Dear applicant,

Thank you for your interest in the Humanity in Action (HIA) Programs in France and the United States. Below are the forms and detailed instructions required for application.

Before beginning your application please read the schedule of activities of the 2007 and 2008 programs on the HIA website (www.humanityinaction.org). The testimonials of past fellows on the website may also help you understand the social and intellectual demands of the HIA programs. Finally, you may find it helpful to contact HIA fellows listed on the website.

The selection process is competitive**,** so please follow the application instructions very carefully.

Applicants may choose to apply for the French program, the American program, or both. The HIA-France selection committee will choose 3 applicants for the US program, and 10 for the French program. Make sure you state your choice(s) on page 1 of the application form.

HIA will decide upon a shortlist by March 1st, and conduct interviews with the selected applicants in the following weeks. The final decision will be announced by April 1st at the latest.

The deadline for applications is February 7th, 2008.

If you have any questions about HIA, the summer programs, or the application process, please feel free to email candidatures@humanityinaction.org.

Yours truly,

Tara Dickman
Program Director

Humanity in Action – France
89 rue du Fbg St Antoine
75011 Paris, France
Tel/fax: 01 43 45 21 73

Application Instructions

Deadline: February 7, 2009

All applications must be in English, and include the following:

- ☐ A cover letter stating your motives in applying to HIA program(s)
- ☐ A completed application form
- ☐ A curriculum vitae or resume
- ☐ Copies of your degrees and transcripts of academic results in the last two years
- ☐ An application essay (see below)
- ☐ Two letters of recommendation

Your family name should appear in the upper left hand corner of each page.
Please do not staple pages.

Please use the checklist above to make sure that your application is complete before submitting. Incomplete applications, and applications received after the deadline will not be considered.

Please send your complete application package to:
HIA- France Selection Committee
c/o Tara Dickman
Humanity in Action - France
89 rue du Fbg St Antoine
75011 Paris, France

Information provided in this application will be used for HIA purposes alone, and will not be shared with outside parties without your consent.

Application Form

☐ International Summer Program in France
☐ US program "Diversity in America"
Indicate program of your choice.
Applicants may choose to submit their application for both programs.

Name (Your name must be spelled exactly as it appears on your passport)

Family Name:

First Name:

Personal Information

Gender:

Country of Birth:

Country of Citizenship:

Country of Legal Residence:

Native Language:

Secondary Languages:

Contact Information

Telephone:

FAX:

E-mail:

Permanent Address

Number and Street:

Postal Code / Locality:

Country:

Mailing Address (If different than above)

Number and Street:

Postal Code / Locality:

Country:

Academic Information

College or University in which you are currently enrolled (or were most recently enrolled):

Degree pursued:

Year of completion of your degree:

First Reference

Name:

Title:

Address:

Telephone Number:

E-mail address:

Relationship:

Second Reference

Name:

Title:

Address:

Telephone Number:

E-mail address:

Relationship:

How did you learn about the HIA Program?

Please mark all that apply:

__ *A friend*

__ *An academic advisor / professor*

__ *A presentation at school*

__ *A poster at school*

__ *The Internet*

__ *Other. Please specify:*

- ***Cover letter***

Your cover letter should state your motives in wishing to apply for a Humanity in Action program, what you think your personal, intellectual or cultural experience would bring to the program, and what the program would do for you. The selection committee will be interested in assessing how your wish to integrate a Humanity in Action program is in line with your past and/or future projects**.** *Please go into detail about which areas you could see yourself engaging in, or have been engaged in with regard to human rights, social welfare, the promotion of diversity and/or equal opportunity in your local community or on a broader scale.*
Your letter should not exceed 650 words.

- ***Curriculum vitae or resume***

Check your CV or resume to make sure that it is updated and accurate. If you have not already done so, this is a good time to consult the career development office on your campus to review your CV or resume.
Your resume should not exceed 2 pages.

- ***Copies of degrees and grades transcripts***

Please include a copy of your degrees, and the transcripts of the grades you received in the past two years. If you are pursuing more than one degree, please use your judgment in determining which documents are most relevant to the selection committee.

- ***Letters of Recommendation***

Two letters of recommendation are required to complete the application. Choose your references carefully. The references should be *people who know you well enough to speak honestly and effectively about your interests and abilities as they relate to the program goals*. At least one letter should be from a college/university teacher or advisor. The letters can be in French or English.

Be sure to inform your references of the application deadline and give your references sufficient time to write the letter and return it to you.

