cooperation and creates better conditions for the promotion of cultural exchanges. The role of international and UN organizations (Education for all: EFA, UNESCO) is emphasized. This is confirmed again by the role and activities undertaken by UNESCO. In its 2005 meeting, it was clearly stated that lack of knowledge leads to exclusion and that knowledge creation and dissemination have to be simultaneous.

Besides international engagement, almost all agreements established bilaterally or globally between North and South have emphasized the role and importance of education in reducing the gap between developed and developing economies. Different types of agreements can be mentioned and include agreements between a given country and international organizations (for example: European Spatial Agency and Turkey, 2004). Some treaties cover all countries (Human rights, Youth, Kyoto, Biological diversity, Desertification, Work of children among others).

These findings lead to considering the origins of the gaps to be embedded in economic and social policies rather than in attitudes, beliefs and religion. Furthermore, economies of both

the North and the South are invited to contribute to the exercise of narrowing the gaps in education through mutual adjustments where each country can promote further education that creates further understanding and cooperation rather than blaming the gaps on religion, culture, language and other single variables.

Within this framework, economic, social and cultural relationships between developing and developed economies and societies can be enhanced with the mutual expansion of the social benefits expected to be generated and accelerated through education.

It is then expected that countries both North and South of the Mediterranean can attain gradually win-win positions and engage in further discussions to manage deeper cooperative projects. Both parties can count on their educational systems to be sources for the expansion of their future indirect social benefits.

The extent of the opportunities and potential gains provided through education in the North and South can be understood to be related to the current gaps between the on-going education systems. These gaps are expressed through the demographics, the shares in public budgets and mainly the impacts of education on the performance of economies and societies.

This part of the report focuses on the opportunities that are offered to both North and South for the enhancement of cultural dialogue and cultural exchange and understanding.

2.1.1: Educational vehicles and communication tools as means for sharing values

The role played by the acquisition of multiple language skills in improving intercultural exchange seems understood by most nations especially developing ones. In addition to this, the globalisation process requests the acquisition of more than one foreign language which is useful in the labour market as a marketing and practical instrument that enhances the individual's aptitude. Most MENA countries succeeded in adopting foreign languages in the curriculum of their schools since it is generally known that the acquisition of a foreign language "expands the opportunity for an individual to work borderlessly" (World Bank, 2006).

The perceptions and attitudes of individuals toward the European or Western culture are affected by both their level of exposure to the media and their level of education. In a study conducted by Gentzkow et al. (2003), the relationship between overall education and individuals' quantity of use of media and the accuracy of their beliefs and opinions toward the

West is found to be very ineffective. This study found that the more educated the individuals, the more reliable are their beliefs toward the West (Gentzkow et al, 2003). Gentzkow et al also found that the source of information has a powerful effect on the attitudes and beliefs of individuals given the importance of persuasion.

Foreign languages have been considered to be a major key skill by most developed countries. With the pursuit of globalization, developing countries have been also facing the necessity of enlarging the capacities and format for teaching foreign languages even though this practice has been in place before the developed countries discovered this requirement. The private and social benefits of foreign languages have been shown by several authors and have been discussed in different meetings as a large set of reports has been devoted to this matter. For example Cecile Deer (2005) showed that the Nuffield Language Inquiry established in 2000, was first adopted by the Department of Education in 2002, then by the Department of Trade in 2004 and that small and medium enterprises in UK recognized losses of opportunities related to lack of language skills. But, early authors identified (Tharp, 1946) the roles of languages not just as tools but subjects by themselves in the sense that they lead to knowing other cultures. As reported by Karim H. Karim (1997), some authors provided a survey on the role of languages since 1960. Several private and social benefits from languages including those of minorities have been identified since the first contributions. Other works have focused on the role of local languages in promoting social cohesion besides the development of territorial opportunities that can lead to trade and then to exposure to other societies. This implies that the current state of societies and economies can no longer survive with only one language, but globalization requires that more languages lead to more prosperity.

2.1.2: Education and values as a means to enhance the understanding of others

Population growth in the MENA region follows a high pattern. This increase is due to the high level of fertility that is specific to this region from the past. Given this demographic trend, and even though the current fertility rate decreased compared with the past, this demographic effect on education is still important as the effect of the increased fertility rate in the past still exists currently. The demand for education increased in the MENA region, for both formal education and for progressively more knowledge-based-economy educational achievement.

The adult population in the MENA region has seen many changes related to the education system. First, demand for education increased lately thus decreasing the number of adults who

have not been to school. Second, the amount of student failures in school increased as a result of drop-outs from school. The only problem here is to differentiate between two groups, those who drop school during the mandatory schooling period and those who drop school just after this compulsory level of schooling. The second group is supposed to have a basis that would allow its participation in the economy and society since it possesses the minimum necessary education level. But, the first group constitutes a loss for MENA countries given that these societies are losing part of their investment in education.

