

# The intercultural city step by step



A practical guide for applying the urban model  
of intercultural inclusion

Revised edition



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the urban model  
of intercultural inclusion

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## Foreword

**G**rowing diversity has become a key feature of cities today. The changing patterns of global migration flows of the post-World War II decades have caused the movement of people from varied national, ethnic, linguistic, and religious backgrounds. At the same time, inequality between individuals, groups and territories has also increased, aggravated by a diminishing welfare state in many places. The issue of how to ensure cohesion in culturally diverse societies has become more prevalent in some parts of the world, and cities are uniquely placed to provide and test solutions.

The Council of Europe and its partner cities have developed and validated an intercultural approach to integration and inclusion which enables cities to reap the benefits and minimise the risks related to human migration and cultural diversity. After more than a decade, there is growing evidence showing that diversity, when considered as a resource, produces positive outcomes in terms of creativity, wellbeing and economic development.

The Intercultural Cities Programme (ICC) invites cities in Europe and beyond to explore and apply approaches that harness diversity for human and social development and as a positive basis for public policy. It is the only initiative which:

- ▶ Is based on human rights, democracy and the rule of law.
- ▶ Has a strong research and impact evaluation dimension.

- ▶ Is long-term (not project-based) and thus enables sustainable policy changes in participating cities.
- ▶ Has a multi-disciplinary and multi-stakeholder approach, engaging a wide range of actors in cities, thus ensuring the effectiveness and sustainability of policy change in cities.
- ▶ Is supported by an intergovernmental organisation, the Council of Europe, thus increasing outreach and political commitment.

The results and impact of the intercultural cities programme have been measured several times since its launch in 2008.<sup>1</sup> They confirm its effectiveness for building cohesive local communities, with a greater level of safety and fewer conflicts. After more than a decade of experience, over 130 cities across Europe and beyond (Australia, Canada, Israel, Japan, Mexico, Morocco and the United States) have joined the Intercultural Cities Programme, using its tools, and enriching its methodology. This updated Step-By-Step guide builds upon the experience of cities that have developed and tested the intercultural integration model.

What started ten years ago as a pilot project has now become a vibrant learning community.

<sup>1</sup> [Results and impact of the Intercultural Cities programme](#)



## Introduction

**T**hrough the Intercultural Cities Programme (ICC), cities have proven that diversity can be managed as a resource, amplifying the social and economic benefits of heterogeneous communities and minimising its potential negative effects. Despite the enormous complexity of diverse communities and the potential conflicts involved, cities can manage diversity and can even benefit hugely from what migrants and minorities can offer to the community. To do this, they need to review a range of institutions, services and policies and create the appropriate governance structures and mechanisms to remove obstacles and enhance the integration of migrants and minorities and their contribution to the development of the city.

The Step-by-Step guide is a tool for cities to apply the urban model of intercultural integration and inclusion. It reflects the lessons learned and shows how practices and standards in managing cultural diversity have evolved over time. It is intended primarily (but not exclusively) for cities of at least 30 000 inhabitants with a significant level of diversity, whose leadership is strongly committed to making diversity an advantage in city-making and who are ready to invest political capital, time and resources into developing this approach. Yet, the model is slowly but surely expanding to both the regional and national levels. The principles, tools and examples presented will also hopefully inspire any decision makers, public service professionals and other practitioners looking

for solutions and ideas of how to ensure equality, inclusion and societal cohesion in culturally diverse environments. In that sense, the intercultural integration model is applicable to dimensions of diversity other than cultural (gender, sexual identity, age, socio-economic status, etc.).

The Intercultural Cities model is not 'one size fits all' with a rigidly pre-determined sequence of events and procedures. As such, this guide contains recommended actions and suggestions on how, when and in what order they might best be achieved. However, what we expect of any city embarking on the Intercultural Cities agenda is that it is already a confident, competent and independent-minded entity that is able to creatively adapt the general concepts and actions contained in this guide to fit local circumstances. We also appreciate that no city embarking on the process is an empty slate and that each starts from a different place and is on its own unique trajectory of development. This document is, therefore, not an instruction manual but rather a menu and a toolkit.

An important difference between Intercultural Cities and classical international learning initiatives is that it is not restricted to one particular peer group, city department or specialist area. Meaningful and lasting change is more likely to occur when organisations and people are mobilised across the board towards

achieving a vision rather than just technical changes. Very often an active department finds out about a successful project in another city on the subject of, say, safety or libraries, and imports it successfully, but the overall impact is limited because otherwise business continues as usual. The Intercultural Cities ethos is about mobilising politicians, civil servants, business and professional people, citizen groups and even media towards a common goal - creating an inclusive city that is proud of and strengthened by its diversity.

This guide is conceived as a supplement to the range of [documents and tools](#) developed by the Intercultural Cities Programme. It provides a brief outline of the concept of intercultural integration, advice on steps and measures which could help cities develop an intercultural strategy and illustrates the elements of such a strategy with analytical questions, suggestions and examples of practice in various cities from Europe and beyond. Whenever possible, the guide refers to documents and other resources which could help the reader delve into specific issues and aspects in greater detail.

## Key definitions



**Migrant/s:** The United Nations Migration agency (IOM) defines “migrant” as an individual who has resided in a foreign country for more than one year irrespective of the causes, voluntary or involuntary, and the means, regular or irregular, used to migrate. Under such a definition, those travelling for shorter periods as tourists and businesspersons would not be considered migrants. However, common usage

includes certain kinds of shorter-term migrants, such as seasonal farm-workers who travel for short periods to work planting or harvesting farm products<sup>2</sup>. Descendants of migrants are sometimes wrongly referred to as migrants or persons with a migrant background to indicate their multiple belonging. In this guide, although principles of interculturalism apply to all, the term “migrant” does not include descendants of migrants.

**Undocumented migrant:** A non-national who enters or stays in a country without the appropriate documentation. This includes, among others: a person (a) who has no legal documentation to enter a country but manages to enter *clandestinely*, (b) who enters or stays using fraudulent documentation, (c) who, after entering using legal documentation, has stayed beyond the time authorized or otherwise violated the terms of entry and remained without authorization<sup>3</sup>.

**Minority:** Considered in the broader sense, i.e. not referring exclusively to national minorities protected under the Council of Europe Framework Convention for the protection of National Minorities, the term “minority” in this guide refers to a group which is numerically inferior to the rest of the population of a State and in a non-dominant position.

**Refugee:** A refugee is someone who has been forced to flee his or her country because of persecution, war or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. The refugee definition can be found in the 1951 Convention and regional refugee instruments (including the Organization of African Unity or the 1984 Cartagena Declaration), as well as UNHCR’s Statute<sup>4</sup>.

**Internally displaced persons (IDPs)** are people “who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalised violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognised state border”<sup>5</sup>.

**Asylum seeker:** A person seeking safety from persecution or serious harm in a country other than his or her own and awaiting a decision on the application for refugee status under relevant international, regional and national instruments.<sup>6</sup>

2. IOM International Migration Law, [Glossary on Migration](#), 2<sup>nd</sup> edition, 2011.
3. IOM International Migration Law, [Glossary on Migration](#), 2<sup>nd</sup> edition, 2011.
4. [Convention and Protocol Relating to the Status of Refugees](#).
5. [Guiding principles of internal displacement](#), The UN Refugee Agency (hereafter, UNHCR).
6. See UNHCR: <https://www.unhcr.org/asylum-seekers.html>

**Assimilation:** While there is no strict definition of this term, assimilation commonly refers to a theoretical and policy model that considers integration as the process where cultural differences should be absorbed into the host society culture and disappear in order to create homogeneous societies. In societies supposed to apply this model, newcomers are expected to give up their heritage when they arrive in order to become part of the dominant culture. Differences and cultural specificities will not be encouraged and may even be discouraged or suppressed if they are considered a threat to the integrity of the majority group<sup>7</sup>.

**Multiculturalism:** Multiculturalism is another theoretical and policy model that recognises that cultures, races, and ethnicities, particularly those of minority groups, deserve special acknowledgement of their differences within a dominant political culture. It works to remove stigmatisation, exclusion and domination in relation to such groups. By doing so, multiculturalists categorise groups by ethnicity, race or religion. In practice this can over-emphasise differences between groups and, as a result, sometimes create circumstances that lead to separation, marginalisation or segregation of diverse cultural groups<sup>8</sup>.

**Interculturalism:** Interculturalism is a policy model for ensuring equality and cohesion in culturally diverse societies. It encourages mixing and interaction among people of different origins, cultures, and backgrounds to build a collective identity that embraces cultural pluralism, human rights, democracy, gender equality and non-discrimination<sup>9</sup>. It is based on the simultaneous application of the principles of equality of rights and opportunities, diversity as an advantage, and positive interaction as a way to mobilise the contributions of all residents for the development of their society.

**Diversity advantage:** Diversity advantage is both a concept and an approach. It premises that diversity can be a source of innovation bringing valuable benefits to organisations, communities and businesses, when managed with competence and in the spirit of inclusion. The diversity advantage is also the result of policies that unlock the potential of diversity while minimising the risks related to human mobility and cultural diversity.

**Intercultural integration:** The result of a two-way process based on [Recommendation CM/Rec\(2015\)1 on intercultural integration](#) and on the Intercultural Cities policy model, consisting of the effective, positive and sustainable management of diversity, on the basis of reciprocal and symmetrical recognition, under an overarching human rights framework.

7. The ICC, [didactic video on Interculturalism](#).  
8. The ICC, [didactic video on Interculturalism](#).  
9. The ICC updated paradigm: [Bridging the equality, diversity and inclusion agendas : background paper](#) - November 2017.

**Urban citizenship:** A locally-based contemporary alternative to the legal notion of citizenship, deriving directly from residence as a fact, and founded on relationship-building processes, that develops and acknowledges strong links and a sense of belonging to a given urban territory. Urban citizenship allows for the effective participation and representation of all groups in the life of the city, as well as for building trust between the communities and in the public authorities.

**Gender identity:** Gender identity refers to a person's deeply felt individual experience of gender, which may or may not correspond with the sex assigned at birth, and includes the personal sense of the body and other expressions of gender (that is, "gender expression") such as dress, speech and mannerisms. The sex of a person is usually assigned at birth and becomes a social and legal fact from there on. Gender identity should be differentiated from sexual orientation<sup>10</sup>.

**Sexual orientation:** Sexual orientation refers to each person's capacity for profound emotional, affectional and sexual attraction for, and intimate and sexual relations with, individuals of a different gender (heterosexual) or the same gender (homosexual, lesbian, gay) or more than one gender (bisexual)<sup>11</sup>.

**Intersectionality:** Coined in 1989 by Kimberlé Crenshaw, a black feminist civil rights activist and legal scholar, to raise the issue of black women facing racism and multiple discrimination, the term "intersectionality" was included in the Oxford English Dictionary in 2015 as follows: "The interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; a theoretical approach based on such a premise<sup>12</sup>." In Merriam-Webster's definition intersectionality is "the complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect especially in the experiences of marginalized individuals or groups<sup>13</sup>."

10. The Council of Europe, [Sexual Orientation and Gender Identity Unit, Questions and Answers](#). It should be also noted that the Convention on preventing and combating violence against women and domestic violence provides a legal definition of the term "gender" as "the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for women and men".  
11. The Council of Europe, [Sexual Orientation and Gender Identity Unit, Questions and Answers](#).  
12. See <https://www.lexico.com/en/definition/intersectionality>  
13. See <https://www.merriam-webster.com/dictionary/intersectionality>



# Understanding intercultural integration

## 1. The new era of diversity

The term “diversity” is often used as an umbrella concept that refers to a range of human differences, including but not limited to race, ethnicity, sex, gender identity, sexual orientation, age, social class, physical ability or attributes, religious or ethical value systems, national origin, and political beliefs. Increased urbanisation, combined with globalisation, technology and artificial intelligence, and transnationalism are some of the factors that shape today’s diversity. These changes have resulted in new diversities, new experiences of space and creolization, but also new patterns of inequalities and segregation. Emerging concepts of “super-diversity”<sup>14</sup> or “hyper-diversity” represent new ways to capture these quantitative and qualitative complexities of urban diversity. They challenge also traditional ways of looking at power relations between “national-majority” and “diverse-minority”, identity and diversity management. They emphasise the multiple aspects of identity, the multi-faceted roots of exclusion and segregation, and the need to design new policies and governance to address these challenges.

### ‘You Can’t Put Me in A Box’

In an age of super-diversity where people do not identify around single identities and feel conflicted allegiance (if any allegiance at all) to pre-defined groups, activism around

particular ‘strands’ seems irrelevant to many people and may not even be that effective

in addressing the true causes of inequality.

Even the very categorisations that we rely on (for example, ‘black’, ‘gay’, ‘Asian’ or ‘disabled’) no longer seem to be able to tell us much about who people are, what lives they lead, who they identify with, or what services they need from government and society. And the tick box approach seems to be missing out on growing numbers of people who fall outside or across standard classifications. Yet society seems to treat ethnic identities as if they are clearly bounded, static and meaningful, and public bodies insist on a tick box classification.

Fanshawe, S. and Sriskandarajah, D. (2010) *You Can’t Put Me in a Box: Super Diversity and the End of Identity Politics*. London: Institute for Public Policy Research, p. 11.

The ICC, while bridging theory to practice, stems from the same observation: mainstream approaches to the management of diversity no longer suffice for tackling the new realities of cities. While acknowledging the multi-faceted aspects of diversity, and their interconnectedness, the programme focuses on managing diversity based on cultural (ethnic, religious, and linguistic) difference. However, its principles and methods can apply equally to gender, age, profession, ability and other types of diversity. To apply the Intercultural Cities approach effectively, it is necessary to take advantage of all kinds of diversity and foster the mixing of people from all sorts of backgrounds, occupations, histories, positions, and across gender and age.

14. Fran Meissner & Steven Vertovec, *Comparing super-diversity*, *Ethnic and Racial Studies*, 38:4, 541-555, 2015.

## 2. Why interculturalism?

The Intercultural cities programme is a capacity-building and policy development programme that support cities across Europe and beyond in translating the intercultural integration approach into practice. This model is embedded in the concept of interculturalism<sup>15</sup>, which differs from other traditional approaches (assimilationism and multiculturalism) in that it considers diversity as the starting point and the horizon of modern cities. While the assimilationism model focuses primarily on a principle of equality that ignores diversity, and multiculturalism emphasizes the cultural difference, interculturalism's aim is to realise equality and societal cohesion in diverse societies.

### Interculturalism vs multiculturalism

**Multiculturalism** has no formal or accepted definition, but it is generally held to be a set of policies that enable different cultures to live side by side, none of which take precedent or have higher value. This has enabled minority cultures to be maintained and not swallowed up or assimilated by the majority culture but it has also tended to create a fixed and ascribed set of identities, which give rise to divisions and tensions and prevent interchange.

*Interculturalism* also tries to avoid the charge of assimilation, but recognises that heritage and identity are dynamic and may intersect and overlap, and that cross-cultural interaction in increasingly globalised and diverse societies is inevitable and desirable. Interculturalism suggests that such change has to be facilitated and supported, and that identity has to be seen as chosen and developmental.

Cantle T., (2012) Interculturalism – a rejoinder to Modood and Meer Political Insight Dec 2012

Although interculturalism shares some principles with multiculturalism (including respect, non-discrimination, equality), the two approaches diverge considerably in the understanding of cultural identity and social fabric. While interculturalism considers that emphasising commonalities between individuals and groups from different backgrounds, and promoting contact and positive interaction between

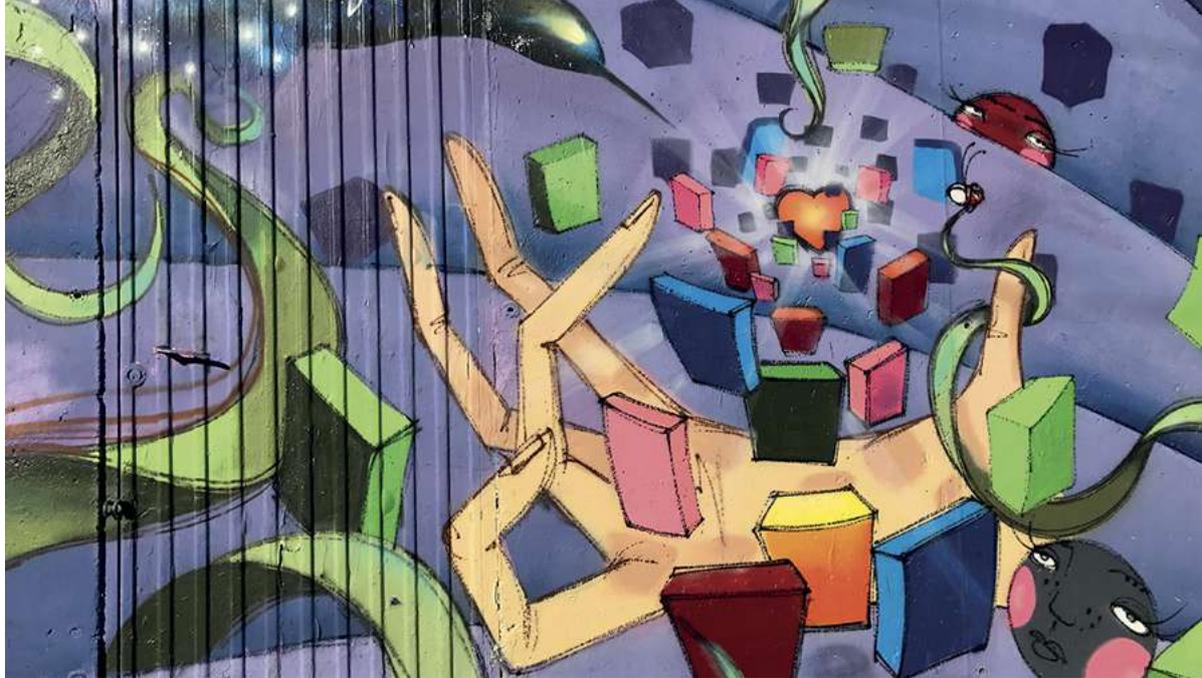
groups, promote cohesion and overcome some of the barriers leading to exclusion, multiculturalism focuses on majority-minority power relations while emphasising the barriers between culturally distinct groups. Multiculturalism not only fails to recognise how identities and affinities evolve and overlap, but its essentialist understanding of groups perpetuate an “us/them” paradigm. Multiculturalism reinforces precisely what it intends to overcome.

Such inadequacies are due to a misconception of the cultural dimension of integration – a simplistic or biased understanding of culture and diversity, an over-emphasis on difference leading to the marginalisation of migrant cultures and the perpetuation of poverty and exclusion through ethnic ghettos.

Interculturalism, on the other hand, recognises the importance of culture in building cohesive communities, accessing rights and realising opportunities. It emphasises the need to enable each identity to survive and flourish but also underlines the right of all cultures to contribute to the cultural landscape of the society in which they are present. Interculturalism derives from the understanding that communities thrive only in contact with others, not in isolation. It seeks to reinforce inter-cultural interaction as a means of building trust and strengthening the fabric of the community.



15. The ICC: [What Interculturalism is about?](#)



### 3. The diversity advantage

The intercultural integration concept<sup>16</sup> is rooted in the notion of diversity advantage<sup>17</sup>, which considers the beneficial effects of diversity on individuals, communities and organisations. The positive cognitive benefits of diversity have been a particular focus of research, showing that exposure to diversity makes individuals think more analytically and critically as diversity brings a greater variety of ideas and perspectives on a problem<sup>18</sup>. As a result, a growing body of research demonstrates the need for and impact of more diversity in businesses and organisations. Diversity acts as a local public good that makes workers more productive by enlarging the pool of knowledge available to them, as well as by fostering opportunities for them to recombine ideas to generate novelty. Other studies look at the positive correlation between immigration and economic growth, underlining immigrants' economic contributions (including by introducing new skills and competencies, and via the direct creation of new businesses in a wide range of sectors and occupations including in innovative areas)<sup>19</sup>. There is a growing recognition that immigration produces a wide range of economic effects in host countries, both positive and negative.

