



European Network Against Racism
Réseau européen contre le racisme



REPORT

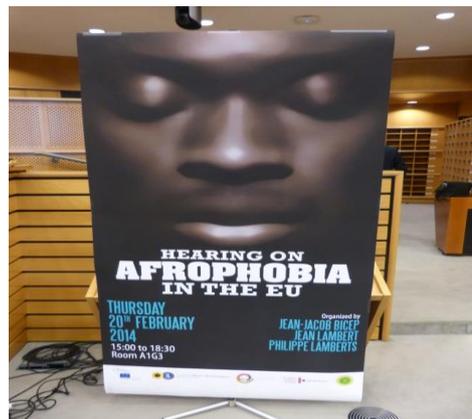
HEARING ON AFROPHOBIA IN THE EUROPEAN UNION

IN THE EUROPEAN PARLIAMENT, BRUSSELS

THURSDAY 20TH FEBRUARY 2014

HOSTED BY MEPS JEAN-JACOB BICEP, JEAN LAMBERT AND PHILIPPE LAMBERTS

GROUP OF THE GREENS/EUROPEAN FREE ALLIANCE (EFA)



Key conclusions from the debate:

- ❖ It is urgent to recognize Afrophobia as a specific form of racism that particularly affects People of African Descent and Black Europeans (PAD/BE) in their daily life. Awareness-raising isn't enough: this specific form of racism must be tackled urgently and put on political agendas;
- ❖ There are several challenges on the ground: denial of past abuses, racist violence and racist speech occurrences, perpetuation of the colonial imagery and structures, etc.;
- ❖ These challenges imply reflecting on the past abuses during the colonial period and slave trade, and thinking about the most appropriate manner of providing compensation and reparations, and dealing with the consequences for PAD/BE today;
- ❖ Media have a special responsibility in building social cohesion and in conditioning the individuals' perceptions and representations as well as the relations with one another;
- ❖ A legal framework at the EU level exists, but it is not sufficiently implemented and it is not tackling the roots of social exclusion;
- ❖ Collecting equality data collection is essential to prove discrimination and assess progress of policies;
- ❖ A European framework is needed in order to address these challenges and hold Member States accountable.

WELCOME AND GREETING



JEAN-JACOB BICEP, MEP from the Greens and chair of the hearing, gave the welcoming speech, thanking the European Network Against Racism and the European Coalition of Cities Against Racism for their collaboration. Being of African descent and a descendant of slaves, he considers himself as a “successor” of the fight against racism. He came back on what he tried to achieve as an MEP regarding the specific issue of Afrophobia:

- he tried in vain to have a written resolution adopted by the European Parliament to recognise victims of colonialism and slavery;
- he co-organized, for the first time in the European Parliament, a European week to raise awareness on colonial issues, slavery and reparations;
- in October 2013, he co-organized with ENAR a conference on People of African Descent/Black Europeans and the realities of Afrophobia.

Before introducing the panels, he apologised on behalf of the Italian Minister for Integration Cecile Kyenge, who, because of the recent events in Italy, wasn't able to take part in the hearing, but also gives her support and reiterates her commitment to this cause.



As Vice-Chair of ENAR and on behalf of this organisation, **JALLOW MOMODOU** from Sweden welcomed the audience and reminded them that the objectives of the hearing were to raise awareness and concern about how Afrophobia affects People of African Descent and Black Europeans, and to emphasise the urgency with which this specific form of racism must be recognised and tackled. He underlined that while the European Union has been built on the principles of democracy and peace, People of African Descent and Black Europeans face the opposite, and that it is high time for the European Union to address the challenges and extreme form of racism that People of African Descent and Black Europeans face in every part of the Union. He concluded by saying that stopping racism, and more specifically Afrophobia, is a question of democracy and human rights.

PANEL-DEBATE

1ST PANEL: HISTORICAL CONTEXT

PHILOMENA ESSED, Professor of Critical Race, Gender and Leadership Studies at Antioch University (USA) and an affiliated researcher for Utrecht University's Graduate Gender Program, introduced the topic basing her presentation on her article "*A Brief ABC of Black People*" that will be published by the end of the year in an upcoming ENAR book. She began



with the category "People of Afro-Descent" by saying that in Europe, if a certain number of them are culturally assimilated, People of African Descent are often overrepresented among the European poor and marginalized population. Many share racial resemblances but the only common European experience they have is their exposure to racism and discrimination regardless of gender, countries, socio-economic conditions, level of education, etc. She highlighted how anti-Black racism is institutionalised, rooted in the formation of European culture and identity, before even analysing the link between anti-Black racism and the memory of slavery and colonialism.