Please inform your references that:

- Letters should be addressed to the HIA-France Selection Committee
- Letters should be returned to the applicant in a sealed envelope with the author's initials over the seal so the applicant can include them with the other materials in the complete application package
- In certain cases (recommender abroad, for instance), recommenders may email or send us your recommendation personally

- ***Application essay***

Please choose from ONE OF THE THREE essay topics below:

1. In 1950, Aimé Césaire wrote: "A civilization that proves incapable of solving the problems it creates is a decadent civilization." Would you say that this quote applies to the social and/or political environment in which you live today? Please use specific examples to support your response.

2. Read carefully through "The New Pariahs – The way we live now," and browse through the Pew Research Center Report data. Do you share Noah Feldman's analysis? Do you find the Pew results surprising? Which of these two documents resonates best with your observations of contemporary France?

3. Would it be possible and/or necessary to elect an Obama in France?

Note: There is no right or wrong answer. We are interested in your ideas and how you express them, and hope to give you as much room as possible for thoughtful analysis and creativity.

A good essay will:

- State and develop one main point (a clear thesis statement)
- Engage the issue raised by the prompt in a creative and critical way
- Express key ideas clearly and concisely
- Use specific examples to illustrate key ideas
- Be free of grammatical and typographical errors
- Use quotes and paraphrases sparingly and cite them clearly when used

The essay should be no more than 750 words and provide a word count at the end.

June 22, 2008
The Way We Live Now
The New Pariahs?
By NOAH FELDMAN

No country is wholly free of anti-immigrant prejudice, whether it is the United States, where illegal immigration was a hot-button issue in the Republican primaries, or post-apartheid South Africa, where economic migrants were recently burned to death. But in many Western European countries today, something new and insidious seems to be happening. The familiar old arguments against immigrants — that they are criminals, that their culture makes them a bad fit, that they take jobs from natives — are mutating into an anti-Islamic bias that is becoming institutionalized in the continent's otherwise ordinary politics.

Examples abound. The Swiss People's Party sponsors ads in which three white sheep push one black sheep off the Swiss flag — and wins 29 percent of the vote. In Belgium, the Vlaams Belang deploys a clever variation, publicly praising Jews and seeking their support against Muslims, whom it tellingly describes as "the main enemy of the moment." Meanwhile, the Dutch politician Geert Wilders calls Islam "the ideology of a retarded culture."

Even Britain, which has afforded Muslims a more welcoming environment, has had some worrying moments. A few years back, a Labor M.P. called for an end to "the tradition of first-cousin marriages" among Pakistanis and other South Asians in Britain. The basis for her suggestion was the claim that Pakistanis in Britain were more likely than the general population to suffer from recessive autosomal genetic disorders. Of course, so are Ashkenazi Jews, but you can hardly imagine an M.P. proposing to limit Jews' marriage choices for this reason, especially given the historic Nazi allegation of Jewish genetic inferiority.

What is so striking about these forms of prejudice, which go beyond ordinary anti-immigrant feeling, is that they are taking root in otherwise enlightened, progressive states — states where the memory of the Holocaust has often led to the adoption of laws against anti-Semitism and racism. The reasons, therefore, must surely go beyond economic or cultural insecurity.

One factor that cannot be ignored is the threat of terrorism, so closely associated today with radical Islam. In London, Madrid and Amsterdam, terrorist acts have been perpetrated by Muslim immigrants or (more worrisome still) their children. Yet it must be remembered that Europe has also suffered homegrown terrorist attacks, motivated by everything from national liberation (in the cases of the Irish Republican Army or the Basque E.T.A.) to radical leftism (Baader-Meinhof and the Brigate Rosse). Europeans are, therefore, to a degree acclimated to terror, undercutting its power as an explanation. And in the U.S., which on Sept. 11 suffered much greater terrorist damage than any European country ever has, anti-Muslim bias does not have the political weight that it does in Europe.

Well-meaning Europeans sometimes argue that unlike the U.S., their countries are traditionally "homogeneous" and have little experience with immigration. Generalized anti-immigrant feeling, they suggest, has come to rest on Muslims simply because they are increasingly visible. In France, the specter of the "Polish plumber" undercutting French workmen's wages played a role in recent votes, suggesting the possibility of an equal-opportunity bias. But hostility to Eastern European migrants, though real enough, still does not run as deep as corresponding hostility to Muslims.

The perception of cultural difference may help explain this disparity. Muslim immigrants are depicted in European political rhetoric as not merely backward but also illiberal, contradicting Europe's now-prevalent commitment to tolerance of homosexuality and sex out of wedlock. At the same time, Muslims are thought to be forcing their children to maintain practices like the head scarf, which is banned in many French schools.