The diversity advantage goes beyond the realm of improved cognitive performance. Compelling

research evidence<sup>20</sup> demonstrates the value of an inclusive approach to diversity for groups, communities. Empirical results tend to show that demographic diversity may reduce social cohesion and increase the probability of socio-emotional conflict. However, when demographic diversity correlates positively with cognitive diversity (a variety of skills, preference and knowledge), the benefits more than outbalance any costs. A recent study<sup>21</sup> posits that people living in more diverse neighborhoods are more "prosocial". They perceive more similarities between members of different groups, are more likely to identify with others from all of humanity and, consequently, act more prosocially toward others, and are more concerned about global human rights.

Finally, although studies show that communities with a higher degree of ethnic diversity may be less willing to pool their resources for public goods provision, in the case of well-defined markets, where people understand the value of contributing to the costs of the services they use, there is no efficiency loss as a result of heterogeneity. Several authors have linked diversity with urban agglomeration and highlighted the fact that the functioning and thriving of urban clusters rely on the variety of people, factors, goods and services found there. A more multicultural city environment makes the native population more productive and can increase creativity. There is research showing that the positive effects are sometimes stronger only when second and third generation immigrants are taken into account, which suggests that the most positive effects are reaped when some degree of integration between communities has taken place.

16. The model is presented in [Recommendation CM/Rec\(2015\)1 of the Committee of Ministers to member States on intercultural integration](#)

17. *The Intercultural City: Planning for Diversity Advantage*, Phil Wood and Charles Landry, 2007.

18. See for instance, Galinsky, A. D., Todd, A. R., Homan, A. C., Phillips, K. W., Apfelbaum, E. P., Sasaki, S. J., Maddux, W. W. Maximizing the gains and minimizing the pains of diversity: A policy perspective. *Perspectives on Psychological Science*, 10, 742–748, 2015.

19. Abigail Cooke & Thomas Kemeny. *Spillovers from Immigrant Diversity in Cities*, SERC Discussion Papers, Spatial Economics Research Centre, LSE., 2015.

20. *Evidence of the Economic and Social Advantages of Intercultural Cities Approach Meta-analytic assessment*, K. Khovanova-Rubicondo and D. Pinelli, 2012.

*How the Intercultural integration approach leads to a better quality of life in diverse cities*, A-L. Joki and A. Wolffhardt, the Migration Policy Group, 2017.

21. *People in More Racially Diverse Neighborhoods Are More Prosocial*, J. Nai, J. Narayanan, I. Hernandez, K Savani, 2018.



#### 4. Guiding principles for intercultural integration

The Intercultural Cities concept as presented in this guide has several sources of legitimacy: research evidence, city practice, and international legal instruments and documents. It is a rights-based approach, which means that it aims at realising the principle of equal dignity for all human beings and the principle of full and equal enjoyment of human rights and fundamental freedoms by all members of society, as enshrined in the European Convention on Human Rights<sup>22</sup>.

It also endorses all the instruments and standards adopted by the Council of Europe<sup>23</sup>. The theory of interculturalism has been recently embedded in “soft law” – through a Recommendation adopted by the Council of Europe Committee of Ministers, the body which represents its 47 member states (Council of Europe 2015).

The simultaneous application of three principles are driving this approach: Equality, Diversity Advantage and positive Intercultural Interaction.

**Equality:** public authorities that adopt the Intercultural integration approach, commit to ensuring equality and non-discrimination in all their actions – towards their own workforce, in their relations with partners and suppliers, including civil society organisations and enterprises. Focusing on

equality only can, however, exacerbate identity politics and undermine solidarity and cohesion. Efforts to extend the equality message not only to minorities but also to the “majority”, and to direct policies and resources to everyone, based on need and merit, combat the negative effects of identity politics.

**Diversity:** it is essential to undertake positive action to preserve diversity as an intrinsic feature of human communities, and a source of resilience, vitality and innovation. Interculturalism understands that explicitly recognising diversity of individuals and groups is a pre-condition to normalising it. However, focusing on diversity, as in multiculturalism, can only undermine the sense of shared values and inhibit building bridges between diverse groups in society.

**Interaction:** this is the cornerstone of the urban pedagogy of intercultural integration. Supported by the contact theory<sup>24</sup>, interaction is about creating conditions for positive and constructive everyday encounters across cultural as well as sex, gender identity, sexual orientation, age, socio-economic status etc. differences. However, creating mixed neighbourhoods, schools, public spaces, and organisations, can be counterproductive without measures to ensure equality, and to embrace and protect diversity which can be fragile.

[Bridging the equality, diversity and inclusion agendas: background paper - November 2017](#)

22. [Guidelines of the Committee of Ministers to member States on the protection and promotion of Human rights in culturally diverse societies](#) (adopted on 2 March 2016).

23. See annex: Normative texts of the Council of Europe.

24. Allport, G. W. *The nature of prejudice*. Cambridge/Reading, MA: Addison-Wesley, 1954.



## 5. The conditions needed to tap the potential benefits of diversity

While research literature provides a large amount of positive evidence regarding the effects of diversity on economic performance and policies, it has also made it clear that diversity entails a continuous trade-off between costs and benefits. A wide range of literature has looked at the impact of residential segregation on diversity. If contact theory holds, residential segregation would imply worse socio-economic outcomes. First generation migrants living in ethnic enclaves tend to have a higher income and better living conditions than their peers outside such enclaves. Such homogenous ethnic enclaves may, however, persist over time and become detrimental to their inhabitants and the society as a whole. This happens because the enclave acts as a barrier to economic and social integration in the host society, as it makes it difficult for migrants to develop connections and economic relations with the outside.

These costs and benefits depend not only on the number and relative sizes of cultural groups living in the city but also their degree of integration and the institutional and political environment that encourages or undermines this integration and, ultimately, their inclusion. The role of integration and inclusion policies is to intervene so as to break (or avoid the formation of) diversity fault lines that might emerge endogenously from individual choices, or from spatial segregation. This requires action at different levels and in a multiplicity of domains - schools, workplaces and urban public spaces - to foster encounters and mixing across ethnic and other social boundaries.

It is up to city managers and administrators to create the appropriate conditions to amplify the social and economic benefits of heterogeneous communities. Institutions, values and governance mechanisms have an important role to play in relating diversity to socio-economic outcomes. Overall, it appears that, when backed by efficient institutions, diversity can serve as a valuable asset for society.

In particular, democratic institutions and an open environment that allow differences to express themselves and interact freely appear to be prerequisites for reaping the benefits of diversity. A wide range of literature, mainly in political sciences, highlights the limitations of representative democracy in accounting for the multiplicity and complexity of interests, views and identities in our complex societies. The concept of governance therefore comes to the fore as a broad notion that encompasses and transcends that of government and allows for a pluralism of actors, including non-official (profit and non-profit making) organisations along with government bodies, in the processes of co-creating, framing (and then managing and evaluating) public policies and activities. The need is therefore for more open and participatory democracy processes that allow other actors (civil society organisations, NGOs and grassroots movements) representing specific legitimate interests to have a voice and share power. The city appears, once again, to be the most appropriate level where new forms and types of participatory and inclusive policy processes can be designed and implemented.



## 6. What does an intercultural city look like?

Intercultural cities have a diverse population including people of different nationalities and origins, and with different languages or religions/beliefs. Most citizens regard diversity as a resource not a problem and accept that all cultures change as they encounter each other in the public arena. The city officials publicly advocate respect for diversity and a pluralistic city identity. The city actively combats prejudice and discrimination and ensures equal opportunities for all by adapting its governance structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law. In partnership with business, civil society and public service professionals, the intercultural city develops a range of policies and actions to encourage more mixing and interaction between diverse groups. The high level of trust and social cohesion help to prevent conflicts and violence, increase policy effectiveness and make the city attractive for people and investors alike.

Its key elements are:

- ▶ Creating spaces and opportunities for deep interaction and co-creation between people of different cultural origins and backgrounds, to build trust and realise the creative potential of diversity.
- ▶ Setting up a governance model empowering all members of the community, regardless of their origin or status, to develop their potential, realise their talents and enable them to contribute to local prosperity.
- ▶ Power-sharing – involving people of diverse origins in decision-making in urban institutions, be they political, educational, social, economic or cultural.

- ▶ Fostering intercultural competence in public, private and civil-society organisations.
- ▶ Embracing cultural pluralism and the complexity of identities through leadership discourse and symbolic actions; and
- ▶ Developing inclusive narratives and managing conflict positively, busting stereotypes and engaging in a debate about the impact and potential of diversity for local development.

These principles are helpful in the inclusion of all types of newcomers, as well as more generally of people with diverse backgrounds, regardless of the reason they have established themselves in the city, the duration of their stay, or their formal status.

**Barcelona's** (Spain) Strategic Framework for Immigration and Interculturality is a city plan which is more faithful to the principles of ICC than any other. The **Barcelona Interculturality Plan's (2010)** main goal was to define a clear intercultural policy strategy about how the city faces the challenges posed by the increase in sociocultural diversity for the next 15 years. Over 3,000 people and 250 organizations collaborated to create the plan through an interactive web in which all sections of the City Council participated as an active agent along with citizens who needed to be involved in the intercultural process.

The Interculturality Plan was developed as a "local global strategy to promote interaction, being the best way of guaranteeing normalized socialization of diversity in all spheres and spaces of the city". The Plan is based on a triangle of principles: equity, recognition of diversity and positive interaction. It also proposes the establishment of an institutional innovation: *Espai Avinyó* - a cultural structure that was created in March 2011, after the

approval of the Barcelona Interculturality Plan, with two objectives: 1) to offer a cultural program for all citizens (immigrants and natives) to promote interculturalism values and 2) to provide specific activities to promote the social use of Catalan and the historical and cultural understanding of the city. *Espai Avinyó* is working to become a benchmark for interculturalism in Barcelona.

With its strong public commitment to an inclusive **Auckland** (New Zealand), its celebration of diversity and its focus on belonging and participation, [the Auckland Plan 2050](#) aligns well with the intercultural cities principles and approach. This 30-year strategy tackles three key challenges: Population growth and its implications (pressures on communities, environment, housing and roads); Sharing prosperity with all Aucklanders (economic deprivation in certain areas, unjust social patterns across ethnic and age groups, increases in housing costs); Reducing environmental degradation

(impact of urban development and effects of climate change). It includes specific action plans, strategies and initiatives to deliver on these high-level commitments and to ensure the Auckland Plan is translated into practice.

The plan recognises that 'successful settlement involves empowering people to participate in the social, economic and political life of Auckland' and that belonging can 'be influenced by how well, and how easily, people can see themselves reflected in civic and community life, in positions of leadership, decision-making and in public spaces'. The Council calls for the cooperation between all communities, sectors, governmental levels, institutions and organisations. Not only is the national and local government responsible for the plan's implementation, but also various institutions and non-governmental organisations, the private sector and the civil society.



## Building an Intercultural city

### 1. Develop an intercultural vision for the city

If people and resources are to be mobilised towards intercultural developments, a change in the mindset of local leaders – both elected and in civil society – will be necessary. This means that the city must ask itself ‘If our aim is to create a society which was not only free, egalitarian and harmonious but also one in which there is productive interaction and co-operation between cultures and identity backgrounds, what would we need to do more of or do differently?’ And in particular, ‘What kind of leaders (political and municipal) and citizens would this require? What new institutions, networks and physical infrastructure would it imply?’

We call this building the **city’s intercultural vision** or looking at the city afresh through an intercultural lens. The Intercultural City approach is not necessarily about ADDING new policies, structures or initiatives (indeed, some urban problems are due to an excess of rules, structures and controls) but revisiting what the city already does through “the intercultural lens”. Thus, the intercultural city often does not need new expenditure – and could well lead to savings and more efficiency by focusing efforts on clearly defined and shared goals, eliminating duplication, rivalry, turf thinking and clientelism.

In the Intercultural Cities approach, the development of a cultural sensitivity, the encouragement of intercultural interaction and mixing, is not seen as the responsibility of a special department or officer

but as a strategic objective and an essential aspect of the functioning of all city departments and services.

Several elements are essential to begin developing a vision for the intercultural city:

#### a) Commit publicly to interculturalism

The first and possibly most important of these elements is political leadership and commitment. The intercultural city cannot emerge without a leadership which explicitly embraces the value of diversity while upholding the values and constitutional principles of society as a whole. It takes political courage to confront voters with their fears and prejudice, allow for these concerns to be addressed in the public debate, and invest taxpayer money in initiatives and services which promote intercultural integration. Such an approach is politically risky but then leadership is about leading, not simply about vote-counting.

Statements and speeches by city leaders, declarations by the city council, programmatic documents etc. are the main vehicles for expressing a positive commitment to diversity and inclusion. This commitment needs to be made as visible and public as possible and constantly reiterated, particularly on symbolic occasions such as political gatherings or celebrations of city-wide importance. There are many examples of how this can be done, including:

- ▶ Iconic action to symbolise the transition to a new era of positive embracement of diversity, for example by making atonement for a past

misdeed or designating a particular day to be devoted to intercultural understanding.

- ▶ Awards or other schemes to reward and acknowledge single acts or lives devoted to building intercultural trust and understanding.
- ▶ Adoption of charters or policy document adopting intercultural integration is a policy approach.

“People from all around the world now call Maribyrnong home, and we want to make sure that everyone feels a sense of belonging and is given the opportunity to thrive. We are proud of our diversity, and we want to continue to foster and promote interculturalism” Cr Lam.

On 20 June 2017 the Council of the **city of Maribyrnong** (Australia) endorsed the Community Plan 2017- 2021 with a commitment to facilitate the development of Maribyrnong as an intercultural city that promotes inclusivity and diversity. The city became an official member of the Intercultural Cities network in 2018. The City of Maribyrnong Mayor, Cr Cuc Lam signed a statement of intent to become a member of the Intercultural Cities Programme. Then following the official signing, a ceremonial signing was held in October 2018 at a Children’s Week event with local families in Braybrook. The Mayor, along with CEO Stephen Wall, hosted a bilingual story-time session in English and Vietnamese, explaining the importance of cultural diversity in our City, and Council’s commitment to promoting inclusivity. The city also produced a [story-time booklet](#) as a simple and accessible way to explain what it means to be an Intercultural City. Community members were invited to join the Mayor and CEO in the ceremonial signing to mark their interest in being part of an Intercultural City.

In order to introduce the intercultural perspective as a permanent principle in its legislative framework, and transcend administrative and political periods, **Mexico** incorporated interculturalism in the Mexico City constitution, thus including the intercultural perspective in the national legislation. The action was implemented in the frame of extending intercultural policies from the local level to national level. It consisted of reforming a set of laws, including the Mexico City constitution, to implement intercultural perspectives.

The target of this action is all policies and programmes from public administration where the intercultural perspective can be included, i.e. mainly those policies targeting indigenous people, migrants, communities of different origin, sexual diversity, and urban collectives.

The main outputs and goals so far reached are:

- ▶ The inclusion of interculturalism in the Mexico City Constitution.
- ▶ A National Planning Law reform to include the intercultural perspective as a transversal criterion in public actions and programmes.
- ▶ A Public Administration Law reform to give powers to the Ministry of Interior on intercultural policies.

In addition, work has been done to reform the Population Law as well as a set of 31 laws that could include an intercultural perspective in their sectorial programmes. The National Intercultural Index will be included in the law as the evaluation instrument of all intercultural policies.

## b) Develop public awareness of the diversity advantage

Communication and public debate are an essential element of local diversity strategies. For an intercultural city vision to be endorsed by inhabitants, diversity needs to be publicly recognised as an asset, and unfounded myths and prejudices about minorities need to be addressed to foster social trust and cohesion. For this to happen in practice, political leaders committed to intercultural integration and inclusion also need to mobilise a large network of organisations, media and social media stakeholders, and individuals able to relay this discourse among the general public.

Communicating about migration and diversity is a complex task and the results are difficult to assess. Lack of knowledge about the reality of diversity, migration and integration, expressions of xenophobic and racist ideas in the public arena and media, misinformation and misperceptions undermine integration efforts and community cohesion.

Public awareness campaigns and anti-rumours strategies can be helpful in increasing popular support for diversity and understanding of the diversity advantage, provided they are one element of a broader strategy and that they are well designed. In addition to their communication impact, campaigns help focus the efforts of leaders, officials, associations and other partners on a common goal, a shared concern, beyond sectorial interests and cleavages, and therefore help ensure the coherence, effectiveness and sustainability of intercultural policies.

### Tips

- ▶ Leaders and staff need to be very well informed about the diversity facts of their city and how diversity has influenced the local history, labour market, economy, services, and cultural life. There are many tools that can be used to build

this knowledge: Contextual analysis, mapping or surveys, and identification of success stories, to name but a few. Ideally such research needs to be undertaken locally by professionals used to engaging in these issues in the context of universities, think tanks, etc.

- ▶ Collaborating with local migrant groups and civil society organisations should provide most of the cities with a sound basis for gathering expertise with which they can then build policies and discourses on interculturality and the diversity advantage.
- ▶ The focus and message of the campaign should be developed together with key stakeholders and be very clear and sharp.
- ▶ Cities need to have a basic understanding of communication principles and improve their public campaigning skills, so they understand the use of techniques and tools to help them build more effective activities and campaigns.
- ▶ Campaign activities must be able to convey the messages to target audiences, especially activities which encourage human contact and human experiences.
- ▶ Campaigns receive wide media coverage when they provide the basis for debate: political visions, numbers, strong and moving stories. Cities need to learn how to gather this kind of data and communicate it strategically to the media.
- ▶ Regular surveys are indispensable in assessing the impact of diversity campaigns and intercultural policies on public opinion.

### Questions to consider

- ▶ Has your city formally adopted a public statement that it is, or aspires to be, an Intercultural City?
- ▶ Has your city adopted an intercultural integration strategy, action plan, or a diversity/inclusion strategy?
- ▶ Do official communications by your city make clear reference to the city's intercultural commitment?
- ▶ Does the city have specific tools to reach out all residents, including those with lower skills in the host language or limited experience with democracy and participation to express their views and ideas?
- ▶ Does the city engage with those who do not necessarily have professional and expert competence in a certain field - ordinary citizens, young people, and children?
- ▶ Does your city have an official webpage that communicates its intercultural statement, strategy, and/or action plan?

**The Anti-Rumours Strategy (ARS)** was first promoted in 2010 in Barcelona (Spain). It was one of the actions of the city's Intercultural Plan, which had been drafted through a participatory process involving over 3,000 people. As part of that process, five questions were asked, one of which sought to identify factors that prevent people of different origins and ethnic or cultural backgrounds from interacting in an entirely positive way. The majority of responses cited subjective factors like stereotypes, prejudices, and ignorance. Given the importance that citizens themselves assigned to these subjective factors, the decision was taken to promote a strategy that specifically focused on reducing the stereotypes, prejudices, and false rumours that surround socio-cultural diversity. The ARS was conceived, from the outset, as a long-term process. Rather than launching a communication campaign to dismantle prejudices with objective data – an approach that was considered simplistic and ineffective - there was a strong preference for a more qualitative approach, that would include an intensive ground strategy, and organised actions across different fields. These efforts would work towards the goal of prompting critical thinking and awareness amongst the general population. It was important that the strategy and participation in it was owned by the whole city. A city council cannot hold exclusive responsibility for the complex and multidimensional task of fighting prejudices and dismantling rumours. In order for a strategy to be efficient and sustainable, it must find and engage with a wide range of social allies and citizens who are committed to reducing prejudices and breaking the chain of false rumours that demean citizens and threaten their fundamental rights. In this way the process represents an opportunity to manage diversity and allow society as a whole to benefit from its potential advantages in terms of social, cultural, economic, and democratic development. The methodology has been piloted through several test phases with the support of the Council of Europe, and has now been implemented in cities across Spain, Europe and the world. Different cities have developed their own innovative ways of using the methodology including an Anti-Rumour WebApp that was developed in Bilbao (Spain)<sup>25</sup> and anti-rumour cafés in [Botkyrka \(Sweden\)](#)<sup>26</sup>. There is a complete handbook for cities included in the Tools section below.