In contrast to the USA, the slave plantation system controlled by the Europeans was established outside of Europe, in the Caribbean and South American territories, for instance. Therefore, the silencing of slavery in the public consciousness in Europe has led to disconnection in the European mind between current anti-Black racism and the history of slavery. On the contrary, in the US, knowledge about slavery and resistance has been transmitted from one generation of African Descent to another. In the US, the direct reference to the slave experience is the dominant framework to refer to black people whereas the consequences of colonialism have not been dealt with within Europe: dependency mentality (feeling of powerlessness) among former colonies and colonial mentality (paternalism and the creation of second-class citizens) on the side of the former colonial empires. Taking the example of France, Portugal and the Netherlands, she reminded the audience of how much wealth they had brought to those countries and others. She underlined that activists and organisations in Europe are more and more demanding that States apologise for the injustice of slavery, these requests leading, for instance, to the creation in France of a European Memorial Foundation of Slave Trade and the adoption of a law on the recognition of slavery as a crime against humanity.

Philomena Essed then tackled the question of the denial of racism and its consequences. Because of the public taboo on mentioning racism or the aggressive responses to accusations of racism, many people of African Descent are not aware of racism or are not equipped to defend themselves as they are often categorised as "oversensitive black people". Yet, they are facing systemic racial discrimination. Unfortunately, the impact of everyday racism on the lives of people of African Descent remains a neglected issue among policy makers. Many researchers in the past decades have found that racism has become more difficult to pinpoint in Western countries. But she considers that this idea must be revisited as there are

many instances of blatant racism against black people. Today, the rejection of racism is losing ground and the argument of “freedom” is used to defend racist comments. This phenomenon is what she called “entitlement racism,” which means, according to her, “claiming the right to racially offend in the name of freedom.” There is a large impunity in Europe, contrary to in the US, where a person can be fired because of racist comments.

Before concluding, she spoke on racism against women as she highlighted that race isn’t a gender neutral concept. A lot of abuses against women have been reported. She gave the example of the Netherlands where prostitution is legal and where women of African descent are often in the most dangerous and lowest-paid sectors of sex-work. Beauty norms are also a gender issue: there is a huge impact of the white beauty norms on black women (skin bleaching). This phenomenon relates to the pathologizing of the black body, as a sexual object, as animalistic, and of black culture as primitive and uncivilized. She concluded on the notion of race contradiction: racism is often denied in Europe with the argument that there is no race. However, she reminded participants that the notion of race is in a way present in the European law. Therefore, there is a contradiction. If there is no race, then there is no need to have legislations against racial discrimination.

LOUIS-GEORGE TIN, a French activist involved in combating homophobia and racism, and Chair of the Conseil Représentatif des Associations Noires de France (CRAN), was the second speaker of this panel and focused on the history of France and its need to acknowledge its past and to pay reparations. He stressed the fact that talking about Afrophobia means talking about relations between Europe and Africa that have existed for centuries—a history of colonialism. He distinguished three phases: from the end of the 15th Century to the end of the 19th Century (slavery), from the beginning of the 20th Century to the 1960s (forced labour, or “slavery with another name”), and after the independence of African countries (neo-colonialism and the pillaging of the resources of Africa).



He gave a short overview of the impacts of colonialism and slavery:

- In terms of **demography**, it has been estimated that the number of persons who had been deported during the first colonial period was between 12 and 15 million. To this number we must also add all the people who resisted capture and who died as those persons must also be considered as victims. Persons who were recruited for forced labour must also be counted. For example, at the beginning of colonialism, France had about 1.5 million slaves. But slavery didn’t stop in 1848. It was replaced by forced labour, and the country recruited 6 to 8 million people for forced labour.
- **Politically** speaking, the structures in Africa have been weakened, fragmented, and destroyed, which helped the colonisation process.
- **Economic** consequences are also considerable as human and material resources have been pillaged and continue to be pillaged. It had very disastrous effects since African populations do not benefit from their own resources.

- **Cultural** consequences were huge. Racism is one of the consequences of colonialism; it grew along with colonisation. There was a will of monopolising resources and the justification for that relied on racist theories that had been elaborated on pseudoscientific basis. But it costs a lot in terms of languages, religions, identities.
- **Ecological** consequences.