Certainly it is reasonable for free societies to encourage immigrants to adopt their own liberal values. A Dutch requirement that potential immigrants view a film depicting topless bathers and gay couples may seem a little childish, but it is not a human rights violation, and it may even help prepare immigrants for the different world they are poised to enter. Schools should teach the values of the surrounding society, including respect for different lifestyles. Nevertheless, a hallmark of liberal, secular societies is supposed to be respect for different cultures, including traditional, religious cultures — even intolerant ones. There is something discomfiting about a selective respect that extends to the Roman Catholic Church, with its rejection of homosexuality and women priests, but excludes Islam for its sexism and homophobia.

This leaves another, more controversial explanation for anti-Muslim attitudes in Europe: even after 60 years of introspection about the anti-Semitism that led to the Holocaust, Europeans are not convinced that culturally and religiously different immigrants should be treated as full members of their societies. European anti-Semitism between the world wars featured accusations of criminality, religious backwardness, genetic inferiority and, above all, the impossibility of assimilation. And it is no coincidence that significant numbers of the Jews in Western Europe were immigrants or children of immigrants from farther east.

The U.S. had its own terrible legacy of legalized racism in the form of the Jim Crow laws, which Hitler imitated for his own purposes. In the aftermath of World War II, however, we began slowly and agonizingly to come to terms with this past. Racial bias is still with us, but so is self-consciousness about our problems and how they must be overcome.

In Europe, by contrast, Hitler's horrifying success at killing so many Jews meant that the burgeoning postwar societies of the continent never had to come to terms with difference, because it was to a great extent eradicated. Today, as the birthrate for European Muslims far outstrips that for their neighbors, it is as if Europe's discomfort with difference is being encountered for the first time. In theory, Europe remembers the Holocaust. But the depth of that memory may be doubted when many Europeans seem to have forgotten that their continent was home to other outsiders well before the arrival of today's Muslim minority.

Pew Global Attitudes Project
Muslims in Europe
Economic - Not Religious - Worries Top Their Concerns

Below are key figures found by the Pew Global Attitudes Project study on Muslims in Europe published in July 2006. In order to gain a better understanding of the context of these data, we strongly recommend you read the summary of the report on http://pewresearch.org/pubs/232/muslims-in-europe .

No Evidence of Backlash Against Muslim Immigrants

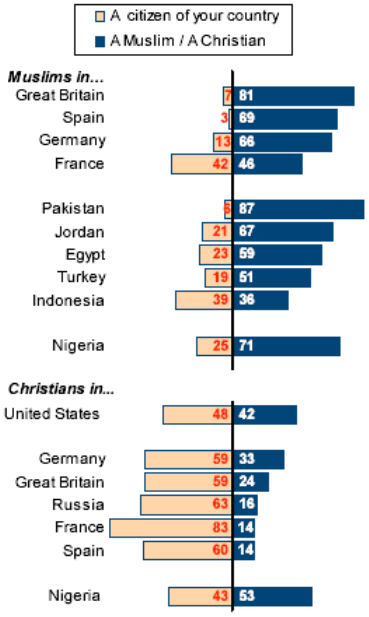
	Immigration from Middle East and North Africa is a…		
	Good thing	Bad thing	DK
General public in…	%	%	%
Spain	**62**	**33**	**5**
May, 2005	*67*	*26*	*7*
France	**58**	**41**	**1**
May, 2005	*53*	*45*	*2*
Nov, 2002	*44*	*53*	*3*
Great Britain	**57**	**32**	**11**
May, 2005	*61*	*30*	*10*
Nov, 2002	*53*	*40*	*7*
Germany	**34**	**59**	**7**
May, 2005	*34*	*57*	*9*
Nov, 2002	*33*	*59*	*8*

Experiences of Muslims in Europe

	Europeans hostile to Muslims?	*Had a bad personal experience?*
	Yes*	Yes
Muslims in…	%	%
Germany	51	19
Great Britain	42	28
France	39	37
Spain	31	25

*% saying most or many Europeans are hostile toward Muslims.

Muslims More Concerned About Unemployment Than Religious and Cultural Issues

	------- *Muslims in* -------			
	Great Britain	France	Germany	Spain
% very worried about…	%	%	%	%
Unemployment	46	52	56	55
Islamic extremism	44	30	23	22
Decline of religion	45	21	18	18
Influence of pop culture	44	17	18	17
Modern roles for women	22	16	9	10

What Do You Consider Yourself First?