The 'Together We're Auckland' communications guide helps the **Auckland** (New Zealand) Council convey a sense of togetherness, diversity, collaboration and a positive outcome and community spirit. With the support of this guide, the Council aims

25. [Anti-Rumour Web App](#).

26. [Anti-Rumour Cafes](#).

to ensure that every Aucklander feels included in what is happening at Auckland Council and that they feel represented and part of the city they live in. It also includes guidelines to ensure true representation of the city's diverse communities through photography. The Council's 'Our Auckland' online channel also actively highlights diversity in its stories.

## TOOLBOX

The Council of Europe now has a [handbook](#) providing a standardised methodology and tips for cities looking to implement anti-rumours campaigns.

## 2. Prepare an Intercultural strategy

Intercultural city strategies cannot be limited to incremental approaches that build solely on what has gone before (though it will be necessary to build on obvious city strengths and good practices). They also need to be *transformative*, aiming to fundamentally change civic culture, the public sphere and institutions themselves. What is sought here is a *qualitative change* in relationships between authorities, institutions, people and groups of people. To realise this qualitative change, cities need to establish governance mechanisms that incorporate the principles of intercultural integration at all levels of city government. This include ensuring all departments adopt an intercultural lens in their work area, are capacitated on intercultural approaches and can discuss and coordinate strategies and actions. Governance is not limited to the administration, and intercultural governance implies coordination with other actors, including immigrant-led organisations and NGOs.

### a) Establish leadership and management structures

- i) Appoint a **political champion**: city-wide intercultural vision-building offers an opportunity to identify intercultural 'champions' across the city system, who can act as ambassadors and agents of change in their own right, extending the reach of the initiative. Past experience has shown that in some cities the deputy mayor adopts a high profile and a hands-on role while in others they prefer to take a back seat. The only prescription here is that there must be a clear connection between the vision and the political authority of the city.
- ii) Appoint an official as **Coordinator** and principal ICC management officer. Such an officer would ideally be directly answerable to the politician in charge of the ICC strategy but could also be placed in the relevant department; in some cases, a partnership of two officials has worked well. In Oslo the city's diversity expert works

alongside the expert on education (which is the city's priority theme for intercultural action).

- iii) As well as politicians and official executive leadership, there will be committed and interested individuals in different departments and divisions of the city, among officials providing services to the communities and within NGOs and communities. These individuals can be brought together in a **Champions Forum** or support group to assist in the development of the intercultural city strategy and assist and advise on implementation, including giving feedback on the practical impact of implementation on the ground. Individual champions may be considered to take forward specific strands and projects of the intercultural strategy, to develop and spread leadership of the initiative more widely. Forum members may also be provided with specific training and skills development to form a critical mass and resource for interventions, for example, on intercultural mediation.

- iv) Form an internal **dedicated body** or a **cross-departmental co-ordination structure**. The people involved will come from various departments, possibly also NGOs and professional groups. They will be chosen not necessarily for their hierarchical position or job description but because of strong personal interest and commitment to intercultural matters. The project must not be managed solely by people or offices that are already established experts in diversity and integration. It must reach out to departments that have an influence on interculturality but have not yet put it into action.

## Tips

Experience has shown that the most effective intercultural city programmes involve large numbers of people and interest groups. Creating such a broad-based network of support is not easy and there will be periods, as opposition emerges, when it seems that things are not progressing. However, only when there is understanding, support and active engagement from a wide and diverse constituency can you begin to achieve the synergies, new thinking and innovations that make this process effective.

In **Tenerife** (Spain) "Together in the same direction" is a strategy for managing diversity developed by the Administrative External Action Service of the Cabildo in partnership with the immigration observatory OBITen. This initiative has brought together a broad network of over 100 entities including most immigrant associations in Tenerife as well as institutions and social organizations who share the

common goal of promoting intercultural dialogue and strengthening social cohesion.

Five thematic working groups were set up: Social Services; Gender Violence; Co-development; Social Participation; Communication. Each group discussed and approved a Work Plan with clear objectives and specific actions to achieve those objectives, the expected results and indicators for the evaluation. This strategic planning work was very important and has brought rigor and clarity to the actions developed. Identified priorities include evaluating the communication strategies given the characteristics of an increasingly multicultural society and the development of communication channels for the dissemination of work done in a collaborative network, with special emphasis on best practices. The strategy has financial resources for its implementation that are provided by the Cabildo and the Canary Islands Government through its calls for grants.

The Advisory Board for ethnic relations established in **Finland** is a dialogue platform for good ethnic relations built up under the Ministry of Justice and composed of around 300 experts on integration, migrant and minority issues. The Advisory Board enhances cooperation between key stakeholders, provides expert advice, encourages partnership for the joint participation in research projects, and is an effective tool for the dissemination of information and good practices. It further provides an opportunity for State authorities to connect with civil society and NGOs who, in return, can influence decision makers. Similar bodies exist also at the Regional and local levels. Such a mechanism recognises local governments as independent bodies, not just as implementers of national policies.

## b) Identify issues, challenges and intercultural actors

Shortage of data should not prevent city authorities from quickly generating knowledge and evidence that is good enough to develop a strategy and take action. A 'rapid appraisal' approach may be helpful, where key experts, stakeholders and those working in and with communities are consulted and brought together to produce a map of salient key issues for the city. Cities can tap into the wealth of informal knowledge that is held in communities, among NGOs, those working within communities and city professionals providing services to different communities, including cultural officers, social services, urban planners, and housing and education officials. There may also be scope for tapping into the knowledge of other city staff from diverse background.

A mapping of intercultural issues should not ignore the needs and aspirations of the host population

experiencing socio-economic disadvantage, who may also feel discriminated against and marginalised. There is wide evidence that these groups can feel 'left behind' in a focus on minority communities and this can exacerbate intercultural tensions. The intercultural city strategy should explicitly consider what response is given to these groups and whether their needs are also addressed. Ideally, intercultural policies should benefit the society as a whole, and represent an advantage for all users. This includes effective policies against poverty and exclusion.

While issues will be city-specific, common issues that may generate intercultural tension and problems include housing, schooling and education provision, employment and faith related issues e.g. the establishment of places of worship.

- i) Conduct a **preliminary internal review**: every city has a unique blend of policies and practices, influenced by its national context, history and current priorities. It is important to ask the question 'Why do we do things this way and not that way?' This will be an opportunity to familiarise members of the Task Force with the intercultural city concept and encourage them to consider the impact of current city policies on mutual perceptions and relationships between communities in the city.

If public authorities do not have adequate information about the organisations, initiatives, events, decisions, agreements, results and data which are relevant to the intercultural integration agenda, it may be helpful to commission an initial mapping to provide a basis for the constitution of the Champions forum and other working groups, and structure the debate. Such mapping has been, for instance, carried out by an expert at the request of Limassol (Cyprus) and has proven very useful in identifying people, organisations, issues, achievements and challenges.

- ii) Identify **intercultural innovators and bridge-builders** and engage them in the intercultural strategy development and implementation.

The fostering of intercultural relations, trust and co-operation requires an emphasis on structures, action and resources which bring people together across cultural boundaries. For this to happen, it is essential to involve people who are rooted and active in the communities, an understanding of more than one culture, and a vision of intercultural development for the common good. All organisations include such people, and it is important to identify them and empower them by inviting them to meetings and working groups and assigning specific tasks to them.

Most city officials dealing with diversity and integration issues probably know these people but in larger cities, or if officials are new to the job, it might be helpful to use the simple method pioneered by

the Ashoka foundation which finds and supports emerging social entrepreneurs. To identify potential change-makers, Ashoka prospectors ask many people whether they know someone with such and such a profile. The names which crop up most often are then included on the shortlist. Alternatively, mapping civil society organisations and NGOs and engaging in a relation with them will also be useful.

A very important aspect of mapping is the immersion of those leading the process in the real life and activities of organisations dealing with intercultural issues or working with different audiences. It is simply impossible to understand the intercultural dynamics, stories, narratives, actors and relationships from behind a desk, by reading reports and participating in meetings: intercultural leaders and co-ordinators need to go on site, to markets, town squares, events, organisation and functions, to listen, observe and feel the pulse of the community.

### Questions to consider

- ▶ Does your city have a dedicated body or a cross-departmental co-ordination structure responsible for implementing the intercultural strategy and that collaborate with other stakeholders (NGOs, universities, private sector, etc.)?
- ▶ Does the city have mechanisms and systems to collect data and monitor changes?
- ▶ Does the staff represent the diversity of the city population at all levels of authority?
- ▶ Is creative interaction between employees from various backgrounds, genders, ages, professional specialisms encouraged (meeting places that are inviting to everyone, moderated events)?
- ▶ Is policy innovation fostered and harnessed (including by rewarding mistakes as a sign of initiative, risk-taking and stepping out of the routine)?

## 3. Build the Intercultural strategy of the city

The Intercultural strategy would usually be formulated by the designated task force in consultation with city departments, professional groups, NGOs and various organisations and structures involved, such as universities, consultative bodies of foreign residents etc.

### 10-point template for policy-making<sup>27</sup>

1. An evidence-based definition of the **problem** to be solved.

27. A. J. Andrew and A. Lenschow. Integrating the environment for sustainable development: an introduction, in Jordan and Lenschow (eds), *Innovation in Environmental Policy? Integrating the Environment for Sustainability* (Cheltenham: Edward Elgar), 3-23, 2008.

2. An overarching **aim** to identify the possible solution.
3. A set of **objectives** which would realise that aim if achieved.
4. **Programmes and projects**, developed with users, to implement them.
5. The **structures/mechanisms** needed to provide a coherent framework.
6. Designated **actors** to take responsibility, including co-production by users.
7. The scale and source of **resources** required for implementation.
8. The vehicles for **communication** of the policy and to whom it should be communicated.
9. Arrangements for **monitoring and evaluation** of its effectiveness, and
10. Means for **review and revision** of the policy in that light.

### a) Consult and foster participation

Consultation and participation of communities in the development, implementation and evaluation of the intercultural city strategy is not only important and a value in itself; it is essential for achievement as it creates sense of ownership. A genuinely intercultural city can only be achieved through the active participation of all the major institutions, groups and communities in the city.

#### Principles that can guide effective approaches include:

- ▶ Recognition that there may, in minority communities, be a perceived history of ineffective consultation and scepticism about the changes that can result from such consultation.
- ▶ Clarity in the purpose, scope and outcome of consultation/participation (who is being consulted and why, what is there under discussion that is open to change and what is non-negotiable). Often authorities may search for 'representatives' of minority communities when in reality these communities are very diverse. When the authority is unsure, it is more useful to go for wide participation and consider the diversity of views that may be put forward rather than to look for a single, unified response.
- ▶ Results should include not only what has been agreed but also where there is disagreement or areas that require further work to achieve resolution.
- ▶ Intercultural sensitivity and cultural appropriateness in the logistics and process of consultation. This may include holding consultation at times which are convenient for the participants rather than the officials, appropriate choice of

venue in the community rather than in city authority buildings, availability of appropriate refreshments, recognition of the needs of women and childcare arrangements.

- ▶ Commitment to provide public feedback on the results.
- ▶ Commitment to an ongoing process and evaluation of the process, rather than one-off consultation exercises on specific issue areas.

The strategy for engaging people needs to be very diversified to reach out to very different people so that when government changes it cannot change the policy because there are many people and organisations involved. Businesses should also be evangelists of interculturality. Hire a famous blogger (like Copenhagen) to attract attention and large groups of followers to intercultural issues.

**Public Participation Networks (PPN)** are a mechanism for greater community participation in local government and present opportunities for input into policy and decision making. The PPNs are independent structures with one network being set up in each Local Authority Area.

The **Dublin City PPN** (Ireland) is the main link through which Dublin City Council connects with the community and voluntary, social inclusion and environmental sectors. It is conceived as a formal structure for active citizenship and participation, providing a link for the Local Authority to connect with Community groups promoting consultation, as well as to facilitate and articulate a diverse range of views and interests.

The PPN provide groups with:

- ▶ Opportunities to influence decision making
- ▶ Access to information – on finance, consultations, developments
- ▶ Training
- ▶ Opportunities to network with other groups
- ▶ Community representation and organised engagement with Dublin City Council

Each Local Authority is required to set up a Public Participation Network (PPN), source their community representation from the PPN, and provide resources and support to the PPN.

**Berlin** (Germany) carried out a very skilful consultation process in preparation for an anti-discrimination strategy/action plan. The anti-discrimination office mandated an umbrella NGO with more than 70 members to organise the participation of NGOs. This process served to raise the key issues and identify the main ideas and initiatives which would constitute the backbone of the strategy.

At the same time, consultation with various Senate departments took stock of previous action and identified possible future actions. As a second step, the departments were asked to respond to the proposals submitted by NGOs. Some departments said they did not have resources to implement measures, so the action plan involves non-cost measures and measures for which further resources are sought.

The final action plan contained several elements: the stock-taking paper, the recommendations by NGOs (a very symbolic gesture of recognition of their efforts); a statement by the administration concerning suggested measures that could not be implemented with the accompanying reasons; a list of 44 measures with suggested methods of implementation and sources of funding.

**Melitopol** (Ukraine) carried out a survey of 1,000 citizens on the question of the intercultural objectives and priorities, and conducted several consultation meetings, as well as an Intercultural “Future city game” to develop its intercultural strategy. A special TV programme “My city Melitopol”, dedicated to the intercultural policy adopted by the city, was launched on the municipal television channel. A working group was established consisting of local officials, culture practitioners, businesspersons and representatives of NGOs. This group constitutes the team of “cultural transformers”.

## TOOLBOX

**Living together in inclusive democracies: how can the intercultural approach promote participation in diverse societies?**

### b) Building Intercultural Competence

The ability to understand each other across all types of cultural barriers is a fundamental prerequisite for making our diverse democratic societies work and a key competence that every individual should work on. Intercultural competences refer to the set of knowledge and skills necessary for people and organisations to act in an intercultural way. This includes the knowledge of all the intercultural principles described in this guide (human rights, equality, anti-discrimination, diversity advantage, interaction, participation, etc.). To be applied properly, competences include also a range of soft skills (such as empathy, critical thinking, ability to listen and interact with different others in a non-violent manner, etc.).<sup>28</sup> Trainings and tools in intercultural competence pursue a change of people’s attitudes, encouraging them to question the basic

28. J. Huber and all, *Intercultural competence for all Preparation for living in a heterogeneous world*, Council of Europe Pestalozzi Series, No. 2 Council of Europe, 2013.

assumptions of their respective cultures. The objective is a critical deconstruction of cultural identity as a consequence of contact with other cultures.

Being interculturally competent has widely been recognised for decades as essential for peaceful coexistence in a diverse world. Numerous recent policy papers and recommendations of international organisations, such as the Council of Europe White Paper on Intercultural Dialogue<sup>29</sup> have also expressed this need very clearly. Intercultural competences make it possible for us to address the root causes of some of the most virulent problems of today's societies in the form of misunderstandings across cultural, socio-cultural, ethnic and other lines: discrimination, racism, hate speech and so on.

Intercultural competences are, therefore, not only needed in the public administration, but should also be mainstreamed among the city's population. Intercultural inclusion, in fact, requires citizens to translate in their daily actions their commitment to a common set of values, to a shared sense of belonging to the city, and to a pluralist local identity.

To this end, the Intercultural Citizenship Test, developed by the Intercultural Cities Programme, can be a way to assess citizens' knowledge and awareness on human rights, their intercultural competences, their perception of diversity as an advantage, as well as their willingness to act in an intercultural way. The Test is intended to be both an educational and a political tool – raising awareness among citizens, professionals and politicians of the need to define (urban) citizenship in a pluralistic and inclusive way.

In addition to this tool, ICC offers its members a comprehensive range of instruments and methodologies to strengthen intercultural competence, including benchmarking, policy reviews and recommendations, peer and expert advice for policy innovation, tested methodologies in specific policy fields, impact evaluation and communication.

Cities can engage in the network in different ways. They can be full members of the network with privileged access to all international activities and dedicated expert support. Alternatively, they can focus on exchanges within a national Intercultural Cities network, where such a network exists or opt only for diagnostic of their policies through the [Intercultural Cities Index](#).

Despite the support and tools available, it can take a considerable amount of time and effort for cities to appropriate concepts and tools, as well as involve and train staff and other stakeholders in policy debates, which, in return, can prevent cities from fully benefiting from the know-how and opportunities the

programme provides. This is particularly true for new cities joining the programme that have little experience with migration and integration and need to develop and implement migrant/refugee inclusion policies as a matter of urgency.

In order to help build knowledge and capacity in cities rapidly and streamline the process, the Intercultural Integration Academy has been introduced. An intensive and immersive course, it is a useful space where the Mayor and members of their cabinet as well as city council representatives and other stakeholders can find all the basic information, services and tools of the programme as well as time for issues specific to their city.

The University of **Patras** (Greece), in partnership with the municipality, developed a training programme, inspired by its membership to the C4i (Communication for Integration) pilot project. The professional training model was grounded on the notion that (prospective) teachers with high intercultural sensitivity are more likely to become (a) more confident global citizens having a deeper understanding of cultural differences; and (b) more sophisticated knowledge workers able to design intercultural oriented learning scenarios to deal with learners' diversity.

250 trainee teachers were engaged (between March and June 2015) in an action research collaborative project as part of their intercultural course at the University of Patras. They were asked to design, implement and reflect/evaluate an anti-rumour campaign to combat prejudices, stereotypes and racist attitudes in workplaces of their choice. Effective teachers are expected to cultivate students' intercultural competence enabling them to engage in everyday intercultural interactions free of stereotypes or prejudice or diversity-related rumours. In doing so teachers have to design learning experiences which foster reciprocal communication and collaborative intercultural action.

Students were involved in instructional design activities for early childhood and secondary school environments or other NGOs, as well as for actively communicating with diverse audiences and negotiating cultural differences through compacting prejudices and stereotypes.

The [OXLO Charter](#) is the Declaration of Human Rights for **Oslo** (Norway), which states that the diversity of language, ethnicity, culture, religion and gender expression requires support for shared values such as equality and democracy. In the City Council Decision on «Diversity's Opportunities», the City Council decided that the municipality must ensure that minorities are equal when it comes to municipal services. This also applies to companies that provide services to the citizens on

<sup>29</sup> White Paper on Intercultural Dialogue. Living Together As Equals in Dignity - kick-off document, 2008.

behalf of the municipality. In practice, guidance and trainings are provided to ensure that all staff and services treat users equally. One of the tools is the OXLO guide for equal services, a manual on the city's internet and intranet webpages, with guidelines for the city's agencies, districts and services on how to make Oslo a city for all – provide equal opportunities regardless of ethnicity, sexual orientation and disability.

Each service and each unit, in city districts, agencies and municipal enterprises are expected to:

- ▶ Know where you are and know the people you are providing services to.
- ▶ Know who is using the services you provide, and who benefits the most for the use of the services.
- ▶ Know the legal basis for equality and protection against discrimination.
- ▶ Be sure to celebrate victories in the work for equality and invite everyone to the celebration.
- ▶ Know what works, share your experiences and learn from each other.