Louis-George Tin underlined the fact that the fight for compensation is as old as colonisation itself. Colonised people were asking for freedom and justice. Important personalities also fought for it such as Martin Luther King, Condorcet, and Malcom X. When slavery was abolished in the US, there were attempts to organize compensations even if their impact was limited. In Europe, there was also legislation for compensation, but they were benefitting the beneficiaries of slavery, and slavers were even richer after the abolition of slavery. He gave the example of Haiti, where compensation was paid to the former colonists by the slaves themselves.

Today, the provision of reparations is an international struggle. This was debated in Durban in 2001 when the CARICOM adopted a position in favour of compensations and is now developing dossiers that will be sent to the Netherlands, France, and the United Kingdom. The question of reparations is a question of justice and can be organised through education, pension, museums, agrarian reforms, etc. He concluded that a perfect crime is when the criminal is being compensated and not the victims, when there is impunity. If nothing is decided to stop this impunity, then criminals will feel even freer.

VIRGINIE SASSOON, researcher currently working as an Associate Expert at the Institute Panos Europe, focused on how the media in Europe portray black people and what impact does this have on people themselves. She highlighted the fact that media visibility is crucial for social struggle in Europe and media have a special responsibility in building social cohesion as they are what she called a “sounding box” for societal problems. They condition the way in which different issues are tackled and the relations with one another. Besides, media build borders between the majority and the minority: in Europe, contrary to the US, black people are often seen as being external—outside the community.

First, she explained that there are no really well-coordinated European policies on the representation of minorities, and that there are a lot of differences between countries. The presence of black people in the media is the product of migration and colonialism. To support this argument, she tried to show the difference between the United Kingdom and France. In 2006, Harry Roselmack, a black journalist, arrived on the first French TV channel to present the news and was the first-ever black person appointed to this position while, at the same time, in the United-Kingdom, Trevor McDonald, famous black news TV presenter, was retiring. Virginie Sassoon explained that this example illustrates a generational difference in terms of visibility. This happened because the television industry in the United Kingdom committed to representing the whole society as early as the 1950s, which happened later in France. In the United Kingdom, there are measures to combat discrimination (diversity centre, council of black journalists). In France, there is a diversity barometer which measures the representation of non-whites in the media, but as there are no data disaggregated by ethnicity, this barometer is useless since no comparison with the reality of the composition of the French society is possible.

She then focused on the quality of the content in which black people appear. They are overrepresented in sports; they are often pictured as criminals, migrants, dangerous savages, or foreigners. When black people are mentioned in the news, it's always related to riots, security issues, crimes, or situations of poverty. She mentioned the persistence of a biological racism and took the example of a far-right publication whose cover was comparing the French Minister for Justice Christiane Taubira to a monkey. On another cover, it was the Italian football player Balotelli who was compared to King Kong.

Taking several examples of advertisements and pictures, she showed how the aesthetic argument is part of racist theories. In terms of the representation of beauty, black people were associated with ugliness. Today, black people are often used to sell products that refer to their skin-colour (chocolate, coffee, etc.) or to sell products from Africa or the Caribbean. Additionally, in the fashion world, there is an underrepresentation of black women. Here, she gave the example of the Vogue magazine whose white model had been painted black. This phenomenon is a really powerful socialisation tool which creates hierarchy. Advertising is totally part of media discourse; it has a prescriptive role. Therefore, she concluded that in order to fight against those stereotypes, it is important that black people obtain positions of responsibility in the media, communication and advertisement world.

2ND PANEL: REFLECT ON THE CHALLENGES FACED ON THE GROUND: NGOs, ARTS AND MEDIA

ROKHAYA DIALLO, French activist, journalist and ENAR board member, was the first speaker of the second panel. When asked about the challenges on the ground by Pascal Hildebert, the moderator, she answered that the main problem is denial. Taking the example of her own country, she explained that in France, racism (not only against black people but against ethnic and religious minorities) is an issue which is taboo. Because of a Republican feeling of an indivisible nation, the existence of "minorities" isn't recognised. However, if there are no differences between races, as there is only one Human race. She raised the issue of semantics, which is a symbol of this denial; In France, there is a taboo around the use of the word *noirs*. Diallo also put forth the lack of statistical data as there is only informal and unofficial information. In France, there are large minorities, but there are no proper statistical tools that can be used to assess the level of exclusion and put pressure on the political sphere.