Therefore, education is an opportunity for individuals to integrate into the work force or the labour market by proving their competence and abilities. It also allows individuals to reach better instruction opportunities and better communication skills that are a basis for both interaction between North and South and for an enhanced understanding between cultures. However, the rate of students dropping out of school endangers the role played by the knowledge economy in the countries concerned at a global level. This is because drop-outs damage the following concept that individuals related to this knowledge economy are supposed to be in large numbers, should be interested in many new disciplines and new skills and should be adaptable (World Bank, 2006).

The financial problems related to education in the MENA region tend to increase compared to developed countries since all the weight is concentrated on the government budget especially when an increasing number of students are expected to enrol at higher levels of education.

In order to enhance the level of understanding and the quality of intercultural exchange between the North (European Union) and the South (MENA countries), the education system of these latter countries is expected to engender competence and flexibility among the human capital. It is also expected to meet the financing requirements that are parallel to the increased demand for secondary and tertiary education. This is based on the assumption that the success of the education system leads to better intercultural exchange.

2.1.3: Education as a means to avoid cultural traps and failures in cultural exchange

Cultural traps exist under settings where partners ignore each other and do not exhibit willingness to enlarge their knowledge base to include further characteristics of others. These traps generate high transaction costs that can sometimes be infinite. On the other hand, knowledge about others create new trading and exchange opportunities that can lead to solutions and arrangements that benefit all players. Avoidance of cultural traps is thus an

objective that is set in relation to the risks of losing beneficial opportunities and possibilities of improvements in the partnerships.

The curriculum in Arab countries is a set of courses and lessons settled by decision-makers and it contains roughly the same contents as in other countries around the world. However, these Arab countries introduced many educational reforms that modified and adjusted the existing set of courses. In these countries, all the courses and lessons that can affect individuals' thoughts and principles are subject to strict control and protection from the authorities in charge of producing schoolbooks (AHDR, 2003). This is the case in humanities and social sciences courses. However, science courses are not subject to such control apart from materials that are linked directly or indirectly to religious beliefs or social taboos. Arab countries' education, as reported by Bashour (2002), does not support critical thinking as part of the taught curricula but instead encourages submission and conformity since the courses do not motivate students to critically analyze social and political issues. Besides these constraints, Arab education communication is based on books, summaries and notes, the dissemination of knowledge is based on lectures only and the evaluation process is based on memorisation (AHDR, 2003). All these limitations diminish the chances for a good intercultural exchange between North and South or more precisely between the Euro-Mediterranean countries.

Foreign-language education in Arab countries also suffered from a problem of vision given the number of modifications introduced into the education system by means of different reforms. These reforms were focused on Arabisation of the education system and teaching foreign languages only starting from a certain level of education.

Both Northern and Southern countries should conduct joint partnerships in many education-related domains. These partnerships should relate to education programmes, to knowledge management and construction of knowledge. King (2000) observed that in the case of multilateral and bilateral development agencies – that were established to disseminate knowledge and technology to developing countries – knowledge has not been methodically assessed nor logically criticized to enhance the knowledge transfer strategies. Therefore, a better way to transfer knowledge to the South is to engage the developing world in the projects conducted by the agencies, thus creating joint partnerships with the North and creating systems and bases of knowledge in the South. This proposition of joint engagement in agency projects encourages the expertise in the North to partner with the South and presents the problem of leveraging the knowledge resources in the South in order for knowledge development to happen in the South (King, 2000).

Concerning reforms in education in the MENA region, new strategies have been proposed in relation to a better management of the education system, enhanced motivation of the actors (students, teachers and institutional leaders) and improved involvement of parents/students in educational policies and resource allowance. Also, these strategies were applied across countries and across educational levels with the expected differences on both sides (World Bank, 2006).