## TOOLBOX

[Information on the different national networks.](#)

Intercultural Citizenship Test

[Recognizing Intercultural Competence.](#) Developed by a group of 30 teachers, school heads and experts from all over Europe and tested and piloted by another 50 education professionals in close cooperation between the Pestalozzi Programme and the Intercultural Cities Programme of the Council of Europe and the European Wergeland Centre, this intercultural competence self-assessment tool was edited by Ildikó Lázár and has been translated into 15 European languages by members of the Pestalozzi Community of Practice.

The [Intercultural Integration Academy](#) with interviews from participants and organisers.

## Questions to consider

- ▶ Has the city adopted a process of policy consultation and/or co-design including people of all ethnic or cultural backgrounds?
- ▶ Does the city provide trainings and tools to increase intercultural competency among staff and residents?
- ▶ Does the city seek support and inspiration from a broad range of organisations and people? Does it try to find examples and experiences from other cities and countries?



## Elements of an intercultural strategy

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**P**ractically all areas of urban policy could be reviewed from an intercultural perspective, i.e. with regard to their impact on cultural identity, mutual perceptions between ethnic communities and the nature of their relationships. Too often, municipal diversity policies are shaped in a reactive way, responding to serious and extreme issues (such as minority unrest, racist murders and other threats to law or public order) which might not be even the most pressing ones. Meanwhile the day-to-day work, which constitutes the vast majority of the city's activity, can sometimes be overlooked. The heart of the Intercultural City concept is the notion of taking the important – but often mundane – functions of the city and re-designing and re-configuring them in an intercultural way.

A city strategy can be structured in many ways but, according to the ICC experience, the following 16 important elements, taken together, are likely to impact on public perceptions and public policies alike (or what has been called in the context of the programme the “software” and the “hardware” of integration) and trigger collective dynamics towards “taming” and harnessing diversity for the benefit of the city and its people.



## 1. Interaction

Interaction between people of all kinds is the cornerstone of the intercultural approach and is what gives its distinctive value. The importance of interaction has been emphasised by the Advisory Committee of the Council of Europe's Framework Convention for the Protection of National Minorities<sup>30</sup>, recalling that Article 6 calls for "deliberate efforts to foster a climate of mutual respect, understanding and co-operation where persons belonging to national minorities are recognised as integral elements of society, who effectively enjoy equal access to rights and resources, while being provided with opportunities for social interaction and inclusion across difference".

There is overwhelming evidence that the more contact (direct and indirect) that people of different backgrounds and lifestyles have with each other, the less likely they are to think and behave in prejudicial ways. The conditions are important too, however. There needs to be equality between participants and recognition of each other's particular cultural/identity backgrounds. These conditions also need to be present in policies and actions for intercultural mixing and interaction.

An intercultural city needs to counter prejudice and segregation through the development of a range of policies in all areas presented in this guide and actions to encourage more mixing and interaction between diverse groups and individuals, together with a wide range of allies, in all areas of its work.

<sup>30</sup>. Framework Convention for the Protection of National Minorities, the Council of Europe

## Questions to consider

- ▶ Does your city maximise and actively seek out opportunities for diverse groups of its citizens to come together, mix and interact in the public space?
- ▶ Have you identified the main stakeholders, places and issues that could bring together residents over and above cultural differences?
- ▶ Do any current policies, processes or organisational cultures inhibit interaction between people from different cultural backgrounds?
- ▶ Does your city collaborate with civil society and grassroots organisations active in fields concerned with intercultural inclusion?
- ▶ Does the city encourage the schools to organise intercultural extra-school activities that occupy the public space and contribute to its desegregation?

## Tips

- ▶ Develop or support initiatives that put people together around issues of common interest (culture, education, religion, safety, etc.).
- ▶ Opening up intercultural centres or museums dedicated to celebrating all kind of diversities so that the residents of diverse background develop a sense of belonging to public places that are appealing to all.
- ▶ Reach out people where they are (workplaces, shops, schools, religious places, public markets, sport facilities, etc.), to inform them on the opportunities offered by other public spaces of the city.

- ▶ Support youth and other projects aimed at promoting a desegregated use of public space.
- ▶ Provide facilities such as benches, tables, giant chessboards, playgrounds, etc., where people of all origins, ages and genders can meet and interact.
- ▶ Develop feedback mechanisms and indicators to track changes and identify gaps.

*Fargespill* from **Bergen** (Norway) focuses on what happens when differences meet through traditional music and dance: Ethiopian shoulder dance meets Norwegian “gangar”. Mogadishu meets Kollywood, “fallturillturaltura” meets “habibi habibi”. Children-rhymes from all over the world unite in one grand polyphonic mantra. Through the fusion of musical heritage *Fargespill* seeks to encourage an emotional and deeply rooted understanding of the fact that we wander this little planet together – and that we need to make the best of it. Through traditional music and dance it becomes clear how obvious it is that we are alike, and how enriching it is that we are different. The result is an intimate, musical meeting with young peoples’ stories about who they are and where they come from, told through music and dance from their respective cultures. The experience is elevated by professional musicians, choreographers, instructors, sound- and light designers and set designers.

*Fargespill* debuted with great success during the Bergen International Festival in 2004 and has since seen over 150 000 performances. They have released a book and an album, which was nominated for the Norwegian Grammys. They have performed for most of the European Royal Houses and most ministers in Norway – amongst others. The *Fargespill*-concept is licensed to several municipalities all over the country, as well as to Sweden – and several others are on the verge of starting up their own ensembles.

During the 2017-2018 school year, around 15,000 students from 28 schools in **San Sebastián** (Spain) participated in the Agenda 21 School programme, which was dedicated to the study of Cultural Diversity that year. Through different activities, students were able to discover what cultural diversity is, get to know the different cultures present in the municipality, and analyse the situation of their schools; they visited and interviewed various agents, they reflected on the stereotypes and prejudices existing in society, and how to deal with them. As a result, they became aware of the intercultural reality of the municipality.

In order to deepen the meaning of their work, the children approached the City Council to input on the measures they believed need to be taken to

improve the lives of the people who come to live in the city. The ceremony in the Plenary Hall of the Town Hall welcomed around 100 young people between 10 and 14 years of age to exchange of views with local decision makers.

The main issues raised were: the promotion, respect and defense of human rights; the improvement of the reception plan; the organisation of actions in neighborhoods and schools to learn about different cultures; a plan for cultural diversity and the fight against racism; the inclusion of refugees or climate migrants in the municipal strategy against climate change; and strengthening the relationship between the City Council and cultural heritage associations.

The educational Agenda 21 School programme, recognized by UNESCO and operating for the sustainability of the planet, offers the opportunity for students to participate in the action plans of municipalities, through proposals and applications that they make to the municipal government. On this occasion, the students also assumed their own commitments to respect cultures and people of other origins, to know and welcome them, and to promote peaceful coexistence. The event at the City Council ended with a clear message from the Mayor in which he recognised cultural diversity as a wealth for society and defended the equality of all people.

The XEIX project in **Barcelona** (Spain) aims to foster intercultural relations in multi-ethnic districts through raising the level of interaction of businesses with each other and their communities. The project was first implemented in 2012 in a neighbourhood with an important presence of Chinese families (18% of foreign population) where long-established businesses were closing down and being bought up by Chinese and Pakistani family businesses. The city initiated the establishment of a Retail Association to help revitalise the neighbourhood and manage community relations and a strategic plan was prepared. It enabled the introduction of intercultural mediators and interpreters, starting with an expert in Chinese language and culture and, later, another working with the South Asian community. Initially, it was hard to convince shopkeepers of the benefits to them and their communities of engaging. Little by little they became aware that joining the association could be a way of accessing valuable information, and a way of improving their image in the neighbourhood as good citizens who make a positive social and economic contribution. Another challenge was to persuade them of the value of opening up to, and interacting with, each other and the wider community. To overcome these challenges the association organised activities for its members

(annual and members of the Board meetings) as well as public events (fairs, festivals, etc.).

Originally, the goal was to bring together into the Retail Association diverse shopkeepers of different backgrounds to foster local development. Now other kinds of organisations such as local immigrant organisations (Chinese language schools), institutions (Casa Asia, the Confucius Institute, Universitat Autònoma, etc), cultural facilities (National Theatre) non-profit organisations (ACCEM-refugees) and private enterprises are also encouraged to join. The Retail Association has now become a catalyser of all local initiatives, both economic (fairs, shopping campaigns) and cultural (local festivals, exhibitions). The social and cultural activities carried out in the neighbourhood involve all communities (e.g. the health fair involved ayurveda, acupuncture, blood donation and herbalist stands) and promote participation, interaction and mutual acknowledgement in public spaces.

## TOOLBOX

How the Intercultural integration approach leads to a better quality of life in diverse cities – MPG Assessment report

Urban policies for intercultural centres and community engagement

## 2. Participation

Participation and interaction are the golden keys of intercultural policy-making, and markers of inclusion and exclusion. Participation can take different forms, civic, political, cultural. It can occur formally (for instance in a union) or informally (e.g. volunteering). There are also different degrees of participation (from consultation, feedback mechanisms to partnership, co-design and control)<sup>31</sup>, which closely depends on the range of rights (civic political, cultural, economic) people are entitled to.

Intercultural integration makes the implicit assumption that a more equitable division of powers and responsibilities across different polities is necessary in an age of diversity and mobility. An intercultural city actively seeks therefore the participation of all residents in the various decision-making processes that affect life in the city. By doing so, it increases support, and thereby the sustainability of local policies,

31. In 1969, Sherry Arnstein wrote about citizen involvement in planning processes in the United States and described a "ladder of citizen participation" that showed participation ranging from high to low. See Sherry R. Arnstein's "A Ladder of Citizen Participation," *Journal of the American Planning Association*, Vol. 35, No. 4, pp. 216-224, 1969.

while at the same significantly reduces the economic costs of social exclusion and instability. When people encounter barriers to participation, or otherwise choose intentionally not to participate, they may, passively, withdraw from social and public life or choose, actively, to live outside prevailing social customs and law.

According with the experience of ICC members, a number of factors need to be taken into account when developing inclusive participatory processes:

- ▶ An inclusive participatory process is more viable if the social context in which it is developed gives importance to common interests. Sense of belonging, common good and responsibility sharing are important foundations for developing participatory processes.
- ▶ City staff involved in participatory processes need to be fully supported by their institutions. These processes require often time and flexibility. Participatory processes are per se uncertain and their outcomes depend often from the capacity to review the hypothesis and adjust tools and methodologies.
- ▶ An inclusive participatory process will be more successful if city staff assume a role of facilitation and not of coordination to ensure participants can own the process and, consequently, its outcomes. In addition, staff involved should acquire competencies in intercultural management and promotion of equal opportunities, to get the necessary skills (e.g. active listening).

Participatory methodologies should take into account the following key aspects:

- ▶ It is important to focus on a few core common objectives that are more likely to serve common interests. If the objectives are too specific, there is a risk to move the center of interest to specific groups and to lose others' participation.



- ▶ Information sharing and clear communication about the process and its outcome is key for ensuring accountability and trust. The extent to which participants and, more broadly, communities, perceive the transparency throughout the process impacts their willingness to contribute and their trust in the process.
- ▶ The participatory methodologies and tools need to be tailored to the audience and group specificities. A sound assessment of the population diversity, which include quality consultation early in the process, will be critical to understand which tools are most efficient.

### Tips

- ▶ Promote inclusive participation through the development of relevant tools and training for public authorities, including on intercultural competence.
- ▶ Develop tailored actions to reach out to vulnerable groups.
- ▶ Open spaces and channels so that citizens, political leaders and practitioners can work together.
- ▶ Empower the citizens (leadership skills and training) through targeted capacity building activities.
- ▶ Keep communities informed about the opportunities for them to participate, and the results.
- ▶ Consider implementing also artistic and cultural actions as tools to generate interest, commitment and participation.

Legislation is certainly an important barrier that prevent individuals to participate to the civic and political life. However, and even when the legislation provides with the relevant rights, cities trying to foster people's participation encounter other challenges, among which:

- ▶ The increasing lack of trust of citizens in public institutions, which also materialises in a lack of interest for politics and participation.
- ▶ A general lack of knowledge about rights and the functioning of democratic institutions.
- ▶ General low levels of participation of migrants, refugees, minority groups, and of people with a foreign background in the political life.
- ▶ Hate speech, growing populism, and the spreading of xenophobic public discourse nurture racism and intolerance and go against the values of an open society.
- ▶ The spread of online collaborative platforms that have undoubtedly opened up the ground for citizens to influence power through petitioning, policy initiatives, policy evaluation, fact-checking and crowdsourcing, but they

also present a risk of reducing the quality of the participation through a sort of easy civic engagement without real commitment.

This has opened a wider reflection for the Council of Europe and the ICC on the barriers to a more active involvement of a whole part of the citizenry in the democratic process, including socio-economic exclusion and urban segregation. The Council of Europe and its Committee of Ministers recently enriched their body of standards on participation by adopting a very progressive Recommendation on the participation of citizens in local public life<sup>32</sup>. What is innovative in this text is the definition of "citizen" intended as "any person (including, where appropriate, foreign residents) belonging to a local community. Belonging to a local community involves the existence of a stable link between the individual and that community". The Recommendation also acknowledges the complementary roles of representative and participatory democracy, and the contribution of both to inclusive and stable societies. Interestingly enough, the text defines local democracy as one of the cornerstones of democracy in European countries. It also acknowledges the "leading role" that local public institutions play in promoting the participation of citizens, and in re-engaging with them "in new ways in order to maintain the legitimacy of decision-making processes". Finally, it advocates for further steps to be taken to "involve citizens more directly in the management of local affairs, while safeguarding the effectiveness and efficiency of such management".

Again, cities are ideally placed to explore and test alternative forms of participation that create opportunities for people of different backgrounds and experiences to come together to make, shape and influence the decisions that affect their lives, and that facilitate access of non-citizens to civic and political rights. Several cities, for instance, are looking into different models of 'urban citizenship' due to legal obligations, for humanitarian reasons and to improve inclusion and the efficiency of policy implementation. For example, the Spanish *Padrón* is a list of all the people who live in a certain town and are registered on a list with the local town hall. Registration only requires a passport and proof of domicile, but not a residence permit, so it offers both a symbolic local membership and formal access to municipal services. Several Spanish cities have experimented with elevating this to a more explicit form of urban citizenship, but the most effective has been Barcelona which has used this as the foundation upon which to construct a comprehensive policy grounded in human rights and Interculturality.

32. See: [Recommendation CM/Rec\(2018\)4 of the Committee of Ministers to member States on the participation of citizens in local public life](#) (21 March 2018)

## Questions to consider

- ▶ If your city has adopted an intercultural action plan, was this the result of a consultation process including people with migrant/minority backgrounds?
- ▶ Has your city introduced participatory mechanisms, other than voting rights or a consultative body, to enable all city residents, irrespective of their migrant/minority backgrounds, to participate equally in the decision-making process?
- ▶ Does your city monitor the participation of city residents with migrant/minority backgrounds in the decision-making process?
- ▶ Does your city take action to ensure that residents with migrant/minority backgrounds are fairly represented in key institutions and organisations, on boards or ruling bodies of trade unions, public schools, work councils, etc.?
- ▶ Has your city introduced mechanisms to make sure that gender equality is respected in organisations that participate in the decision-making process on matters related to the inclusion of city residents with migrant/minority backgrounds?

In **Swansea** (UK), working in partnership and residents' consultations are at the core of the city's way of planning and evaluating policies. Priorities, plans, budget, social services, and civil life are subject to consultation processes. The Council has developed a number of tools to involve and consult all citizens in the council's decision-making process:

- The Consultation and Engagement Strategy helps practitioners to engage with residents and service users.
- The Swansea Voices Online Panel consists of a database of residents who are regularly consulted by the Council about its services and local issues. Its membership is continually refreshed to give as many people as possible the opportunity to take part. Recent areas of consultation have included the City Centre redevelopment and priorities for the Council's budget.
- The Swansea Reputation Tracker is an ongoing telephone survey undertaken by the Council. Every other month 180 people are asked their opinion about the Council, the services it provides, Council staff and satisfaction with their local area. The information gathered each year is used to inform the Council's service plans and is submitted as part of our performance monitoring processes.

The Council engages with the diversity of the population through diversity groups and forums, such as the 50+Network, BME Forum or LGBT Forum.

In order to be as representative as possible, the Council has developed a range of channels to involve people: Drop-in sessions – an opportunity for everyone to have their say in a more informal setting; Group visits – either a meeting or an informal discussion – depending on the group's preference; Feedback via email – so that people can have their say without having to speak to the Council themselves; online surveys; Big Conversations with children and young people; Stakeholder / forum meetings.

Whilst developing the local cohesion strategy the Council organized adult focus groups - including both migrants, and people from quite far right groups in order to speak to those who may oppose the cohesion strategy.

Although there is no youth council, a budget is dedicated to consultations in schools where children can meet with different officials on various topics. Children and young people's (CYP) participation is engaged by the CYP Participation team that acts as a central body identifying relevant groups and individuals that may be interested or benefit from participating in consultations. They also record and evaluate the impact of young people's involvement in opportunities provided/ supported by the team.

Also, in their recruitment policies, the City and County of Swansea include an option to follow the principles of 'positive action' as outlined in the Equality Act 2010. This can be applied when a tie breaker situation arises between two (or more) candidates of equal merit and allows an employer to make an appointment based on a particular protected characteristic possessed by a candidate if there is evidence of an under-representation of a particular group within the workforce (e.g. a shortage of women at a senior level within the authority).

In the **US**, cities have used local ID cards with one of the biggest schemes in **New York**. The IDNYC card was introduced in 2014 by Mayor De Blasio as an accessible and secure document enabling all residents to access City services and grant admission to City buildings, such as schools. It can be presented as proof of identification for interacting with the police and is an accepted form of identification for opening a banking account at select financial institutions, and at any public library in New York. Additional benefits include the opportunity to sign up for free one-year memberships at 40 of the city's leading museums, zoos, concert halls, and botanical gardens. It also offers discounts on movie tickets, sporting events, prescription drugs, fitness and health centres, supermarkets, and New York City attractions. It is currently held

by 1.3 million people. This idea has been taken up by some European cities including a pilot 'Zürich-City Card' in **Zurich** (Switzerland) or the Urban citizen card in **Paris** (France).

One of the most successful projects on the Better **Reykjavík** (Iceland) platform is My Neighbourhood (previously, Better Neighbourhoods). My Neighbourhood is an annual participatory budgeting project in collaboration with the City of Reykjavík. The project has been ongoing since 2011, with 450m ISK (+3m EUR) allocated each year for ideas from citizens on how to improve the various neighbourhoods of Reykjavík.

608 ideas have been approved by citizens in the My Neighbourhood project from 2012-2017. It has resulted in thousands of citizens having had a real influence on their environment. All neighbourhoods of Reykjavík have been visibly improved through the My Neighbourhood project.

In 2017 the City decided to crowdsource ideas to co-create the City's education policy on Better Reykjavík. This was the first time that actual a policy of any government within Iceland was crowdsourced.

## TOOLBOX

Living together in inclusive democracies: how can the intercultural approach promote participation in diverse societies.

Urban Citizenship: making places where even the undocumented can belong.

Participatory and deliberative democracy strategies for the Intercultural City: engaging migrants and foreign residents in local political life.

## 3. Anti-discrimination

Discrimination occurs either when people are treated less favourably than other people that are in a comparable situation only because they belong, or are perceived to belong to a certain group or category of people; or because people in different situations are subject to standardised norms that do not take into account their specific situation. People may be discriminated against because of their age, disability, ethnicity, origin, political belief, race, religion, sex, gender identity, sexual orientation, language, culture and on many other grounds. Discrimination, which is often the result of prejudices people hold, makes people powerless, impedes them from becoming active citizens, prevents them from developing their skills and, in many situations, from accessing work, health services, education or accommodation. Forms and expression of anti-discrimination vary as they derive from different national legal traditions.