She then mentioned several cases where the occurrence of racism was recognised and punished in France. Among others, she explained how Jean-Paul Guerlain lost his job after having a racist discourse on TV ("for this perfume, I worked like a -N-... even if I am not sure that -N- ever worked"). Thanks to social networks, the information spread and several non-violent demonstrations were organised in front of Guerlain's shops. This mobilisation lasted eight



weeks until negotiations were organised and Jean-Paul Guerlain lost his consultant contract. This was a victory on the ground, and she underlined that it was also made possible thanks to the help of Afro-Americans.

JALLOW MOMODOU, Chair of the Pan-African Movement for Justice and Vice-Chair of ENAR then took the floor to answer that same question. He highlighted the importance of data collection, as the lack of disaggregated data makes it difficult to show the specific situation faced by black people. According to him, an urgent issue to address is related to hate crimes that black people face, as this is a question of dignity. Perpetrators of hate crimes must be brought to justice. He gave an example to illustrate his words: recently in Sweden, a young man went for a walk with his son and was attacked by a gang of 10 people who insulted him and beat him up until he fell unconscious. Nobody cared and nobody reacted to this man being brutalised. So far, none of the perpetrators has been arrested. According to Jallow



Momodou, this case illustrates how there is absolute impunity for such persons, and it sends a dangerous message: people can commit a crime against black people and there won't be any consequences for them.

He also emphasised the fact that racism is about power: Black history has been taught by White people and yet, this is necessary that black people teach themselves their history. He came back to his own personal experience and the racist acts to which he has been victim in 2011. He concluded by saying that in Sweden, as a result of advocacy work, it has been decided to commission a report on Afrophobia.

QUINCY GARIO talked about the situation in the Netherlands, where, according to him, colonial amnesia is used as an excuse to stay stagnant and to refuse an understanding of where their colonial past has brought them. To commemorate the 150th year anniversary of the abolition of slavery, the Netherlands had decided to defund the only institution that researches slavery. A Dutch politician also decided to introduce a proposal for a law to keep people from the Afro-Dutch-Caribbean diaspora out of Europe and proposed the establishment of a different-coloured passport for this population.

He continued on about the perpetuation of the colonial imagery in the Netherlands, in the sense that when they talk about the period when the Netherlands became rich and prosperous, they continue calling it the "Golden Age" while forgetting that during this same era they colonised a large part of the world and were the innovators of slave trade. He explained that this colonial imagery isn't understood and is perpetuated for instance in the figure of "Zwarte Piet." He thus talked about his



action “*Zwarte Piet is racisme*”. He also recalled that while the Netherlands used to be designated as a guide country for tolerance, it is now criticised by Amnesty International, the European Council, and also the Dutch Ombudsman—the latter having recently qualified the political atmosphere in the Netherlands as “racist.”

CHOKRI BEN CHIKHA, Tunisian activist and artist born and raised in Flanders, was the last speaker of this panel. He explained how Belgium, and especially Flanders, is dealing with its past. He introduced his project “Truth Commission: Zoo Humain”. According to him, human zoos is the reflection of science in racism, of the role of artists and authorities in racism. In the late 19th and early 20th centuries, there was a kind of collusion between governments, scientists and artists. It was reflected for instance in Belgium where there have been several World’s fairs and specifically one in Ghent in 1913, where human zoos were organised. That was the celebration of the industrial glory of Europe. But what is needed today is commemoration of those who were “displayed” in these human zoos because people died during those racial expositions. Inspired by the South-African Truth Commission, he organised the project “Truth Commission: Zoo Humain” with Senegalese artists in 2013. The impact of such a project was great: the mayor of Ghent publically apologised for what happened a century ago.

Finally, Ben Chikha insisted on the need to join forces on the ground, on the role of civil society and on the importance of fostering solidarity between communities in order to take joint action.

3RD PANEL: HOW TO ACT POLITICALLY, AT THE LOCAL, NATIONAL AND EUROPEAN LEVELS

PETER BOSSMAN, mayor of Piran (Slovenia), focused on what could be done at the local level and insisted on the chance to improve the situation, putting forward the idea that politicians can make a difference. In the actual context of upcoming elections, he urged populations to get together, and to vote. He explained that unfortunately, all statistics show that most immigrants who have the right to vote don’t exercise that right because they don’t think they can make a difference. And yet, it is important that they vote for people that they know will stand for equality.