2.1.4: Culture and education cooperation

North and South have been engaging for a long time in collaboration through education and cultural exchanges. The latter exchange started through official cultural missions of countries where the South was not present in the North except through embassies while the North was represented with special cultural missions. In the last years, further cultural representations were developed by both North and South. Non-governmental agencies have recently joined the governmental efforts, but the representations of Northern countries are larger in the South. In contrast with cultural affairs where a quasi-symmetry can be observed, the involvement in education systems appears to be of advantage mainly to the North, which has an observably larger presence in the South. This process started with educational missions to different countries in mainly primary and secondary education. In the past, this presence concerned only the colonial authority that supported the training of local elites within its higher education systems. This same formula has been adopted by other developed countries that promoted primary and higher educational systems in Southern societies with the creation of incentives for secondary education graduates to attend higher education in their respective countries. This has enlarged the choices offered to the populations of the South and especially to those that can afford these new systems. This trend has been pursued with the emergence of private schools and the introduction of primary, secondary and higher education that is directly related to the system of education prevailing in the North. Some of the schools and universities of the North delocalized some of their departments and units to the South where, in some locations, prestigious universities are present. This is now common all over the MENA region where the American Universities of Beirut, Cairo and Ankara are know competing with different institutional forms of other universities from Europe, Canada and the USA, mainly. The existence of local incentives in the Gulf region has definitely attracted the representations of different universities from Europe and USA. The United Nations system of universities is among the other components that, although not located only in Southern countries, promote issues that are directly related to development. This includes

poverty alleviation and human development with emphasis on the Millennium Development Goals.

For a better understanding of the current situation of cooperation in education and research, it is interesting to look at the motivations of the stakeholders involved. These are financial, academic and humanitarian. Some institutes in the North see developing countries as markets for profit-making through teaching programmes. Others want to enhance knowledge through on-site research and mobilisation of local human resources during assistance to deprived institutes or scholars in the South (Hans Maltha & Ad Boern, 2005).

Financial motivations for involvement in the South are directly related to market forces that are increasingly affecting higher education. This is discussed in Altbach & Knight (2006) where these authors show higher education to be more of a private good. This is supported by the high level of demand for education and the attractiveness of students from the South even under higher tuition levels. The trends towards higher levels of patenting and franchising have placed the private sector as a dynamic engine of market expansion, with private universities increasingly locating in the South.

Other authors have recognized (Han Aarts, 2002) the value of the jointly empowering effects of linking scholarships and capacity-building programmes, for the South as well as for institutes in the North. The use of Masters degree programmes in collaborative programmes with the South is an important step towards capacity-building in this area. But, Albach & Knight (2006) note that these collaborations are mainly dominated by the North with only a limited involvement of the South.

Academic motivations relate to opportunities for achieving research on issues of common interest to North and South with external effects on education and development.

Humanistic reasons can be related to foundations that take the risk of locating in parts of the world where they can provide education and research and contribute to local development. The example largely cited in the literature (Hans Maltha & Ad Boern, 2005) related to the Westminster International University of Tashkent. The United Nations university system is among the education means that are targeting the promotion of education and research in the South.In contrast, some universities in the North like Maastricht impose several conditions on the implementation of cooperation with the South (Babet Hoeberigs, 2006). These conditions include also financial contributions.

In fact, all these reasons are interdependent because the three types of motivations aim at the enhancement of knowledge and gap reduction between stakeholders in the North and South.

For the OECD (2007), education is the best way of promoting "academic exchanges, co-operation, common recognition and sharing ideas in worldwide higher education". The available statistics from 2001 show that around 1.64 million students are not studying in their home countries. They are mainly from the South and their contributions account for million US dollars. Including the around five hundred thousand foreign teachers involved, the overall Southern community that is operating in the North creates even more opportunities for exchange, dialogue and cultural diversity.

2.2: How Research Can Be an Engine for the Acceleration of North-South Cultural Relations?

2.2.1: Changing the mind set through knowledge

Different scholars, including economists, have been trying to understand the relationship between behaviour, attitudes, economic and social performance, and cooperation. Fairbanks and Lindsey (1997) in their interesting book "Plowing the Sea: Nurturing the Hidden Sources of Growth in the Developing World", underlined the important issue of the role of knowledge as a major source of growth. In this context, they dealt with some prevailing misconceptions about the limited explanatory power of some cultural features. They showed, through different case studies, how ignorance and misconceptions are similar and how their substitution by knowledge could be a major source of growth. When focusing on inter-firm cooperation as source of benefits to individuals firms and to the whole economy, they provided inspiration on how further cooperation among countries could also be enhanced. From the above framework, the concept of the cluster (M. Porter, 1998, 1999, 2000) could be expanded both locally and between regions. For that purpose, further research is needed but its communication through different means including education is also needed. This can be easily applied to the Mediterranean region where cases similar to those introduced in the above book are identifiable.