ICC adopts an individual rights-led approach of anti-discrimination and an understanding beyond race to include all forms of diversity<sup>33</sup>. It uses also a formative and pragmatic approach to anti-discrimination, since, prejudice and discrimination can thrive, in spite of protective laws, where there is segregation or a lack of contact and dialogue between people. Intercultural cities create opportunities and conditions for people and organisations to experience the advantage brought by diversity in everyday life and to make this advantage clear and explicit for all. For instance, in addition to setting-up legal and administrative structures to support victims, detect, and suggest remedy to systemic discrimination, ICC has been working for several years on the development and dissemination of the anti-rumours methodology, a strategic tool that focuses on the way stereotypes and prejudice are created and above all on how to reduce them and their negative impact, in order to prevent discrimination and promote more positive interaction across difference.

An intercultural city assures every effort is made to ensure non-discrimination in all of its policies, programmes and activities. The city works in partnership with officials, the administration, education and cultural institutions, police and security officers, as well as civil society organisations and other institutions that combat discrimination and offer support and

33. See Protocol 12 to the Convention of the protection of human rights and fundamental freedom, 2000. The EU Charter of Fundamental Rights, 2000.



reparation to victims. It also requires practitioners to focus not only upon interactions between majorities and minorities, but also within different groups where hidden processes of inequality and injustice may also exist. In addition, the city collects data on discrimination and monitors the impact of policies and programmes. In Barcelona, the Office for Non-Discrimination (OND) is the main service run by City Council for citizens and organisations to document, receive information, train and advise on hate crimes and hate discourse. The municipal service collates data in order to provide a better snapshot of the situation in the city, as well as activate mechanisms for officially reporting hate crime and hate speech and litigating in significant cases if necessary. A Hate Crime and Hate Speech Observatory will also be created and train municipal workers in this area, including the City Police. Other measures include encouraging schools to mark the International Day for the Elimination of Racial Discrimination. In addition, an intercultural city communicates widely on the risks discrimination presents for social cohesion, quality of life and the local economy.

Intercultural cities are advised to:

- ▶ Set up generalist anti-discrimination structures which are able to understand and deal with discrimination on any ground included in Protocol 12 of the European Convention of Human Rights, support victims, and detect, substantiate and suggest remedies to systemic discrimination.
- ▶ Foster the diversity competence of public and elected officials – covering all types of diversity, including what may be specific to a particular city (e.g. traditional minorities and languages).
- ▶ Dispense an urban pedagogy of human rights, intercultural dialogue & multiple identities, and prevention of multiple discrimination, via official public discourse, non-formal education, partnerships with NGOs, social media and anti-rumour strategies.
- ▶ Design intersectional activities, involving organisations with different anti-discrimination foci, to help raise awareness of multiple and compounded discrimination, and design effective strategies which create synergies between various advocacy organisations.

### Questions to consider

- ▶ Has your city carried out a systematic review of all municipal rules and regulations to identify mechanisms that may discriminate residents with migrant/minority backgrounds?
- ▶ Does your city have a charter or another binding document proscribing discrimination against persons or groups of persons on grounds of race, colour, language, religion, nationality,

national/ethnic origin, sex, gender identity or sexual orientation in the municipal administration and services?

- ▶ Does your city have a dedicated service that advises and supports victims of discrimination?
- ▶ Does your city regularly monitor/research the extent and the character of discrimination in the city?
- ▶ Does your city run anti-discrimination campaigns or raise awareness on discrimination in other ways?

**Paris** (France) has set up the *RéPaRe* Discrimination Tracking Network (*Le Réseau de repérage des discriminations*). By mobilising the City's services and partners, the RÉPaRe project aims to "make the invisible visible", in other words to reveal the numerous situations of discrimination that often go unnoticed and to respond to them. Professionals working with Parisians are supported to identify situations of discrimination and to promote access to victims' rights as very often the public - and sometimes the professionals themselves - are not aware that certain actions can be illegal. The network involves multiple partners: from legal service providers, to associations, employment services, youth actors, public writers, social workers, town halls, to the judicial institutions. Professionals working in the social, employment and legal fields should be able to: identify situations of discrimination; report identified discrimination; know how to react to situations of discrimination; know how to safely deal with the perpetrator, the situation and support the victim; prevent the risk of discrimination or co-production of discrimination; and promote a culture of equality.

The City Council of **Barcelona** (Spain) has adopted a [municipal plan to combat Islamophobia](#), a pioneering municipal government measure which aims to guarantee social cohesion and protect human rights. The plan has been discussed and agreed upon in a process involving eighty people, including human rights and anti-discrimination experts, specialised municipal staff, social entities and organisations from the Muslim community.

The plan sets out 28 measures aims to support the most vulnerable victims of Islamophobia: women. In the province of Barcelona, reported hate crimes rose by 19% in 2015, compared to 2014, and 40% compared to 2013.

The Office for Non-Discrimination (OND) has become the main service run by City Council for citizens and organisations to document, receive information, train and advice on hate crimes and hate discourse. The municipal service collates data in order to provide a better snapshot of the



situation in the city, as well as activate mechanisms for officially reporting hate crime and hate speech and litigating in significant cases if necessary.

The Hate Crime and Hate Speech Observatory is also to be created and training organised for municipal workers in this area, including the City Police. Other measures include encouraging schools to mark the International Day for the Elimination of Racial Discrimination.

In 2018 the ICC cities of **Milan, Palermo and Turin** (Italy), together with Albano Laziale and with the technical support of ICEI – the Economic Cooperation Institute International, AMMI, Amnesty International, and COREP - Consortium for Research and Lifelong Learning Turin, launched the project #iorispetto (I respect).

The project promoted civic awareness and active empowerment oriented towards the realisation of a more inclusive society. Its methodology combined training for teachers, intercultural mediators and volunteers; workshop and labs in schools; and finally the launch of initiatives of active citizenship, with the use of participatory methodologies and the involvement of all realities present at local level.

#IORISPETTO worked to promote society, young people and students awareness of a culture of human rights and the principles of fairness and justice, together with an understanding of the mechanisms of interpersonal and media communication that allow to overcome discrimination and hate speeches. In addition, the project implemented the Council of Europe Anti-rumours strategy, a methodology to combat the spread of unfounded, intolerant and discriminatory rumours and prejudices.

The project ran for 18 months (from 1 March 2018 until 31 August 2019), and included activities in 300

classes of 80 cities in Italy, while the anti-rumours strategy has been implemented in the 4 target cities (Turin, Milan, Albano Laziale, Palermo).

#### TOOLBOX

The [European Commission against Racism and Intolerance \(ECRI\)](#) is the Council of Europe's independent human rights monitoring body specialised in combating antisemitism, discrimination, racism, religious intolerance, and xenophobia. ECRI elaborates General Policy Recommendations (GPR) addressed to the governments of all member States, as well as detailed guidelines which policy-makers are invited to use when drawing up national strategies and policies in a variety of fields.

[Anti-rumours methodology and handbook](#)

### 4. Welcoming newcomers

People arriving in the city for an extended stay (whatever their circumstances) are likely to find themselves disorientated and in need of multiple forms of support. The degree to which these various support measures can be co-ordinated and delivered effectively will have a major impact on how the person settles and integrates. What is often overlooked, but has a powerful impact on intercultural relations, is whether the rest of the city's population is prepared and open to the idea of welcoming newcomers in their capacity as residents and citizens or, on the contrary, is accustomed to viewing newcomers as outsiders who pose a potential threat. Again, it is the message the authorities convey on diversity, in communication or through concrete actions, that determines to a certain degree attitudes towards newcomers.

#### Questions to consider

- Does your city have a designated agency, unit, person, or procedure to welcome newcomers?

- ▶ Does your city have a comprehensive city-specific package of information and support for newcomers?
- ▶ Do different city services and agencies provide welcome support for particular groups of newcomers?
- ▶ Does your city have specific welcoming and integration courses for refugees?

**Oxford** (UK) has been turning a legal formality into a celebratory and cultural mixing event.

Oxfordshire Registration Service has been looking at ways of involving the local community in their citizenship and naturalisation ceremonies and has been working with schools to achieve this. This has led to secondary and primary schools providing choirs to sing at ceremonies which are held on a weekly basis in the Council Chamber in Oxford. MPs have also been invited. To engage more schools in citizenship ceremonies the Council commissioned a DVD to give new citizens an idea of what the citizenship ceremony entailed. The 7-minute DVD has proved very useful in raising the profile of citizenship ceremonies within the County Council and the county as a whole. The pupils and teachers commented on how much they enjoyed being involved and how moving the citizenship ceremonies were.

**Montreal** (Canada) developed an [inclusion 2018-2021 Action Plan](#) to integrate newcomers, with around thirty measures divided into four main strands. The first strand is about making the municipal administration an example of openness, safety and inclusiveness. The second strand focuses on integrated and accessible service provision while the third is aimed at those involved in the employment process and civil society and seeks to improve their reception and inclusion capacities. The last strand is about ensuring protection and access to services for migrants without legal status or whose status is uncertain. Ultimately, the municipal administration wants to boost the participation of newcomers in the economy, ensure that their rights are observed, reduce the gap between immigrant and Canadian-born unemployment levels, and make it easier for immigrants to find decent, affordable housing.

Montreal has decided to stop calling itself a “sanctuary city”, and to describe itself instead as “a responsible and committed city with an emphasis on actions on the ground to protect the entire population of Montreal, regardless of status, without fear.”

## TOOLBOX

[Refugee policies for the intercultural city](#)  
[Arrival of Refugees in Your City: To-Do List](#)

## 5. Education

Attitudes to culture, race, cultural dominance and pluralism, as well cultural skills and curiosity as can be formed at an early age. School has a powerful influence and has the potential to either reinforce or challenge prejudices in a number of ways: through the physical, pedagogical and social environment that it creates, the guidance it provides and the values and knowledge it instils. Teachers are viewed as dynamic agents of change in educating the global learner and building an inclusive society but, in most cases, they are native monolingual professionals who teach students of increasingly diverse ethnic origins.

How can an intercultural school have an influence on the wider community and, in particular, how can the school involve parents from various ethnic backgrounds in the educational process and help reinforce the fabric of the community are some of the questions an intercultural city will have to provide answer to.

Ideally, as a result of the intercultural audit in the field of education, initiatives to reinforce the intercultural impact of the school system will not be limited to isolated projects but will address the full range of elements and factors – from the diversity of the student and teaching body to the physical appearance of schools, the educational content and the relationships between schools and the wider community.

### Questions to consider

- ▶ Does your city have a policy to increase ethnic/cultural mixing in schools?
- ▶ Do schools carry out intercultural projects?
- ▶ Are there schools that make strong efforts to involve parents with migrant/minority backgrounds in school life (other than only inviting them to parent-teacher meetings)?
- ▶ Does the ethnic/cultural background of teachers in schools reflect the composition of the city's population?
- ▶ Is 'intercultural competence' part of the school curriculum or the subject of specific projects outside the curriculum?
- ▶ Are school teachers trained in intercultural competence?

### Tips

To effectively foster intercultural competence, schools need to approach it in a holistic way – not only through the curriculum. This can be done by:

- ▶ The provision of mother tongue classes (or recognition of knowledge of mother tongue).
- ▶ Strong partnership with parents and their involvement in school policies and school life; specific measures to reach out to and involve migrant parents; informal ways of approaching parents: one school decided to experiment by

sending an invitation to parents on an open post-card instead of in an envelope as parents often did not open official-looking envelopes. The response rate was much higher.

- ▶ Links to schools of other faiths (for faith-based schools).
- ▶ Ethnic diversity of teachers.
- ▶ Interaction with the local community.
- ▶ Intercultural projects.
- ▶ Ethnic mixing of pupils.
- ▶ Representation of diversity in the school interior design/decoration.
- ▶ Educational process and curriculum: teaching **about** religion (sociology and history of religion), intercultural angle in all disciplines, not only humanities, multi-perceptivity in history teaching.
- ▶ Encouraging migrant pupils to take an active part in democratic processes in schools.
- ▶ Intercultural training for teaching staff.
- ▶ Peer mentoring pupils.

The Campus Rütli school in **Berlin** (Germany), which has a majority of children from an immigrant background, was once notorious as a 'failing' school and there had been incidents of violence. The situation has changed completely, however, and it is now a centre of excellence. The school now teaches children aged 6-18 and hosts a day care centre, a youth centre and a sports centre. The action of educators, teachers and counsellors is coordinated to provide the best possible level of support for parents, children and young people, who are also invited to participate in the

educational decisions and school life in general. Cultural diversity and multilingualism are treated as positive opportunities and are nurtured. Turkish and Arabic, for instance, are valid languages for the *Arbitur*, the end of High-school exam required for University. This has enabled many young people from the district to access higher education. The school is also trying to win back pupils who are allegedly unwilling to learn, offering them certain subjects taught in their mother tongue (either Turkish or Arabic) with mother tongue teachers. This initiative met with success among parents because for the first time they felt accepted in their cultural identity and national language. In turn this generated a more positive approach towards the German school. It is important to underline that Campus Rütli is not an isolated project, but rooted in the neighbourhood's overall intercultural integration strategy.

### TOOLBOX

With the help of 30 teachers, school heads and experts from all over Europe, the Council of Europe has developed a tool, [the Pestalozzi Programme](#) to help teachers and learners to assess their intercultural or diversity competence, i.e. their behaviour in the context of diversity.

[The Council of Europe Language Policy Portal](#) compiles a set of resources made available to education authorities and professionals. Its objectives form part of the broader role and goals of the Council of Europe (in the context of the European Cultural Convention), concerning in particular the rights of individuals, social inclusion and cohesion, intercultural understanding and equal access to quality education.





## 6. Neighbourhood

There is great variation across cities in the extent to which patterns of residential settlement are connected to culture and ethnicity and there are also varying opinions on whether the state should intervene or if the market and personal choice should be the prime determinants. An ideal Intercultural city does not require a 'perfect' statistical mix of people and recognises the value of ethnic enclaves, so long as they do not act as barriers to the free flow of people, ideas and opportunities both inward and outward.

The level of neighbourhood cohesion is an important indicator of integration as well as of positive attitudes towards diversity. Past research shows positive correlation between perceived levels of neighbourhood social cohesion and securing the benefits of diversity. People who perceived low levels of social cohesion in their neighbourhood are more negative on most aspects of immigration. Perceptions can and does change over time, particularly following increased levels of interaction between migrants and host societies and when there is a greater understanding of not only what migrants are, but also what they are not.

The intercultural integration approach therefore needs to place special emphasis on community development and neighbourhood cohesion. Along with participatory structures and processes, neighbourhood

projects which enable residents to work together towards a common goal are a key tool. The creation of community centres with diverse staff or/and volunteers, educational, civic and festive events, mediation activities, open spaces with a range of cultural connotations where people of different backgrounds and ages feel welcome and at ease, are some of the examples of how cities can provide incentives and opportunities for people to interact across their differences as frequently as possible since physical mixing is not automatically conducive to greater contact, openness and proximity.

There can also be an intercultural approach to urban heritage, which in this context is the expression of a city's identity. A city's identity can be inclusive to everyone living there, across national borders or citizenships. An intercultural approach to its heritage sector for example, allows a city to actively open up the urban identity to all communities, increasing trust, mutual recognition and eventually community cohesion through an identity inclusive to all. This is particularly true when people engaging with heritage are not considered as passive consumers but as creators, distributors and decision makers. Lisbon (Portugal) and Rijeka (Croatia) have piloted a new methodology, STEPS, where, through participatory mapping, community members collectively create visual inventories of their own community's assets. They negotiate what can be listed in the inventory. This results in a map

of those heritage assets that make up the pluralist identity of the community. Assets can include built, as well as intangible heritage features (traditions, practices, knowledge and expressions of human creativity), anything that people who live and work in the territories feel it is significant to them. This process facilitates an understanding of what these features mean to individuals and how they impact each other. Moreover, the group gains insight into the specific value granted to community assets by different community members.

### Questions to consider

- ▶ How many districts/neighbourhoods of your city are culturally/ethnically diverse?
- ▶ Does your city have a policy to increase the diversity of residents in the neighbourhoods and avoid ethnic concentration?
- ▶ Does the system for allocation of public housing and/or the private housing market contribute to ethnic concentration?
- ▶ Does your city encourage actions where residents of one neighbourhood meet and interact with residents with different migrant/minority backgrounds from other neighbourhoods?
- ▶ Does your city have a policy to encourage residents with migrant/minority backgrounds to meet and interact with other people living in the same neighbourhood?

In **Braga** (Portugal) a three-year project '(Re)writing our Neighbourhood' strives for an integrated approach to encourage more active participation in social and civic life. The project is implemented in three neighbourhoods in the city. In addition to the physical improvement of the social housing neighbourhoods of Enguardas, Santa Tecla and Picoto, the project includes eight measures for community involvement including : the collection of photographic evidence and documents about the neighbourhoods, the organisation of an archive, an international workshop, an exhibition and the publication of a book ; an educational project implemented by the School of Nogueira to promote closer interaction between the Roma ethnic group and its culture and the wider community of residents through dance, music and theatre programmes ; a community centre ; a choir and music ensemble ; training local leaders ; a children's book of Romani folk tales; employment assistance ; and youth work.

### TOOLBOX

Within the Intercultural Cities programme the "STEPS" methodology on participatory mapping of diverse cultural heritage has been developed as a framework to initiate a dynamic negotiation of what cultural her-

itage represents at the local level. STEPS is not a traditional neighbourhood or heritage regeneration project but focuses instead on providing expertise and guidance for the participatory mapping and designation of diverse heritage as a resource for community cohesion in specific areas of a city.

## 7. Public services



In an ideal Intercultural city, public employees – at all levels of seniority- would reflect the ethnic/cultural background of the population. Moreover, the city would recognise that as the population changes, the very nature of the public service must be reviewed and possibly revised. It must be open to the possibility of new ideas and innovation contributed by minority groups rather than imposing a 'one size fits all' approach. All branches of the public services should be involved, including across the administration, in schools and in services such as the police.

In this context training also takes on an important role. Cities should initiate a programme of **intercultural awareness training** for politicians and key policy and public interface staff in public sector agencies and can encourage the private sector to participate. More and more cities now provide intercultural awareness training for their employees to improve the effectiveness of the administration and services and ensure adequate access to social rights. Such awareness is indeed vital for the employees to be able to assess the ways policies and services are perceived by different groups and adapt them to citizens' cultural specificities. Family relations, expressing one's expectations, feelings and reactions, perceptions of punctuality, authority and

many other key dimensions of human behaviour are shaped by culture and profoundly affect the way people relate to each other, the community and public authorities. Such sensitivity and self-confidence in unfamiliar situations are not commonly seen but is a skill which can be acquired through expert training and must become as important to the officials as their specific profession and technical skills.

A particular focus of the ICC has been how to adjust policing to the intercultural approach. Conflicts which may stem from cultural relativism, fear, or suspicion towards “the other”, as well as discrimination, racism and hate incidents, are challenges that the police services and the public authorities of intercultural cities have to manage. In order to support local police and other enforcement agencies to better adapt to the diverse society they serve, the ICC has published a [Manual on Intercultural Community Policing](#). It is a policing strategy that develops an approach to surveillance and prevention based on ties and mutual trust, by engaging citizens in defining community-based and public space safety solutions. The Manual is founded on core principles of interculturalism and establishes a strong connection between safety and care. It provides local police, including high-rank police managers, public safety directors, managers, and decision makers, with guidance on how to implement policing principles, design new procedures, protocols, structures and specialised units in their police community, to effectively address the challenges that diversity may pose to the achievement of peaceful coexistence, in the medium and long term.