He came back to the importance of being engaged in one’s community, learning the language, making oneself needed and staying proud of one’s origin and descent. He repeated that being integrated doesn’t mean losing one’s identity. According to him, the role of local authorities in this process is really important.

Finally, he talked about his own experience: he was a political refugee. He studied in Slovenia, got a family and stayed there. He was referred as the “black doctor.” After a few years of work, he was simply called “doctor.” Everyone has to work in the community and never forget who they are.



JEAN-PAUL MAKENGO, Deputy Mayor of Toulouse and Chair of ECCAR, recalled that black people must be acknowledged as European citizens. He insisted that prejudices and stereotypes against Blacks must be stopped while the imagery of Afro-descendants and Africa must be changed. Afro-descendants must be accepted along with their cultural heritage and specificities.



On the national and local levels, he pointed out that things are very complicated. He took the example of France where it is difficult to talk about racism. People who are putting forth the situation of People of African Descent and advocating for the improvement of their situation are often accused of trying to divide society. It is a way of shutting down the debate. At the local level, he asserted that a lot can be done. If there is a will, there can be achievements. For instance, he is in favour of a citizenship of residence. But he deplored the fact that Afro-descendant movements are often cultural in nature, that they don't work enough with elected representatives and with cities and it can sometimes creates weakness. He believes that mutual perceptions must be changed, and that the role of elected representatives plays an important role in this process, and in helping each person being included into the community.

He also put forward the need for measuring discrimination since problems have to be measured and precisely named for what they are before they can be solved. Afrophobia is a specific phenomenon and it has to be named as such.

HENRI NICKELS, Program Manager for Research in the European Union Fundamental Rights Agency (FRA), came back to the legal framework. After a short summary of the role of the FRA (to provide advice and expertise to the EU institutions and Member States, and to support them in fully respecting fundamental rights when implementing laws), he mentioned the legal instruments that have been adopted at EU level to counter racism, xenophobia and discrimination (the Framework Decision on Racism/the Racial Equality Directive/the Employment Equality Directive/the Audio-visual Media Services Directive, etc.). He explained that the European Commission has recently published a report on the implementation of the Framework Decision on Racism and that if the majority of the Member States have included related provisions in their national laws, all offences covered by the Framework Decision are often not fully transposed. The Employment Equality Directive and the Racial Equality Directive, are considered to have raised the level of protection against discrimination throughout the EU and they form an anti-discrimination framework. However, despite this framework, discrimination remains a part of the daily life



of many people in Europe, particularly in employment or in access to goods and services, but the level of complaints remains very low. According to Nickels, it is a problem because it raises the question of the practical efficiency of such laws.

As a conclusion, he insisted on awareness-raising: most people are not aware of their rights. As a consequence, very few people report incidents. Victims of discrimination also don't report because they think nothing will happen if they do so, don't know where and how to report, or they think there is too much bureaucracy. Awareness-raising activities are therefore fundamental, with an important role given to civil society and national Equality Bodies whose mandates must be extended. Particular attention must also be given to data collection.

CLOSING SPEECH



After thanking the participants and organisers, MEP **JEAN LAMBERT** called people to vote and to encourage people to vote for the European Parliament elections. She reiterated that in a time of multiple racist crime and speech occurrences, there is an urgent need to organise and to fight back. She pointed out that this is a responsibility for all to make sure that legislation is enforced and that victims are supported and believed. There is also a need to challenge the authorities and to think about how to give reparations. She concluded that justice must stand.

FINAL AGENDA

	Chair of the session: Mr. Jean-Jacob Bicep, MEP, Greens/European Free Alliance
15:00-15:30	<i>Opening Speeches</i> Mr. Jean-Jacob Bicep , MEP, Greens/European Free Alliance (France) Mr. Jallow Momodou , ENAR Vice-Chair
	PANEL-DEBATE
15:30-16:25	1. <i>Patterns of Racism Specifically Affecting People of African Descent/Black Europeans</i> Dr. Philomena Essed , Professor Dr. Louis-Georges Tin , Chair of the CRAN Dr. Virginie Sassoon , Researcher Debate with the audience. Moderator: Dr. Michael Privot, Director of ENAR
16:25-17:20	2. <i>Challenges and Coping Strategies on the Ground: the Role of NGOs, Arts and Media</i> Ms. Rokhaya Diallo , ENAR board member, Soulajah for Arts Mr. Jallow Momodou , Pan-African Movement for Justice Mr. Quinsy Gario , activist and artist Dr. Chokri Ben Chikha , activist and artist, Truth Commission – Action Zoo Humain Debate with the audience. Moderator: Mr. Pascal Hildebert, Director of the ENAR Foundation
17:20-18:15	3. <i>How to Act Politically at the Local, National and EU Levels</i> Mr. Henri Nickels , European Union Agency for Fundamental Rights Mr. Jean-Paul Makengo , Deputy-Mayor of Toulouse and chair of ECCAR Mr. Peter Bossman , Mayor of Piran Debate with the audience. Moderator. Ms. Kathy Carime-Jalime, Head of Cabinet
18:15-18:30	<i>Wrapping Up and Moving Forward</i> Ms. Jean Lambert , MEP, Greens/European Free Alliance