In research efforts, and especially applied ones, social sciences play an important role at the identification, analysis and assessment stages. They also provide instruments and tools devoted to enhancing both the technological and institutional set-ups where growth and development take place. Among the important areas in the social sciences, besides the economic and social components, psychology and education are important. Some recent contributions to changing the mindset of populations while still in school have introduced new instruments. June George (2001) deals with culture and science education in the

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developing world. He found that the culture of globalization has already contributed with irreversibility to changing behaviours and attitudes through global communication tools and these changes should be accounted for when setting and implementing educational programmes especially in sciences. While specific characteristics of individuals are to be strengthened within this framework, diversity and multiculturalism are to be considered for the enrichment of the globalization and world cooperation processes. These trends are confirmed in other papers such as those by Strassberg Barbara (2007) and Huang Kuo (2007). Barbara insists on the role of transformation of the culture of learning and how different regions of the world can competitively contribute to the global world. Kuo focuses on the importance of cultural Diasporas and communication systems. The interdependencies between politics, economics and global integration have been clearly discussed by Masters Cristina (2007) through referring to the Globalization Index and its components.

2.2.2: Current and Future Prospects for North-South Collaboration: Knowledge and Culture

The overall processes discussed above assign research a central role in promoting cultural exchange. The mechanisms for mobilizing education are also well understood in achieving the role of research. But the most important direct impact of applied research is the contribution to the creation of new technologies.

Sometimes access to technologies can be a matter of leapfrogging, as well described in R.Davison, D.Vogel, R. Harris & N. Jones (2000). In contrast with developed economies, developing societies still use older versions of information technologies but opportunities for leapfrogging over successive technologies do exist. Transitions are ensured by these processes and thus create new benefits in developing economies. The cases of Papua New Guinea and China are used to show how countries moved quickly from low to very high levels of telecommunication infrastructure and technologies. But, leapfrogging requires qualified human capital that can be promoted through higher levels of cooperation between North and South. This in return creates further engines for communication and cultural exchanges. These processes can be enhanced with the outcomes of the emigration processes and mainly those related to skilled labour. Unskilled migrants can also contribute as they learn and assimilate the characteristics of different cultures including those of both their origin and destination. Several cooperative initiatives have been promoted in order to boost the development of technology and innovation that can further accelerate the process of cultural exchanges. Among those initiatives, the Euro-Mediterranean Initiative for Technology and Innovation

seeks to mobilize different institutions in the region for the deployment of innovative technologies in the Euro-Med region. Other initiatives are more global and aim at the promotion of expertise, social science research and best practices for supporting talents in developing countries. The GDN (global development network) is part of this effort with one of its offices located in the South Mediterranean region (Egypt).

These educational, research and technological initiatives are based mainly on the human resources and knowledge assets that are available in both developed and developing parties of the world but there are targeting specific regions such as the Mediterranean area. They are likely to contribute to enlarging further access to common values and common understanding.

Regarding the support of both access to knowledge and promotion of culture, the North and South engaged in agreements and conventions where both North and South can develop their synergies to reduce the gaps and promote policies of proximity.

Governmental organizations from different countries in the Northern Mediterranean area continue their bilateral actions for the development of Southern region through both bilateral and multilateral programmes. These programmes include, besides the traditional areas: education, research and culture promotion. The development agencies of France, Spain, Germany and other countries continue to support development actions in North African and Middle Eastern countries. For example, France supports very large programmes that include education, culture, health care and the environment, besides other traditional components, in Morocco, Tunisia, Algeria among other countries in the MENA region. With the active support of the institutions of the European Union (ministerial conferences, forums, and others), both public and non-governmental actions are conducted in relation to the Southern countries.

Besides governmental entities, a large number of Non-Governmental Organizations are operating actively in the area of reducing the cultural gap between North and South of the Mediterranean. These organizations are operating within the Barcelona and Tarragona frameworks and are supported by European Union.

Among the non-governmental organizations that are actively involved in linking education and cultural exchange, there is the Anna Lindh Euro Mediterranean Foundation for the dialogue between cultures. Created in 2004, this organization has already tackled a series of topics and actions. With the full support of EU and the UN, besides other NGOs and governments from different countries, the Anna Lindh foundation appears to be playing a major role in the Mediterranean area. The working programme for the period 2005-2008

includes activities that are placed under the general theme of 'Learning about Cultural Diversity'. The report produced focuses on culture and communication as "fundamental instruments for changing mindsets and societies". While culture is the corner-stone of actions, emphasis is mainly placed on the roles of arts and culture, the importance of education, creativity, participation of youth and its inclusion, sciences, information technologies and gender. This latter issue has benefited, and is still benefiting, from a larger level of support. This shows that most of the interdependencies that exist between education and social capital in the Mediterranean region are already included in the agenda of actions. These actions focus on the common future, cultural diversity and the roles of sciences and technology while targeting youth and women issues in the Mediterranean area. The efforts of the Anna Lindh foundation are expressed through a large set of annual seminars, publications and special activities as described above. These activities cover different innovative issues devoted to the promotion of cultural exchange and understanding. Themes such as the research of bridges between North and South authors, such as with Ibn Khaldoun, besides dialogues covering religion, educational supports and culture and arts are producing interesting outcomes that can better promote the overall understanding between the two Mediterranean boarders. The most important factor benefiting from the support of the Anna Lindh Foundation is the role of women and youth in changing the mindset in the region. An important report was devoted to this matter and different recommendations have been discussed in relation to the promotion of gender issues. These recommendations include employment of women, access to culture, access to media besides women's participation in education and research.