### Questions to consider

- ▶ Is the city taking action to ensure that the ethnic/cultural background of public employees reflects that of the population as a whole?
- ▶ Has the city reviewed or changed the structure, ethos or methodology of its public service delivery to take account of the ethnic/cultural mix of its citizens and staff?
- ▶ Does the city take action to encourage intercultural mixing in the private sector labour market?
- ▶ What is the role of the police in regard to cultural diversity – does it act as a factor of positive acceptance of diversity or does it reinforce prejudice; does it maintain peace between groups, enforce immigration laws under a human rights perspective, or maintain the status quo?
- ▶ To what extent are the police willing and able to take a more proactive role and act as community bridge-builders between groups?

### Tips

How can you motivate the authorities' interest in intercultural development?

- ▶ Organise workshops or discussions with officials in mixed groups, across administrative silos and specialisms, and including intercultural innovators with professional, educational and creative backgrounds.
- ▶ Organise workshops or other meetings not in the administrative offices but in art spaces or other unusual environments that invite out-of-the-box thinking. Foster the creative confidence of the administration.
- ▶ Encourage civil servants to take part in field projects involving interaction with citizens, as in designing.
- ▶ Ensure the police adopts an intercultural community policing approach.
- ▶ Public authorities can extend intercultural awareness training beyond their own staff.

The City of **Fuenlabrada** (Spain) has mainstreamed intercultural community policing principles within the work of its local police for a decade now. It has created a specialised unit (Gesdipol or Team for the Police Management of Diversity), to serve its local diverse society, to encourage people of diverse origin to mix, and to engage them in making the city safer. Since the implementation of its diversity and inclusion management measures, Fuenlabrada has sensitively reduced the crime rate, and coexistence in general has improved, notwithstanding the overall social context which confronted the whole country with a very hard economic crisis. The effectiveness of police management has also increased with the implementation of a dedicated policy aimed at countering racial profiling. The latter has reduced the number of identifications by 50% while increasing the rate of successful stops. The Fuenlabrada policing model has also ensured greater equality of citizens in access to security, which is now understood by the residents as a public good.

The city of **Bergen** (Norway) was concerned to learn the findings of a survey which revealed that the ethnic background of public employees only reflected the composition of the city's population at the lower echelons. In 2013, the City Council passed an action plan called The Future Workplace which aimed to tackle this issue, paying special attention to the role of the municipality of Bergen as employer for minorities.

Non-nationals are now encouraged to seek employment in the local public administration, and the city encourages intercultural mixing and competences in private sector enterprises. Different initiatives are promoted in this field, such as economic support to the project 'Global Future', led by the Confederation of Norwegian Enterprises, and co-partnership in the

annual International Career Fair with the Bergen Chamber of Commerce and Industry.

Besides, Bergen has tried to respond to requests for cultural recognition in the workplace, and now offers such services as culturally-specific funeral/burial services, women only sections and times in sports facilities and other services such as the municipal translation agency, which provides translators in more than 60 languages and special services to residents in care-homes.

## TOOLBOX

Intercultural Integration Academy for cities  
Community Policing – An Intercultural Approach to Urban Safety  
Intercultural Cities Manual on Community Policing

## 8. Business and labour

Large parts of the economy and the labour market may be beyond the remit and control of the city authority but may fall within its sphere of influence. Cities are growingly aware of the benefits diversity in the workforce can bring in increasing competitiveness, attractiveness and entrepreneurship, reducing labour shortages or promoting inclusion and preventing poverty. Micro and small and medium enterprises (SMEs) are generating most of the new jobs in cities. The growth and sustainability of these enterprises are a priority for many cities. Many of these enterprises are owned by people from immigrant backgrounds and other under-represented groups.

In addition, migrants and refugees often engage in transnational economic activities, which create new opportunities for cities. Diversity is increasingly associated with city wealth. As a result, innovative approaches to both increase diversity and attract foreign skills have been developed (including diversity boards, mentoring schemes, diversity assessment tools, incubators, etc.).

To ensure recognition and optimal use of migrants' skills in the urban economy to drive innovation, growth and entrepreneurship, the city must encourage business



organisations to go beyond formal qualification recognition and look for a greater range of criteria for establishing skills, provide mentoring and targeted guidance for migrant entrepreneurs, incentives for young entrepreneurs such as prizes and incubators, and encourage business links with countries of origin.

An intercultural city:

- ▶ Promotes diversity in the work force.
- ▶ Fights actively against discrimination.
- ▶ Recognises publicly and harnesses migrants' and refugees' contribution to the city's economic life.

## Questions to consider

- ▶ Is there a business umbrella organisation whose objectives include promoting diversity and non-discrimination in employment?
- ▶ Does the city have a charter or another binding document prohibiting discrimination in the workplace and/or targets for enterprises working with the cities as diversity employers?
- ▶ Does the city take action to encourage intercultural mixing in the private sector labour market?
- ▶ Does the city take action to encourage businesses from ethnic/cultural minorities to move beyond localised/ethnic economies and enter the mainstream economy?
- ▶ Has the city taken steps to encourage 'business districts' in which different cultures could mix more easily?
- ▶ In its procurement of goods and services does the city council give priority to companies with a diversity strategy?

ICC launched and tested the "Rating Diversity in Business" project focusing on assessing the economic potential of workforce diversity in specific companies to inspire and encourage them to diversify their workforce. The project developed an assessment tool for rating and identifying the most diverse companies in a city through surveys and ratings of companies focusing on the link between diversity in management and the companies' economic performance. The expected impact of the project is to help local businesses to grow by enhancing economic performance through diversity. It will thus also help the local labour market by creating new workplaces for an increasingly diverse workforce.

## Tips

- ▶ Develop partnerships with businesses (including those led by diaspora), their organisations, chambers of commerce, and trade unions.
- ▶ Engage with universities and research institutes to collect data, develop innovative approaches (including monitoring and evaluation tools).

- ▶ Communicate on migrants/refugees' economic contributions.
- ▶ Ensure diverse staff (including migrants and refugees) in city administration.
- ▶ Promote gender equality in the labour force.
- ▶ Create space for exchange and development of practices and ideas (incubators, mentoring, etc.).
- ▶ Bring expertise to the city.

With a population of 100 000, the City of **Erlangen** (Germany) is home to the University of Erlangen-Nuremberg (35,000 students) and the numerous branch offices of Siemens AG (25 000 employees). Since January 2015 the city of Erlangen and Siemens have been working hand in hand to provide 10 internships for skilled asylum seekers at Siemens.

The aim is to bring about a win-win-win situation, first for asylum seekers who receive workplace orientation and self-check their professional capacities, then for firm employees who can reflect on any bias against refugees and migrants, and finally for the company itself which can make use of the potential of qualified asylum seekers. Although the outcome is not yet known, Siemens has recently expanded the programme to other sites in Germany. The company is currently offering internships for 100 refugees and has set up four six-month training programs for young refugees including German language courses, an introduction to German culture and customs, as well as vocational preparation.

The Erlangen-Siemens internship programme targets qualified asylum seekers with completed education and working knowledge of German.

In **Lutsk** (Ukraine) as part of its Intercultural Strategy, the city authorities pay particular attention to facilitating newcomers (internally displaced people or IDPs) adaptation in Lutsk through targeted policies that involve social adaptation, employment, social activity support, cultural and artistic development. A coordination point has been established in the city to coordinate support for families arriving from the region of Crimea.

In order to facilitate the employment of IDPs, Lutsk City Employment Center launched a series of seminars and consultations such as "Starting Your Own Business", "Starting Entrepreneur" and "From a Business Idea to Your Own Business" – in collaboration with eight career centers in the city. Financial support is also provided for IDPs for starting their own business. These efforts have already had some good results and positively contribute to city life, including the anti-cafe "Innerspace", an initiative implemented in Lutsk by a family of settlers from Eastern Ukraine. "Innerspace" has become

an important place for carrying out intercultural meetings, trainings on increasing the level of tolerance, cultural evenings etc. The impact of the policy is evaluated annually. It is also a positive example of partnership as it is being implemented as a result of cooperation between different city departments, career centers, and public and private sector organizations.

In Tilburg (the Netherlands) connections are forged between new migrant entrepreneurs and experienced and skilled Dutch entrepreneurs. A special promotion team looks for trainee posts for migrant trainees. The team approaches many employers until they find the right trainee posts for students from the regional institution for adult and vocational training. This investment is profitable in the long term. Another programme sends successful migrants to meet employers and convince them that migrant employees are not a risky proposition.

DIVERSITY = INNOVATION is a new group formed by employers and businesses in the **Kirklees** (UK) area, to focus upon reaping the opportunities of the diversity advantage in the labour market and enterprise.

Founder members include major local private sector companies such as Cummins Turbo Technologies and Syngenta agrochemicals, large public sector employers such as the University of Huddersfield, Kirklees Active Leisure and the Borough Council, along with several SMEs, micro-businesses and trade unions. The group has set itself an ambitious agenda for the year. Its first topic is to explore how better gathering and analysis of data can give a clearer understanding of current strengths and weaknesses in the local labour market. There is a particular concern that workers of minority ethnic background are not progressing into senior management roles. It is hoped a better command of data will help to deliver affirmative employment programmes to address these deficiencies. The group is interested in learning from good practice elsewhere, such as the Rating Diversity in Business tool, developed by companies in Denmark under the aegis of ICC.

Other topics include highlighting the role of business leaders in championing diversity; making diversity a priority in the Council's inward investment and inclusive growth strategies; and helping SMEs to recruit more widely from diverse talent pools.

## TOOLBOX

[Rating Diversity in Business – pilot project](#)

[ISS Diversity Assessment Tool - Rating diversity in management and identifying strategies and initiatives that make diversity a competitive advantage](#)

[Diversity connectors for startups](#)

[Migrant-enterprise policies for the intercultural city](#)



## 9. Cultural and social life

The time which people allocate to their leisure may often be the best opportunity for them to encounter and engage with people of another culture in a neutral and festive context. At the same time, however, if leisure is structured along ethnic lines (e.g. a football league of teams from only one culture) it may reinforce separation. The city can influence this through its own activities and through the way it distributes resources to other organisations. For cultural events or activities to be vectors of intercultural communication and interaction, they need to be conceived with a diverse public in mind; people must be encouraged to cross over artificial barriers and experience other cultures; cultures must be presented as living, changing phenomena which thrive on interaction with other cultures and stimulate the hybridisation of cultural expressions.

### Questions to consider

- ▶ Does the municipal council use interculturalism as a criterion when allocating funds to associations and initiatives, and are there funding and training schemes to support talent from diverse backgrounds?

- ▶ Does your city encourage cultural organisations to deal with diversity and intercultural relations in their productions?
- ▶ Does your city organise events and activities in the fields of arts, culture and sport that aim to encourage people from different ethnic/cultural backgrounds to interact?
- ▶ Does your city organise public debates or campaigns on the subject of cultural diversity and living together?

### Tips

- ▶ Elements of an intercultural urban policy for the arts.
- ▶ Invite high-level contemporary artists from the countries of origin of major migrant communities - this gives them pride in their culture and allows them to keep abreast of the cultural evolution of the country of origin, avoiding the classic syndrome of migrant conservatism.
- ▶ Encourage mainstream cultural institutions (opera, theatre, dance halls, museums, orchestras...) to programme local migrant artists - international and intercultural programming are not one and the same thing. Opening up these

institutions to contemporary art forms (video, hip-hop, graffiti...) helps to involve more diverse artists and audiences (ethnic and age-wise).

- ▶ Encourage artistic programmes that promote intercultural collaboration between artists and feature the results of such collaboration.
- ▶ Allocate significant resources to neighbourhood and amateur artistic involvement (e.g. carnivals, art clubs, graffiti competitions, video and photo projects etc...).
- ▶ Sponsor artists' work on intercultural themes (e.g. on the segregation of public space and minds), employ artists as cultural mediators for community-building projects.
- ▶ Divert the holding of cultural events from mainstream institutions, city centre and prestigious venues, to open spaces, marginalised/poor neighbourhoods.
- ▶ Encourage (also through funding criteria) the active involvement of people from other communities in "national" cultural events and celebrations (e.g. the Chinese New Year), not only as spectators but also as participants.

In **Montreal** (Canada), the Centre of History of Montreal works with the City of Montreal, the Ministry of Immigration, cultural communities from Quebec and local schools to make children who are newcomers feel welcome and part of the city's history and heritage through the project "You are Part of History". In the project, newly arrived children of secondary school age are invited to learn more about the history of the city, then go on to tell others their history including making a short clip about a treasured item from home that they have brought to Canada with them. These are then the basis of exhibitions in public spaces including the museum in Montreal every year.

"Ongi etorri eskolara!" is a programme running since 2014 in several schools of **Donostia-San Sebastián** (Spain). Its objective is to collaborate in the inclusion of families from other countries, starting from the school community, as well as to raise awareness among all school agents about the advantages of cultural diversity. The project was born from volunteering parents, and it is currently funded by the local administration. Interestingly, the first parents got involved in the project as they saw how diversity was present in the school playgrounds, and they wanted to create bonds between children, parents and families, as part of the school community.

The programme consists in appointing (volunteering) mentor families to help newcomer families to be part of the local community. Usually, families have children in the same classrooms so that the

two-year programme of support can include both school and extra-curriculum/social activities. The interaction and exchange of cultures is crucial for the programme, but the main focus is to be found in the shared situation (parents with children at the same school and in the same classes).

The programme positively impacts professors, classes, students and parents, while raising awareness about the diversity advantage for the overall population. The programme identifies families in the class meetings at the beginning of the course to mentor and to be accompanied, and several activities are planned during the year. Complementarily, most of the families organise social activities (via WhatsApp groups) to share spare time, and to strengthen social capital for all. Specific instruments for the programme as well as evaluation processes have been developed over time.

## 10. Public space



Public spaces and facilities are important for several reasons. They are places which most citizens are obliged to use from time to time therefore raising the possibility for chance encounters between strangers. They may also reinforce cross-cultural solidarity, for example, in cases of public interest in the proposed development or closure of a facility. Well managed and animated spaces can become beacons of the city's intercultural intentions. Conversely, badly managed spaces can become places which arouse suspicion and fear of strangers.

The role of intercultural place-making is to create spaces which make it easier and attractive for people of different backgrounds to meet others and to minimise those which encourage avoidance, apprehension or rivalry.

Intercultural place-making is not about planning and built environment professionals being 'nice to minorities'. It implies a much deeper recognition and engagement with all forms of difference in our cities,

and preparedness on the part of all who design, build, manage and use urban spaces and places.

Multicultural planning practice has established important principles such as the requirement of equality for all in the face of planning legislation and for equitable and just treatment of all in its application. However, the Intercultural City demands more of the people, the professionals and the politicians. Intercultural place-making is an act of co-creation between citizens and professionals. They ask each other three questions: What do you do already for your place? What are your dreams for it? What do you pledge to do for it? Whilst multiculturalism is predicated upon static notions of group identity, interculturalism expects a dynamic and constantly changing environment in which individuals and collectives express multiple, hybrid and evolving needs and identities. In such a complex environment place-making professionals need not only a new skillset but a new mentality, based on the learning of cultural literacy to achieve a state of intercultural competence.

### **Principles for intercultural urban planning and place-making**

- ▶ Diversity of people, places, usage and ownership is not a problem to be managed but an advantage to be nurtured.
- ▶ Our object should be not to have spaces that belong to people but people who belong to spaces.
- ▶ Good design enables, bad design disables.
- ▶ Place-making professionals alone cannot realise change – they must cultivate inter-disciplinary collaboration as a matter of course.
- ▶ Inherent to interculturality are the ingredients for conflict. The art of good place-making is not to ignore or avoid them but to manage and mediate them as a creative process.
- ▶ Identity as the basis for the occupation and ownership of space is a short-term expedient, but in the long term it is a source of fragmentation.
- ▶ The point is not to ask 'what is the cost of intercultural-competent place-making?' but 'what is the cost of not doing it?'
- ▶ Good intercultural place-making should reach beyond the issues of migration and ethnic diversity to embrace all aspects of difference in contemporary urban communities.
- ▶ The two most frequent barriers to new forms of place-making are prejudicial responses: "It cannot be done" and "It is too expensive". The first is an error in design thinking. The second is an error in accounting practice.

### **Questions to consider**

- ▶ Is social interaction a priority in the planning guidance for new public spaces?
- ▶ Do the city's main public spaces and institutions reflect its diversity or are they monocultural?
- ▶ How do different groups behave in the city's public places: do they seek or avoid interaction?
- ▶ If certain spaces or areas of your city are dominated by one (majority or minority) ethnic group and are considered unwelcoming or unsafe, does the city have a policy to deal with this?
- ▶ When your city decides to reconstruct an area, does it use different methods and places for consultation to ensure the meaningful involvement of people with different migrant/minority backgrounds?
- ▶ Are the city planning and built environment professionals trained in intercultural competence?

### **Tips**

- ▶ The most important skill for place-makers and planners is to listen to people, to their stories, to the way in which they use space and live their lives, and their aspirations and then to work with them to translate this into expert systems.
- ▶ Professionals must always be aware of the biases inherent in their own education and training, and regularly seek to review and transcend them.
- ▶ Recognise that people express their feelings about their environment through very many means but rarely use the language of the professional.
- ▶ Whilst professionals cannot become experts in all the languages and cultural traits of a diverse community, they can become experts in recognising the key 'intercultural moments' when communication is being sought and offered, and in selecting the appropriate medium.
- ▶ Many of the best intercultural spaces emerge organically and unplanned and the art of a good place-maker is to know when to intervene and when to leave well alone.
- ▶ Engagement with people is not a one-off event but a constant process of listening, learning, designing, acting and re-listening – not a means to an end but the end in itself.
- ▶ Professional place-making teams, in municipalities and elsewhere, should constantly seek to enhance the diversity of their membership through training, recruitment and collaboration.
- ▶ They are not afraid of making mistakes or of reversing out of a wrong direction – place-makers are human too and good place-making is based on empathy not infallibility.

**Dublin** City Council (Ireland) in partnership with the Immigrant Council of Ireland, the Equality Authority of Ireland and partners in public transport have been working hard towards an inclusive public transport service. This project developed with the One City One People Campaign to assure passengers and staff travelling on Dublin public transport, that racism and discrimination would not be tolerated. The project has evolved with improved transit and outdoor advertising campaigns, staff training, recording of racist incidents and awareness of interculturalism for the whole city.

The Fusion Market on **Lisbon's** Martim Moniz square (Portugal) brings together various tastes and sounds from around the world, with food stalls serving freshly prepared street food from all continents and the square offering a space for music and cinema. The market is open every day of the week and is a popular leisure space for both locals and tourists. Next to music and food, it also hosts cultural/educational events, such as workshops and exhibitions. The Fusion Market was set up as an initiative to counter the negative reputation of the square, located in a segregated and deprived area of Lisbon where many migrants reside. Today it has become an intercultural experience, attracting people from all over the city and beyond.

In **Barcelona** (Spain) the increase in cultural diversity has brought about, amongst other factors, new and old ways of being and using public spaces, amenities, shops – the street level - strengthening their important socialising role and thereby bringing about new complexities that need to be tackled. The City of Barcelona places enormous importance upon public space as the place where a diverse but harmonious community can be built. Now place-making professionals (such as architects, planners, transport managers, constructors etc.) within the city council must develop their competence in diversity management. One clause of the city's Intercultural Plan requires Barcelona to incorporate those responsible for urban development in the city into each of the interdepartmental committees at the Council to strengthen the mainstream application of all urban and social policies.