MEDIA REPORT

VIDEO OF THE EVENT

- ❖ <http://greenmediabox.eu/archive/2014/02/20/afrophobia-in-the-eu/>

TWITTER

- ❖ 20 tweets posted during the hearing by ENAR with around 60 retweets
- ❖ #Stopafrophobia: used almost 120 times from the 20th to the 24th February
- ❖ The Storify can be found under the following link:
<https://storify.com/ENAREurope/hearing-on-afrophobia-in-the-eu>

FACEBOOK

- ❖ Posts with the streaming link: 2362 views; 189 post clicks and 106 likes/comments/shares
- ❖ Pictures: 2015 views; 6100 post clicks and 226 likes/comments/shares. Available here:

<https://www.facebook.com/media/set/?set=a.10152023147649023.1073741846.105583994022&type=1>

<https://www.facebook.com/media/set/?set=a.812436282104156.1073741872.435749533106168&type=1>

- ❖ 3870 likes on the 18th and 3949 likes on the 24th February

ARTICLES AND STATEMENTS

- ❖ US Congressman Hasting's statement
<http://alceehastings.house.gov/news/documentsingle.aspx?DocumentID=370273>
- ❖ TransAfrica Blog Post <http://transafrica.org/whats-new/2014/2/21/afrophobia-in-the-european-union>
- ❖ Black PR wire: <http://www.blackprwire.com/press-releases/4208>
- ❖ Tameside Green Party Blog <http://tamesidegreens.org.uk/>
- ❖ Press statement ENAR/Jean-Jacob Bicep office: <http://jeanjacobbicep.eelv.fr/full-room-public-hearing-afrophobia-europe/>

JOURNALISTS PRESENT

- ❖ France Ô TV
- ❖ Local Parisian TV (le 75)
- ❖ Equal Times
- ❖ VPRO (Dutch broadcasting station)



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WHAT DOES ENAR DO?

The European Network Against Racism (ENAR) is an EU-wide network of **vibrant NGOs** in all EU Member States, as well as Iceland. ENAR combats racism, racial discrimination, xenophobia and related intolerance, and promotes equality of treatment between European Union citizens and third country nationals.

Our vision & mission

ENAR's vision is of a society that embraces the **necessity of equality and diversity** and the **benefits of a racism-free Europe** for a vibrant European society and economy. Our mission is to attain **full equality and solidarity**, allowing all members of society, whatever their skin colour, ethnicity, sex, gender, religion, disability, age or sexual orientation, to participate and be included in society. We are achieving this by specifically **combating racism and discrimination** based on colour, ethnicity, national origin, nationality, religion, culture, language or legal status.

How we work towards achieving our mission

ENAR is the voice of its member organisations in Brussels and advocates on their behalf. We aim to make a difference in a range of fields relating to equality and anti-racism, migration and integration, and social inclusion of ethnic and religious minorities in Europe. We do this in the following ways:

Coordinate the ENAR network

- We coordinate and service a Europe-wide network of organisations working to combat racism at local or national level and voice their concerns.
- We ensure that the voice of anti-racist civil society is heard in European and national policy debates.
- We support the work of our member organisations by exchanging information, experience and best practice and enabling them to influence policy at European and national levels.

Influence the European political agenda

- We closely follow and monitor policy developments on the EU's agenda to ensure they do not undermine equality and diversity.
- We campaign and lobby the EU institutions to take action and launch initiatives against racism and discrimination and for a diverse and inclusive Europe.
- We work and meet with key EU officials and political representatives to make sure equality and anti-racism are a top priority on the European agenda.

More information on our website: www.enar-eu.org

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