Other programmes that are often integrating research and education are introduced in Annex 3. They all show the extent and amplitude of the actions taken by the North that are devoted to creating important bridges and promoting cooperation that will have important future outcomes on the region.

2.2.3: The need for further applied research as a conclusion

While applied and theoretical research is needed and can be jointly developed with the North, there is a larger room for research in social sciences. This type of research can provide the need for accounting for social capital in all the traditional areas of decision-making and cooperation. This research can first address the microeconomic foundations, such that most of the factors can be introduced to better recommend new areas for the improvement of international cooperation. As it can be seen from the recent works in economics, different components of social capital have been investigated in relation to job performance, economic

decisions, besides other matters related to economies of the North. The complexities in the South, and especially those prevailing in the Mediterranean region, require that further investigations to be pursued. The overall cooperative frameworks that are already in place can benefit from the outcomes of the new research in social sciences. The contributions of both governmental and non governmental-organizations, that are already engaged in debate and recommendations on the area of social capital, can be further enhanced. The mindset of different stakeholders and those of the populations can be progressively changed to account for further ingredients that enhance cooperation not just on economic grounds, but also in other dimensions that are recognized to create both material and immaterial wealth to both North and South Mediterranean region.

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Annex 1: Variables used

1- Variables used in the construction of indexes (source: World Value survey, see: http://www.worldvaluessurvey.org/)

A – Index of Social Capital - Trust: question A165. – « Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people?" Index is the percentage of people responding that "Most people can be Trusted".

B – Index of Gender equality: question C001: "Do you agree or disagree with the following statement: when jobs are scarce, men should have more right to a job than women?" Index is the percentage of people who disagree.

 C – Index of Tolerance: see construction Table 1

Table 1: index of Tolerance

questions	index
F118. - Please tell me for the following statement whether you think it can always be justified, never be justified, or something in between, using this card (a mark is given from 1 to 10, 1 is "never justifiable" and 10 "always justifiable"): Homosexuality	Percentage of people marking above 6
F102. - How much do you agree or disagree with the following statement: "Politicians who do not believe in God are unfit for public office"	Percentage of people who disagree or disagree strongly
Composite index of tolerance as a value	Mean value of the two indices

2- Variables used for the "portability tests" regarding the cultural values in various American communities (source: General Social Survey, see: http://gss.norc.org/

and http://sda.berkeley.edu/archive.htm

A – Index of Social Capital – Trust

Variable TRUST: "Generally speaking, would you say that most people can be trusted or that you can't be too careful in life?" The index is the percentage of people responding that "most people can be trusted".

B – Index of Gender equality

The index is based on the variable **FEWORK**: "Do you approve or disapprove of a married woman earning money in business or industry if she has a husband capable of supporting her?" The index is the percentage of people who approve.

C – Index of Tolerance: see construction Table 2

Table 2: index of Tolerance

Variable	index
SPKATH: There are always some people whose ideas are considered bad or dangerous by other people. For instance, somebody who is against all churches and religion. If such a person wanted to make a speech in your (city/town/community) against churches and religion, should he be allowed to speak, or not?	Percentage of people who think he should be allowed to speak
LIBATH: There are always some people whose ideas are considered bad or dangerous by other people. For instance, somebody who is against all churches and religion. If some people in your community suggested that a book he wrote against churches and religion should be taken out of your public library, would you favour removing this book, or not?	Percentage of people who would not favour removing the book
SPKHOMO: And what about a man who admits that he is a homosexual? Suppose this admitted homosexual wanted to make a speech in your community. Should he be allowed to speak, or not?	Percentage of people who think he should be allowed to speak
LIBHOMO: And what about a man who admits that he is a homosexual? If some people in your community suggested that a book he wrote in favour of homosexuality should be taken out of your public library, would you favour removing this book, or not?	Percentage of people who would not favour removing the book
Composite index of tolerance as a value	Mean value of the four indices

D – Variable used to determine to which community an individual belongs

Variable ETHNIC:

From what countries or part of the world did your ancestors come? If single country is named, refer to national Codes below and enter code number in boxes: if more than one Country is named, refer to national codes below,

code up to 3 Responses and then ask a: first mention second mention third
mention
A. If more than one country named: which one of these countries do you feel
closer to? If one country named, refer to codes below, and enter code
number in boxes: if can't decide on one country, enter code 88. National
codes are in table 3 below.