The city strives to integrate neighbourhood scale into the practice of urban development to reconstruct dialogue, consensus and the involvement of citizens. Examples of how this translates into action on the ground include: i) Valuing “personalised” activities, observing the realities and special characteristics of the neighbourhood, within the framework of a comprehensive city strategy. This can be based on a “common project”, from a fairly global idea, with various expressions to suit each context; ii) Going deeper into the practice of participative

processes, eg introducing new approaches and adapting them so as to ensure there is a faithful representation of the local sociocultural diversity in the target setting; iii) A renewed definition of the public space - spaces for relations – as an integral part of the idea of a city and as a space for meeting and generation of citizenship.

The city also tries to integrate social policies into the construction of social amenities or public spaces. This means incorporating into public spaces elements that contribute to generating spontaneous interaction between users: play areas in children's' parks, specific offers for young people, bicycle or walking paths.

## TOOLBOX

### Intercultural Place-Making

**Intercultural Spaces and Centres: What are they, what benefits do they bring, and how can they be encouraged as an essential part of the Intercultural Cities approach?**

**Urban policies for intercultural centres and community engagement.**

## 11. Mediation and conflict resolution



Conflicts are inevitable in a diverse environment and intercultural integration is not a smooth process. Inequalities, poverty and scarce resources are some of the factors increasing social tensions, but differences are per se sources of conflicts. An intercultural city does not avoid conflicts nor ignore them. While fully embracing diversity, such a city identifies, anticipates, and addresses conflicts arising. This process is fundamental for living together in a dynamic and communicative community. Indeed, the optimum intercultural city sees the opportunity for innovation and growth emerging from the very process of conflict

mediation and resolution. Collective intelligence, clear understanding of issues at stake, involvement of key resource persons within communities, promotion of conviviality and interaction, and sustained engagement with all the groups affected are some of the keys intercultural cities use to mediate and resolve conflicts.

The philosophy of the Intercultural city in relation to mediation comprises several aspects:

- ▶ Recognising the full range of contexts and situations in the city where tension and conflict is underpinned by intercultural misunderstanding, lack of awareness or hostility.
- ▶ Recognising the full scope for intercultural mediation between individuals, groups, communities and institutions.
- ▶ Identifying city 'hotspots' where intercultural mediation may be necessary and urgent if broader progress is to be made on the intercultural agenda. This may include housing and segregation issues, distinctive education needs and issues such as dress and faith symbols in schools, policing, family and social welfare concerns.
- ▶ Identifying professionals and NGOs which have to mediate on a daily basis as part of their practice. Looking at whether there is expertise that can be applied more widely or in other settings.
- ▶ Reviewing support and training needs for authority professionals.
- ▶ Looking at the scope for developing a pool of intercultural mediators available across the city system.

### Questions to consider

- ▶ Is city policy strongly influenced by the need to avoid the possibility of ethnic conflict?
- ▶ Are city officials trained in mediation and conflict resolution skills?
- ▶ Which kind of organisations provides a professional service for mediation of intercultural communication and/or conflict in your city?
- ▶ Is there an organisation in your city dealing specifically with inter-religious relations?
- ▶ In your city, in which context is intercultural mediation provided?

In **Haifa** (Israel), the Haifa Centre for Dialogue and Conflict Management works to strengthen communities and improve the quality of life for all of Haifa's residents by providing dispute resolution services and by helping residents and institutions build their capacities of resilience. The Centre provides professional dispute resolution services and builds local capacity for coping with conflicts in a

non-violent and constructive manner. It strives to create in Haifa a culture of dialogue that celebrates the city's diversity and gives a voice to its marginalised communities. By strengthening the citizens' ability to negotiate differences and resolve conflicts collaboratively, the Centre is making a significant contribution to building localised participatory democracy and diminishing the effects of racism and discrimination.

The Centre's conflict mitigation programmes directly impact hundreds of people, reaching underprivileged populations, including new immigrants and Arabs. Among the activities are the following:

- ▶ Training of Arab civil leadership as volunteer mediators.
- ▶ Empowering public involvement in planning, implementing and social activities.

The evaluation of the action is done by neighbourhood community workers who follow up on the implementation of the skills developed by the local leadership regarding problem-solving within the respective neighbourhoods. The action is implemented in co-operation with the community department and City Secretary's Office of Haifa Municipality, involving other departments (according to theme and need) and facilitated by experts in the fields of intercultural work and facilitation, mediation and leadership training, urban planning and civic (neighbourhood) leadership.

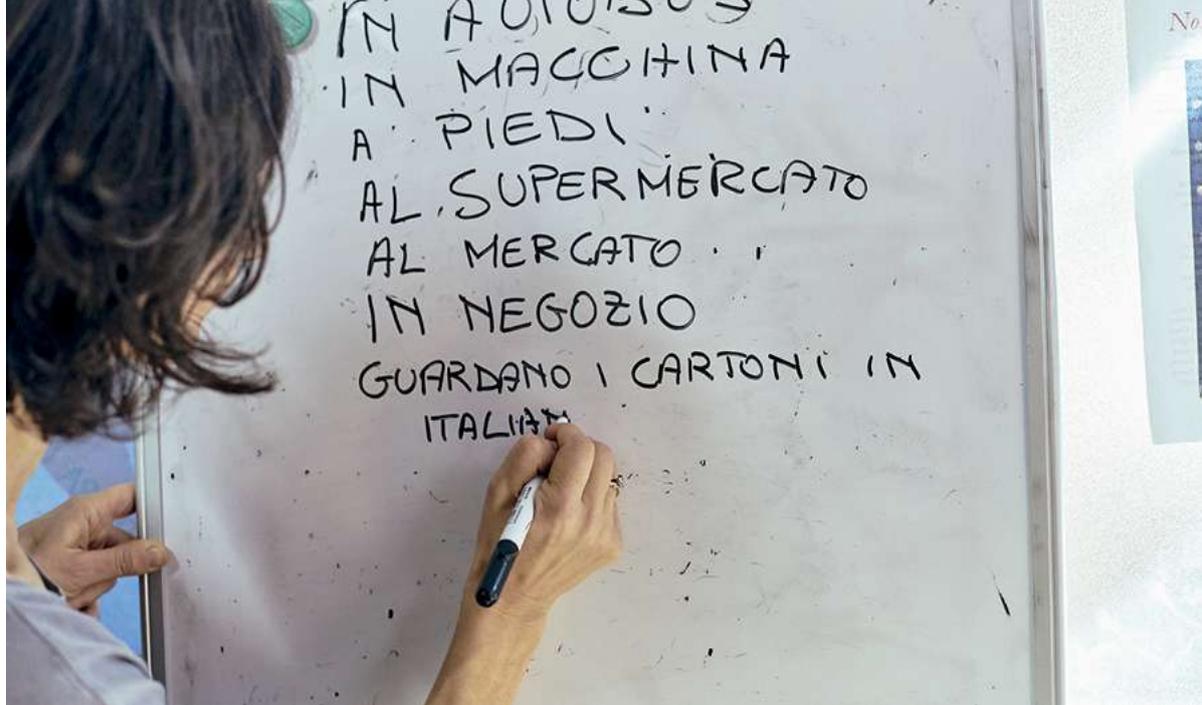
In **Bergen** (Norway) there is a dedicated municipal mediation service which also deals with cultural conflicts. Bergen provides mediation services in places such as neighbourhoods, on streets, actively seeking to meet residents and discuss problems. This service is provided by the Community Youth Outreach Unit in Bergen (*Utekontakten*). Bergen has also set up a municipal mediation service committed to interreligious issues. [Samarbeidsråd for tros- og livssynssamfunn](#) (Cooperation Council for Religion and Faith) is an interfaith organisation in Bergen.

### TOOLBOX

Organising intercultural and interreligious activities: a toolkit for local authorities

Community empowerment and mediation from an intercultural perspective

Engaging with faith and convictional communities in the Intercultural city



## 12. Language

It is vital for integration that all newcomers learn the language of the host country. However, there are other considerations in an intercultural approach to language, which entails dealing with languages as a resource for economic, cultural and scientific relations and developments in an interconnected world. Language is a key element of identity in cities where there is no real migration but one or more national minorities (or indeed where there is no clear majority group). The aim of the intercultural approach is to foster equal respect for the languages in question and mutual learning across language-divides. In cities where recent migration or trade connections have brought entirely new languages into the city, which are spoken by a large minority of the population (e.g. Spanish in some US cities), interculturalism is measured by the extent to which the majority are prepared to adopt these languages in daily life.

One of the key areas for promoting multilingualism is school education. In the age of super-diversity where children in schools increasingly bring with them dozens of heritage languages, schools can foster language awareness by using examples of languages spoken by the pupils and help to abolish the de-facto ranking between “noble” Western languages and less “noble” or “useful” languages of the non-Western world. Not only is such a ranking contrary to the refusal of the intercultural approach to establish a hierarchy between cultures and languages, but also out of step with the increasing economic and cultural importance of the languages of emerging economies.

Language awareness-raising can be used for all foreign languages, but it seems logical to focus on the home languages and linguistic varieties already present in the classroom (for example: singing songs, counting, citing the days of the week in different languages, language portfolio). A positive attitude towards language diversity may contribute to a better understanding

between children in class and at school. It also contributes to wellbeing and to the development of the identity of non-native language speakers. Children feel encouraged to express their ideas, opinions and feelings in their own language. The attention paid to their native language increases its status, value children’s identity, which positively impact their self-esteem, their motivation to learn and their school results.

These principles can be applied to both children and parents. Language awareness-raising may be an important instrument to increase the involvement of the parents. In doing so, they are considered to be experts in their native language, just like their children, are acknowledged and rewarded and find more self-confidence in their communication with members of the school team. By acknowledging and appreciating their native language parents can be encouraged to help their children with their homework using their native language.

Between language awareness-raising and multilingual education there is still a wasteland full of opportunities waiting to be discovered, which can be called ‘functional multilingual learning’.

In the context of functional multilingual learning, schools use the multilingual repertoire of children to increase knowledge acquisition. The home languages and linguistic varieties of children can be seen as capital explicitly used to increase educational success and personal development. The first language may serve as a steppingstone for the acquisition of the second language and new teaching content. In this approach, the teacher encourages students to help each other in the execution of a task (for example: explaining to a new student with insufficient knowledge of Polish what to do) or in the preparation of group work. This approach requires a certain working method: the teaching environment should allow students to interact on a regular basis and should not be entirely teacher-directed.

## Questions to consider

- ▶ Does the translation of public information into minority languages in the context of various public information campaigns and in social services encourage or prevent people from gaining command of the majority language?
- ▶ Are services offered to support the learning of the host language supported by psychological incentives to people to invest in language learning?
- ▶ Are there actions or initiatives in the educational or cultural fields aimed at promoting recognition of minority/migrant languages in the community?
- ▶ Does the city have local newspaper/journal/radio or TV programs in languages other than the language of the majority ethnic group?

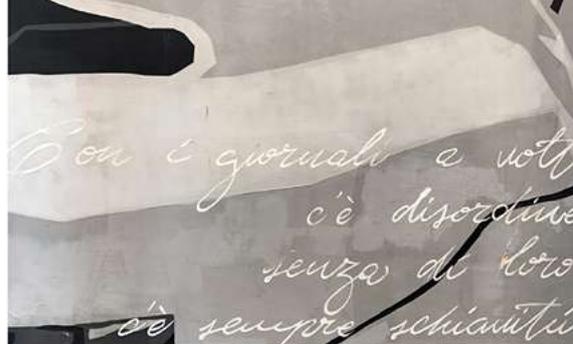
The European primary school in **Vienna** (Austria) has pioneered an intercultural pedagogy based on multilingualism. Eight years ago, when the school realized that pupils from 28 different mother tongues were attending classes, they decided to explore the possibilities this diversity gave. The school established language ateliers in Arabic, Turkish, Bosnian/Serb/Croatian, Kurdish, Polish, Albanian, Slovak and Hungarian and many other languages. The objective was to provide a space where children could practice their own language while at the same time discover other children's languages. The ateliers run in the second, third and fourth grade of the primary cycle. The children chose the languages and their preferences decide the final language offer. Each child had 6 weeks induction each in 5 different languages per year. Over three years they experience 18 languages and cultures. The learning methods are very different from one atelier to another as teachers draw on their own experience and cultural sensitivity. Learning content draws upon suggestions by pupils - eg a winter atelier about Christmas time in different countries, meet and greet, counting, food etc. In the intermediate courses there is no fixed theme, teachers decide - dancing, theatre, arts and craft, music, children are active and move around and express themselves. In three years, the children develop their own language portfolio and a strong awareness of the value of diversity and the equal importance of languages. The decoration of the school is also multilingual and pluri-cultural, the school cultivates diversity as the norm. The school is situated in a disadvantaged neighbourhood and achieves good results in tests – demonstrating that the multilingual approach and cultural empowerment compensates for learning difficulties which may be present.

**Izhevsk** (Russia) provides many opportunities for language development in the city. This includes support to learn a native language through the many free Saturday and Sunday school classes run by community groups at Dom Druzhby Narodov (Friendship of the Peoples' House). There are also bilingual schools in Russian and Udmurt from pre-school onwards with special curriculums devoted to bilingual education to promote the use of the Udmurt language. One youth group is run by a poet who had combined traditional Udmurt music and rap to promote his culture and native tongue. There are links with other countries who speak Finno-Ugric languages such as Estonia, Finland and Hungary. This includes both opportunities to study (eg Finnish at school) but also festivals celebrating the culture, exchanges between the people and regular film festivals in different languages. Communities publish their own newspapers in their own languages. There are radio and television programmes in Udmurt in particular. Both at regional and city level there are clear policies in place to promote Udmurt language and culture.

In 2011 the Intercultural Centre Mondinsieme, in **Reggio Emilia**, (Italy) opened an Arabic language course for non-Arabic speakers for the first time. This project, in collaboration with the Local Health Authorities, aims at improving linguistic cultural relations between foreign citizens and health services. Basic Italian language courses are provided for mothers of children attending primary schools to offer initial language support and correct communication with the school. In order to help families preserve the competence of migrant children in the mother language, in two schools in Reggio Emilia there were classes in the native languages of children and in parallel their parents learnt Italian.

## TOOLBOX

Over the past few decades, the Council of Europe has been working to compile a set of resources made available to education authorities and professionals and benefiting all Europe's citizens, and beyond. The objectives of the [Language policy Programme](#) form part of the broader role and goals of the Council of Europe (in the context of the European Cultural Convention), concerning in particular the rights of individuals, social inclusion and cohesion, intercultural understanding and equal access to quality education. The [analytical tools and working aids](#) that have been produced, together with the [studies and reference material](#) that have been made available, are all based on respect for and acknowledgement of linguistic plurality and cultural diversity. Many of them concentrate on the development of and conditions for implementing [plurilingual and intercultural education](#).



### 13. Media and Communication

Traditional and social media have a very powerful influence on attitudes towards cultural diversity and other diversities. Much of the information people access is generated by international newsgroups, national media, or by private persons in the case of social media. Nevertheless, there is still much the city authorities can do to achieve a climate of public opinion more conducive to positive intercultural relations.

Developing ways of working with the media is a specific and very successful dimension of Intercultural Cities. Meetings with journalists are always held during expert meetings to help them understand the Intercultural City concept and invite them to become partners in achieving the objectives. Cross-media reporting with international teams, where over a period of a few days mixed teams of journalists prepare written/radio/TV reports about certain intercultural issues and present them at a public hearing, has had an enormous success in cities as well as with journalists for whom such experiences can be eye-opening.

The local media should be active participants in the ICC project not simply channels for reporting. Ideally

the media should be represented on the task force or at least the wider support network. At the very least there should be regular discussions with the media on the progress of the project.

At the same time, cities should address some of the root causes of the lack of a balanced approach to diversity in the media. On all levels, from owners downwards – to editors-in-chief, editors and reporters – mainstream media lack space for open dialogue on issues relating to language, race, faith, ethnicity, gender and other diversity challenges. There needs to be more diversity in two areas: content (in most of the cases – media content does not reflect existing social diversity), and recruitment (the staff working in the media organisation is less diverse than the audience).

A comprehensive media diversity strategy in cities would involve actions in the following areas: media monitoring; mid-career diversity training and professional development; diversity reporting initiatives; diversity reporting, journalism education and curricula development; media assistance for civil society organisations and marginalised communities; intercultural media award.

## Questions to consider

- ▶ Does your city have a communication strategy to improve the visibility and image of people with migrant/minority backgrounds in the local media?
- ▶ Is your city's communication (PR) department instructed to highlight diversity as an advantage regularly and in various types of communication?
- ▶ Does your city provide support for advocacy/media training/mentorship/setting up of online media start-ups for journalists with migrant/minority backgrounds?
- ▶ Does your city monitor the way in which traditional local and/or national media portray people with migrant/minority backgrounds?
- ▶ Does your city monitor the way in which social media portray people with migrant/minority backgrounds?
- ▶ Does your city engage with the local media when they portray people with migrant/minority backgrounds through negative stereotypes?

## Tips

- ▶ Define and communicate the key messages of the Intercultural Cities initiative locally.
- ▶ The intercultural understanding, skills and competence of media professionals, including editors and journalists, should be enhanced.
- ▶ There is scope for intercultural champions and key city figures to act as 'ambassadors' and spokespeople on intercultural issues for the media.
- ▶ Pay attention to the scope for 'catalytic' events at key points of the initiative to generate media attention and public discussion of intercultural issues and for 'critical debates' where complex and sensitive issues are addressed by experts and others to sensitise the media to interculturalism and break down stereotypes.
- ▶ Establish a joint strategy with local media agencies and where appropriate journalism schools to gather and present news in a responsible and intercultural way, secure balanced reporting of migrants/minorities in the media and strengthen community media.

"Tomar Claro" is an Intercultural Prize for Local Journalists organised in **Cascais** (Portugal) whose objective is to promote news/articles on the following themes: interculturality and identity, sense of belonging to the community, migratory pathways, social integration and education for intercultural citizenship.

**Oslo** (Norway), has an internet service called "*Cultural diversity in the media*" informing people about concerts, exhibitions and festivals organized by artists with minority backgrounds. This **pro-diversity coverage** of the cultural scene is reflected in the local media (newspapers, radio, local TV). Several of the stars in music and filmmaking, as well as sports, who have gained national and international prominence in recent years, are from a minority background. Among journalists and editors, and media researches, there is a growing awareness about the role of the media in promoting cohesion and presenting news in a responsible and intercultural way. This has resulted in a stronger focus on the recruitment of journalists with an ethnic minority background.

A communication working group has been set up in **Tenerife** (Spain) under the strategy "*Juntos En La Misma Dirección*" (Together in the Same Direction). The group carries out specific communication and awareness activities including on social media. Once per week the press office of the Cabildo de Tenerife in cooperation with the University of La Laguna issues a press release about the actions taken that week to promote interculturality, coexistence and a positive approach to diversity management. The island makes wide use of social networks such as Facebook, as they play an important role in shaping perceptions. Tenerife works closely with the national radio station Cadena Ser, which airs the '*Diversando*' programme once a month, covering a wide-range of diversity-related topics. The radio programme is coordinated by '*Jóvenes por la Diversando*' which carries out other visibility actions on diversity. Tenerife also monitors how the media portrays minorities and migration in the news, whilst the Department of Employment, Trade, Industry and Socioeconomic Development of the Cabildo de Tenerife has developed a web portal that allows readers to upload materials and news.

**Welcoming America** is an **USA**-based organisation, supporting NGOs and local governments in developing plans, programs, and policies that transform their communities into vibrant places of respect for diversity & equity. Welcoming America has developed tools and messages to help local governments to shape a positive discourse around migration and diversity. Here are some of their recommendations:

- ▶ Strong together – using positive language to create energy and use words which evoke creativity, inclusion, togetherness.
- ▶ Contrast different histories people have, but the shared values and the shared future.
- ▶ Focus on benefits for everybody, not only migrants. Use data to illustrate wider trends:

positive messages can be met with negative reaction. For example, when global talent is evoked, some people feel they lose out from global competition. It is therefore important to speak in positive terms about migration and diversity's impact on everybody's jobs and use data about migrant entrepreneurship.