Table 3: National Codes for variable ETHNIC

1	AFRICA	22	PUERTO RICO
2	AUSTRIA	23	RUSSIA
3	FRENCH CANADA	24	SCOTLAND
4	OTHER CANADA	25	SPAIN
5	CHINA	26	SWEDEN
6	CZECHOSLOVAKIA	27	SWITZERLAND
7	DENMARK	28	WEST INDIES
8	ENGLAND & WALES	29	OTHER
9	FINLAND	30	AMERICAN INDIAN
10	FRANCE	31	INDIA
11	GERMANY	32	PORTUGAL
12	GREECE	33	LITHUANIA
13	HUNGARY	34	YUGOSLAVIA
14	IRELAND	35	RUMANIA
15	ITALY	36	BELGIUM
16	JAPAN	37	ARABIC
17	MEXICO	38	OTHER SPANISH
18	NETHERLANDS	39	NON-SPAN WINDIES
19	NORWAY	40	OTHER ASIAN
20	PHILIPPINES	41	OTHER EUROPEAN
21	POLAND	97	AMERICAN ONLY

Annex 2: correlation results illustrating portability of values

Graph 1: correlation between trust in countries of origin and in American communities
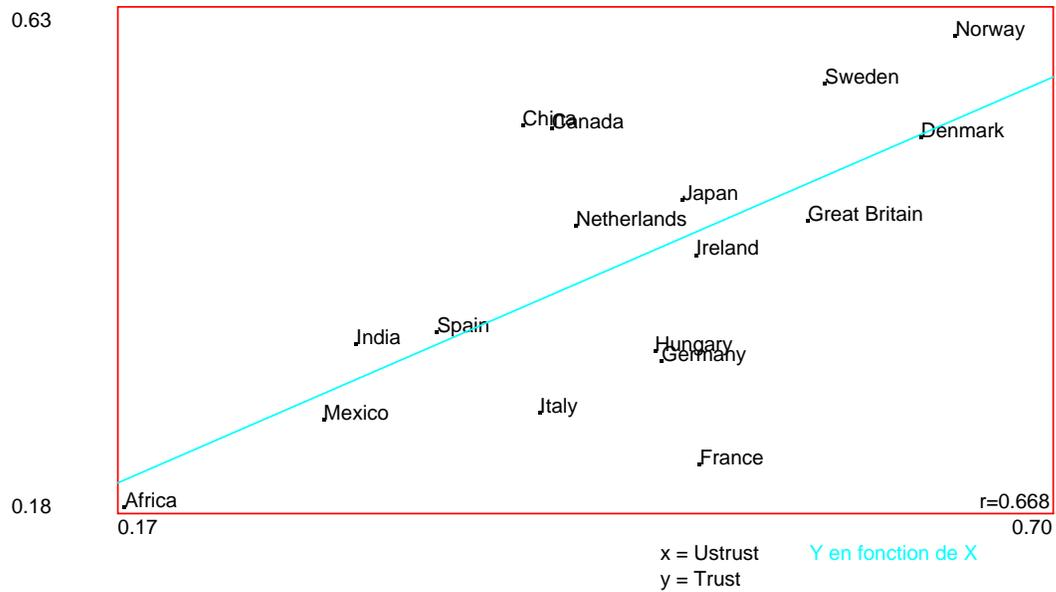
Graph 2: correlation between Gender equality in countries of origin and in American communities
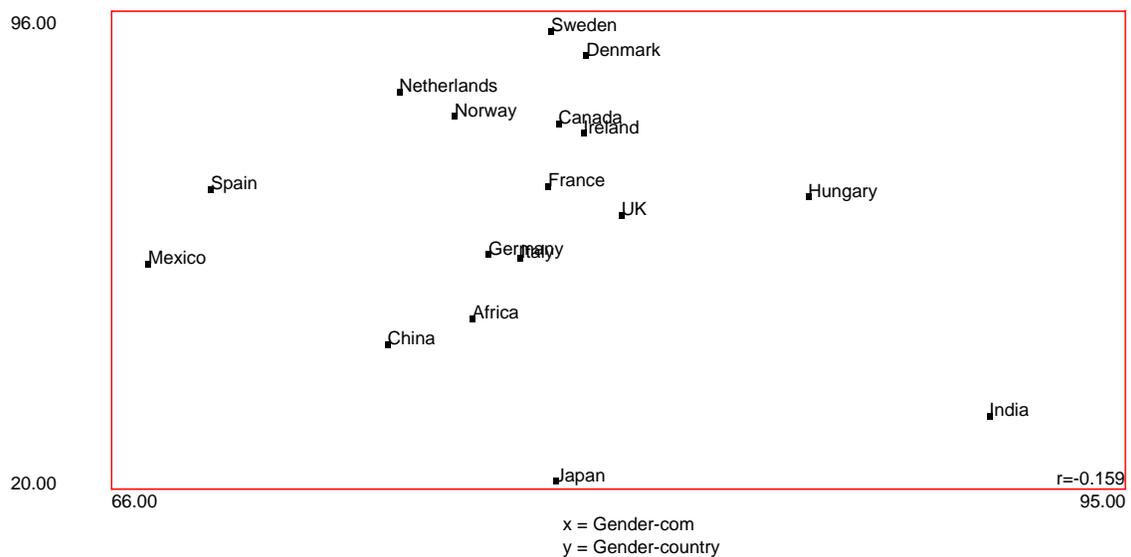
Graph 3: correlation between Tolerance in countries of origin and in American communities

Annex 3: Examples of EU-South Cooperative Frameworks in Education & Research

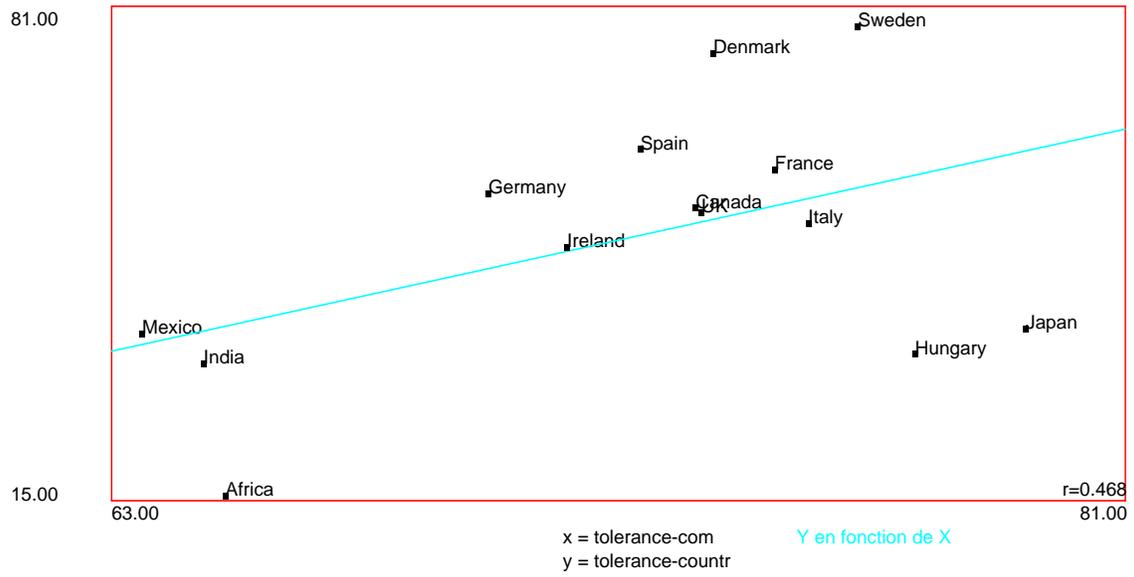| Programme	Content
Euro-Mediterranean Partnership/ Barcelona Process **The MEDA programme** European Neighborhood and Partnership Instrument (**ENPI**).	• reinforcement of political and security dialogue, economic and financial partnership and the gradual establishment of a free-trade area, social, cultural and human partnership aimed at encouraging understanding between cultures and exchanges between civil societies • Regional Strategy Paper (RSP) 2007-2013 is a strategic framework for programmeming the regional Mediterranean allocation for ENPI. RSP 2007-2013 covers the Southern Mediterranean and Middle East (countries that are members of the Euro-Mediterranean Partnership established by the Barcelona Declaration (1995)). The Mediterranean region is of strategic importance to the EU, in both economic (trade, energy, migration) and political (security, stability) terms. The economic situation is aggravated by three socio-political "deficits", the freedom deficit, the women's empowerment deficit and the lack of access to knowledge and education. Political situation in the region is characterized by persistent tensions due to the Middle East conflicts. The EU policy response to this situation is guided by two coherent and complementary strategies: the Euro-Med Barcelona Declaration at regional level (1995) and its bilateral Association Agreements and, since 2003, the European Neighborhood Policy and its bilateral Action Plans. Policy priorities in the region for the next five years (2006-2009) were decided by the Heads of State at the Euro-Mediterranean Summit in Barcelona (November 2005) and relate to four domains: political and security cooperation, sustainable socio-economic cooperation, education and culture, and migration. This Regional Strategy Paper channels the contents of the five-year work programme into three priority objectives to be implemented at regional level: * a common Euro-Mediterranean area of justice, security and migration cooperation; * a common sustainable economic area, with a focus on trade liberalization, regional trade integration, infrastructure networks and environmental protection; * a common sphere for socio-cultural exchanges, with a focus on cultural and people-to-people exchanges, and raising awareness of the Partnership through the media.
EuroMeSCo	The members of the network are drawn from the thirty-five member-countries of the Euro-Mediterranean Partnership (EMP). The network's activities are policy and security-oriented, both because it can best contribute towards the goals of the EMP in these areas and because they correspond to the primary interests of its members. However, EuroMeSCo's themes for research and debate must also reflect its duty to reinforce confidence amongst its members and within the EMP. It therefore seeks to establish consensus over its research agenda and the fullest possible participation of member-institutes in the research and discussion process.
FEMISE	FEMISE network is regrouping more than 60 members (Institute of Economic research), which represent 37 partners of the Barcelona Process. One of the main activities of this network is to conduct socio-economic research on themes seen determinant for the future of the Euro-Mediterranean region. Results are presented to the government partners of the Barcelona process. The main objective of the Euro-Mediterranean Forum of the economic Institute is to provide finance for researches, which make the implementation of the economic area within the Euro-Mediterranean Partnership (Barcelona Process 1995). In this framework Femise looks for not only the follow up of the economic partnership between the European and Mediterranean countries but as well to manage and intensify the cooperation between the searchers of the region. ➢ During the period of 1998 - 2005, 3 Millions of Euros was distributed for this cooperation. Also an amount of 1.9 Millions of Euros is scheduled for the period of 2005-2009, trough 3 internal consultation of the network.
Economic Research Forum (ERF) Started in 1992	Production of quality research, informing the policy debate, and building capacity for front-line research.

ENPI_ European Neighborhood and Partnership Instrument" Programmemed for the period of 2007-2013	The ENPI will replace existing geographical and thematic programmes covering the countries concerned. A specific and innovative feature of the ENPI is its cross-border cooperation component. Developing an area of good "neighborliness" requires resources to promote cross-border cooperation between partner countries and the Member States so as to promote integrated regional development among border regions and avoid the creation of new dividing lines. ➤ The ENPI will finance "joint programmes" bringing together regions of Members States and partner countries sharing a common border. ➤ The cross-border cooperation component of the ENPI will be co-financed by the European Regional Development Fund (ERDF).
Anna Lindh Euro-Mediterranean Foundation for the Dialogue Between cultures. Starting in 2004	The Foundation promotes a dynamic concept of dialogue between cultures through co-operation between civil society partners in education, culture, science and communication, strengthens intellectual co-operation and capacity-building in fields such as human rights, democratic citizenship, sustainable development, learning, knowledge and information society, gender and youth, contributes to shaping the Euro-Mediterranean space as an area of co-operation, exchange, mobility, mutual understanding and peace.
The European University Institute _ the Robert Schuman Centre for advanced Studies (Euro-Mediterranean Consortium for applied research in International Migration (CARIM)	The objective of the consortium is to offer an instrument for observing, analyzing and forecasting migratory movements, their causes and consequences, that originate from, transit trough or and destined for the countries of Barcelona process, that is the European Union and the Mediterranean countries.
European Institute for Research on Mediterranean and Euro-Arab Cooperation_ **Medea**	Main objectives: • Foster inter cultural dialogue • Promote mutual understanding and reciprocal tolerance • Establish links and networks for the benefit of players in the political, economic, academic and cultural spheres • Disseminate objective and plural information to the public at large • Provide direct access to European and international institutions based in Brussels.
Tarragona Declaration, for Dialogue and cooperation between Euro-Mediterranean Universities started June 2005 and developed young researchers programme in 2007.	Elabourated in the Framework of the Mediterranean Universities' Forum. This Forum was organized by Universidad Rovira i Virgili, with the collabouration of Jean Monnet Project and the European Commission for Education and Culture. Within this framework young researchers from North and South the Mediterranean area meet and develop working and operational channels. After the Barcelona Process, this project aims to define a new vision as well as a new action plan in order to set up a Mediterranean space with a sustainable progress. In the Framework of this process, Universities have an important role, mainly through creation, review and socialization of Knowledge; to face the future challenges.