- ▶ Identify the common values that both immigrants and host communities have (e.g. attachment to family, hard work, hospitality, dynamism etc.) These would be specific to communities: a common value for Tennessee is faith, in Michigan an economic message is more effective, Nebraska loves college football, Colorado is about being strong and independent – connect local values with migrants' values.
- ▶ Balance stories and facts in order to appeal both to rational and to emotional intelligence and memory. In the US, discourse had focused too much on facts. However, people often do not believe facts, because people on the opposite side also have facts. You need to connect with people's minds first with facts and then touch their hearts through stories of actual people. Local data, such as about the economic contribution of refugees to the community, is more powerful than national data.
- ▶ Communicate through credible spokespeople – e.g. someone from the same faith background, or business people.
- ▶ Stay positive, focus on solutions, message locally. Involve immigrants and refugees in communication.
- ▶ Work in partnership – have a communications plan with different kinds of leaders to reinforce your message.
- ▶ Don't get stuck in a security frame, refer to people's life and destinies whenever asked about violent news stories.

## 14. International outlook

Although cities have little or no competence in foreign policy, they can actively seek to make connections in other countries to develop business relations, exchange knowledge and know-how, encourage tourism, or simply acknowledge the ties the city may have elsewhere. An intercultural city would actively seek to make connections with other places for trade, exchange of knowledge, tourism etc. It would be a place in which the stranger (whether businessperson, tourist or new migrant) could find legible, friendly and accessible, with opportunities for entering into business, professional and social networks.

The intercultural strategy of a city would:



- ▶ Proclaim that the city is open to both ideas and influences from the outside world and also seek to outwardly project its own identity.
- ▶ Establish independent trade and policy links with the countries of origin of minority groups, monitor and develop new models of local/global citizenship.

### Questions to consider

- ▶ What is the external image of the city?
- ▶ Does your city have an explicit and sustainable policy to encourage international cooperation in economic, scientific, cultural, or other areas?
- ▶ Does your city reach out to foreign students or other youth groups arriving through exchange programmes?
- ▶ Does your city seek to develop business relations with countries/cities of origin of its diaspora groups?

**Auckland's** Tripartite Economic Alliance is an alliance agreed between Auckland (New Zealand), Guangzhou (China) and Los Angeles (USA) for meaningful and substantive trade and investment, while fostering intercultural relations. The Alliance increases meaningful and substantive trade and investment opportunities for Auckland-based businesses, entrepreneurs, and investors with two of its key international partner cities (Guangzhou and Los Angeles). At the same time, it allows the city to foster its intercultural relations. A Tripartite Summit is organised every year. Māori participation and outcomes are integral to Auckland's economic development and key to the success of the Tripartite, in particular relating to brand, visibility, skills, investment and business. The Māori business 'Whānau Tahī', for example, attended the 2015 Tripartite Summit, increasing its global outreach and business development, for instance through formal agreements with first nations/indigenous peoples' agencies in the North America health sector. The Tripartite was also the first international agreement Auckland signed in the Māori language.



## 15. Intercultural intelligence and competence

Intercultural integration policies should, just as any other policy, be evidence-based. A city cannot be intercultural if it is ignorant of its citizens, their diversity and lifestyles and how they interact with each other. In an intercultural city, officials have an intercultural “mind-set” which enables them to detect cultural differences and modulate their responses accordingly. Intercultural intelligence and competence require a specific know-how when dealing with unfamiliar situations and not an in-depth and often elusive knowledge of all cultures. Such sensitivity and self-confidence is not commonly-seen. It is a technical skill which can be acquired through training and practice. In an intercultural city, the authorities view such skills as equally important and essential to the good functioning of the city as the other professional and technical skills usually expected from public employees.

### Questions to consider

- ▶ Is statistical and qualitative information about diversity and intercultural relations mainstreamed to inform the local/municipal council’s process of policy formulation?
- ▶ Does the local government use this information to directly/ indirectly improve its services to ethnic minority populations?
- ▶ Does your city promote the intercultural competence of its officials and staff, in administration and public services?
- ▶ Does your city, directly or through an external body, carry out surveys including questions about the public perception of migrants/ minorities?

### Tips

Cities can establish intercultural intelligence competence policies, an observatory, or at least begin the process of:

- ▶ Monitoring examples of good practice locally and in other places.
- ▶ Gathering and processing local information and data.
- ▶ Conducting research into the state of cross-cultural interaction in the city.
- ▶ Establishing and monitoring intercultural indicators.
- ▶ Dispensing advice and expertise to local agencies and facilitating local learning networks.

**Auckland** (New Zealand) Council’s Research and Monitoring Unit (RIMU) conducts environmental, social, economic and cultural research to inform and support policy development, implementation and evaluation. The Auckland Plan 2050, for example, is based on statistical and qualitative evidence about diversity and intercultural relations provided by the RIMU, shaping the specific directions and focus areas in the plan.

Moreover, to improve inclusive governance, the Inclusive Auckland Framework and the Council’s Quality Advice programme (which aims to ensure that elected members are presented with the best advice, at the right time and in the right way to help them fulfil their decision-making responsibilities) are working together to:

- ▶ Pilot, evaluate and implement a new process for community service design and delivery decisions based on demographic data and research;
- ▶ Establish high quality social and community impact assessments as standard practice for all policy advice, with training on this already underway.

**Melitopol** (Ukraine) measures cultural empathy. Since 2008 Melitopol has been conducting a sociological study on cultural competences in Ukraine, leading to policy development. Upon the initiative of the NGO “Democracy through Culture”, in 2008, Melitopol carried out a representative survey on “The role of the multi-cultural environment in shaping inter-ethnic tolerance among youth in Melitopol”. It revealed discrete patterns of the formation and manifestation of tolerance (or intolerance) towards people of other cultural backgrounds, and also the values and emotional attitudes of young people. Respondents were asked whether they would tolerate a foreigner as a member of the family ; as close friends ; as neighbour ; as a separate group within the country ; as equal citizens ; as tourists ; or not at all. This fed into the development of the “Strategy of Melitopol 2020” which took account not only of experts’ ideas, but also of those of local inhabitants. Ten focus groups with different compositions and an very big survey of more than 12,000 respondents, revealed that a quarter of people considered interculturality one of the main advantages of Melitopol, compared to other Ukrainian cities. 62% believed that the city’s intercultural profile promotes a culture of tolerance and 20% of respondents wanted to see the development of an Intercultural Park of Culture and Leisure as a physical symbol of this.

## 16. Leadership and Citizenship



The most powerful and far-reaching action a city can take to be more intercultural is to open up democratic representation and decision-making to all residents of the city irrespective of their origin, nationality or residence status. Formal political rights at the local level are determined nationally or at the regional level in some federal states. Nonetheless, there is much that a city council can do to influence the way in which diverse groups interact and co-operate around the allocation of power and resources.

Furthermore, the concept of citizenship has wide impact on feeling of belonging – both as a sense of attachment and of political and social membership to the city. Different to national citizenship, which is

granted on the basis of legal acquisition and is often exclusive, citizenship at the local level can be based on a more inclusive recognition of diversity and of the different contributions that the community (of residents) as a whole, and its different groups, can bring.

An important component of intercultural citizenship is, in fact, the right to the city: the ability of the citizenry to transform urban space into “a meeting point for building collective life, and to do so by leveraging the ideas, competences and capacity of all people inhabiting the territory, irrespectively of their origin and situation. To this end, the official recognition of diversity and right to participation by the city political leaders and administration is essential.

Particularly when the national policies do not offer effective tools to address civic inclusion of foreign citizens, cities can innovate and test practices that – when successful - may even provoke changes in legislation including at state level. The local level is already testing new practices in the field of participatory democracy that enable foreign residents to participate in the political debate and, to some extent, even in political decision making.

For instance, some cities have opened up to the possibility of granting their own form of citizenship sometimes even to undocumented migrants. This “urban citizenship” derives directly from the residence as a fact, and from the relation with the territory.

Intercultural and inclusive cities have scope and room for manoeuvre to innovate and respond to pressing needs, and they are doing so also by guaranteeing universal access to municipal public services – particularly health care - and by promoting access to other public services provided according to the diverse needs of the population and not according to cultural or political proximity to public decision-makers.

### Questions to consider

- ▶ Can all foreign nationals vote and stand as candidates in local elections?
- ▶ Are any elected members of your city’s municipal council foreign-born or dual nationals?
- ▶ Does your city have an independent consultative body through which people with migrant/minority backgrounds can voice their concerns and advise the municipal council on diversity and integration, as well as other matters?
- ▶ If such a body exists, is the membership based on purely ethnic criteria or on the basis of peoples’ expertise, network and willingness to engage in intercultural interactions?
- ▶ Does your city take initiatives to encourage people with migrant/minority backgrounds to engage in political life and be represented in mandatory boards supervising public bodies?

- ▶ Does the city nurture cross-cultural leaders who emerge outside the formal political and community channels?
- ▶ Does your city act so that everyone can express their opinion regardless of their cultural background or situation?
- ▶ Does your city promote mechanism of participatory democracy?
- ▶ If it does, is an effort made to involve people with different background? Are those different contributions highlighted and included in the process?
- ▶ Has your city considered mechanism of urban citizenship using residency as the basis for recognition and rights, as well as access to city-controlled services?
- ▶ Does your city look for opportunities to close the gaps in national services?

The first place to introduce a Residents card was **New Haven**, Connecticut (USA) in 2007, with the Elm City Residents Card. The city had experienced massive population growth over a short period and the Mayor's primary motivation to set up a resident's card was to discover more about the new demographic character of the population. There was deliberate use of the term 'resident' to forestall any stigma that might be attached to an 'i.d.' designed for non-nationals only. From the outset it was promoted through businesses such as corner shops that saw it as a sales advantage. It has become the principal card for school identification but can be used for a wide variety of purposes, including by people released from prison, ranging from car parking and discount at car dealerships. So far, in a city of 131,000, a total of 14,000 cards have been issued.

Since 2011 the PBNYC Participatory Budgeting of **New York City** (USA) allows community members to directly decide on how to spend at least \$1,000,000 of public funds per annum. The public can propose and vote on projects like improvements to schools, parks, libraries, public housing, and other public or 7 community spaces. Over that period participation by foreign-born residents has steadily increased, to 28% of all PB voters by 2017. Although there are no actual data on the number of these who are undocumented, the City Council is determined to promote it to this group as it is seen as a positive way to build trust and local belonging.

The City of **Ballarat** (Australia) launched its Multicultural Ambassadors' Program (MAP) in November 2009. This programme was developed in order to provide leadership within the migrant community, therefore encouraging minorities to participate in the political life of the City.

Multicultural Ambassadors come from a multicultural, Aboriginal or Torres Strait Island background although they must have lived in Ballarat for at

least six months and be Australian citizens. When Ambassadors are elected, they are appointed for a two-year term and will undertake civic engagement and political participation activities. As part of their duties, Ambassadors will represent the multicultural community to schools, community groups, service clubs, industry groups and employers.

The objectives are:

- ▶ Enhance community awareness and foster inclusion of existing and new CALD communities in Ballarat.
- ▶ Support leadership within the CALD community and to recognise the commitment and contribution made by migrants and Indigenous people to the Ballarat community.
- ▶ Advocate for and promote the benefits of cultural diversity through learning, exchange and celebration.
- ▶ Collaborate with the City of Ballarat in implementing its Cultural Diversity Strategy.
- ▶ Promote the MAP as a platform for learning and exchange within the broader community.

Multicultural Ambassadors will be champions for their existing communities and will engage citizens' participation in workplaces, social, religious and recreation groups, as well as in schools and community groups. For example, Ambassadors tries to involve parents in the school life and those who are parents themselves give presentations about their respective countries to students and teachers. Another initiative is related to the promotion of the engagement of radio shows: Ambassadors, in fact, conduct a radio programme in their language on a weekly basis.

To cut across ethnic, religious, linguistic, social and economic divides, intercultural inclusion requires a large adhesion within the city's population to a common set of values, a shared sense of belonging to the city the embracement of a pluralist local identity and the willingness translate these into everyday actions. The aim of the **Intercultural Citizenship Test** is to assess citizens' knowledge and awareness on human rights, their intercultural competences, their perception of diversity as an advantage, as well as their willingness to act in an intercultural way. The Test is also intended to be both an educational and a political tool – raising awareness among citizens, professionals and politicians of the need to define (urban) citizenship in a pluralistic and inclusive way

## TOOLBOX

[Participatory and Deliberative Democracy Strategies for the Intercultural City](#)

[Urban citizenship background paper](#)

[Human Rights in the Intercultural City, thematic seminar](#)

[Migrant representation & participation bodies in the intercultural city: key considerations & principles](#)



## Monitoring implementation and measuring progress

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**A**ssessing the progress and impact of intercultural integration policies and programmes is an issue at the core of the ICC programme, and a thinking in constant evolution. Monitoring and evaluation of both the ICC tools and the local intercultural strategies are critical to achieve the intercultural vision, develop strategies and initiatives that are evidence-based, and maintain trust between residents and authorities.

Furthermore interculturalism is based on the idea that, while it is important to close the gap between newcomers and older residents in terms of level of education, employment, health, housing etc, symbolic, emotional, psychological aspects associated with living in society such as sense of belonging, of being valued across cultural difference, community cohesion, attitudes to diversity, levels of perceived discrimination, are also extremely important dimensions of integration. Therefore, attention should be also devoted to monitoring and evaluating attitudes and perceptions of diversity and wellbeing.

Given the changing nature of diversity and the local context, monitoring and evaluation of intercultural practices is a complex task for cities and the ICC community. Cities have to overcome several challenges such as the lack of available data (including disaggregated data, quantitative and qualitative), lack of or shrinking budgets, and some methodological issues (such as identifying relevant indicators or establishing causality).

### 1. Collect data

An ideal intercultural city has systems and mechanisms in place to collect quantitative and qualitative data and evidence in all the areas presented in this guide and beyond, according to the local context. This way, the city develops a better understanding of existing gaps and opportunities. While there is no need to replace existing monitoring and evaluation systems, an intercultural city will have to explore how they can be adjusted to apply an intercultural lens.

This will affect the way and type of data that should be collected in order to assess the situation, identify the issues, gaps and drivers of change. This will impact also the way and types of indicators identified.

To make sure evidence collected reflect the reality, particularly of those more disadvantaged groups and whose conditions remain often hidden from the authorities and services (such as undocumented people), data collection in an intercultural context requires innovative approaches and involvement of various actors reflecting the diversity of the city.

Practices examples in this guide provide various tools used by cities to gather an in-depth knowledge of their population: collaboration with universities, research institutes, establishment of monitoring and evaluation bodies, surveys, minority and local councils, etc. In addition, any structure aiming at fostering civic and political participation in a sustainable way (such as the Public Participation Networks in Dublin,

the Swansea Voices Online Panel, or Minority body in Auckland) offer the city opportunities to tap into local resources and knowledge, collect important data and, at the same time, foster trust and participation.

The **Montreal** Intercultural Council (CiM) advises, and issues opinions to, the City Council and its Executive Committee on all issues of interest to the cultural communities and on any another matter relating to intercultural relationships and policies. Established by an Act of the National Assembly of Québec, the CIM was founded in 2003, and is now composed of fifteen volunteer members, including a president and two vice-presidents representing the cultural diversity of Montreal and coming from different professional backgrounds.

In recent years, the CIM has actively participated in many projects and contributed to their achievements.

The CIM solicits opinions, receives and hears requests and suggestions from any person or community group on matters relating to intercultural relations.

According to its mandate, it shall carry out or arrange for the carrying out studies and research as it deems useful or necessary for the fulfilment of its duties.

In April 2019, the CIM publicly presented its opinion on « *Montréal, cité interculturelle. Stratégie intégrée en six étapes et conditions de réussite pour une politique interculturelle* » i.e. the city's recently adopted *Intercultural strategy*. CIM's opinion proposes the innovative formalisation of an intercultural perspective and policy adapted to the Montréal context and based on three central ICC principles: 1) recognition of diversity, 2) equality and the rights of all and 3) productive interactions. To ensure the implementation of this intercultural perspective, CIM's opinion includes six recommendations to bridge the gap between the goal of inclusion pursued by the City of Montréal through its normative texts, and the reality of exclusion suffered by some segments of the Montréal population who face systematic barriers. Through its advisory role the CIM strengthens the City of Montreal's positioning and achievements as an inclusive city.

The OBITen is a joint initiative of the Cabildo of **Tenerife** (Spain) and La Laguna University arising in 2001 with the aim of promoting scientific research into migratory movements on the island of Tenerife. It prioritises the need to apply theoretical knowledge to the planning and management of diversity policies, building on the link between theory and practice.

Since its creation, the OBITen has given public authorities valuable intelligence in their direction of public policy and resources. Each year since 2001 it has organised technical seminars to deepen understanding related to the management of migration flows, diversity and interculturalism. Over the years, the OBITen has become a key instrument to plan and implement Cabildo's intercultural strategy. In the early years there was a sense of crisis management in Tenerife regarding migration, but since 2009 they have recognised the need for a longer term strategy based upon participation and interculturalism on the island. This has resulted in the creation of the project "Together in the Same Direction" which is the Cabildo's intercultural strategy.

The municipality of **Cascais** (Portugal) offers a **Diagnóstico Social** (Social Diagnostic) to its citizens: an organisation that regularly checks on residents' well-being. Its objective is to involve citizens and organisations in public discussions on living conditions in Cascais, stimulating good practices of citizenship while promoting a more participative and cohesive municipality. The Social Diagnostic has been combined with a Council of Europe methodology called Spiral (Societal Progress Indicators and Responsibilities for All) that aims to study social behaviours and citizens' well-being.

Social diagnosis has been addressed to a growing number of residents, regardless their nationalities and ethnicities. The project involves: secondary school pupils, young people followers of the youth associative movement, over 65, senior academies, people with intellectual/motor disabilities, immigrants.

The project develops in two steps. First, citizens answer questions on a wide range of topics, such as health, housing, culture and leisure, income, employment, education, etc. Secondly, the organisation asks them what perception they had about well-being in Cascais; for instance: "What is well-being for you?" or "What would you do to ensure yours and everyone's well-being?"

The *Diagnóstico Social* is part of a "Rede Social" or "Social Networking" that actively promotes social development fighting poverty and social exclusion, raising awareness of social problems.

## 2. Identify indicators

The use of core indicators is important to allow local policymakers to set and monitor targets for a better implementation of their local intercultural policies. Cities have at their disposal a number of indicators they can use while developing their intercultural monitoring and evaluation systems. They can either

use or combined indicators developed by other cities or organisations, like Cascais in the example above, or co-design with local communities their own indicators.

The ICC developed the INDEX as complementary tool, capable of illustrating visually level of achievement of each city, progress over time, and enabling comparison with other cities. Although the INDEX is not intended to be a scientific tool, nor a ranging tool, it contains a number of strong indicators which make it easier to identify and communicate where a city stands in relation to intercultural integration, where effort should be focused in the future and which other cities could be a source of good practice in these particular areas. Based on the replies of the cities to the INDEX questionnaire, an INDEX report is prepared and accompanied by a set of recommendations and suggestions as to where to look for inspiration and good practice.

The ICC INDEX is monitoring the efforts cities make to encourage participation, interaction, equality of opportunities and the mainstreaming of interculturalism and diversity advantage principles. It measures policy inputs and is not assessing the effectiveness of these policies.

Notwithstanding, a recent [study](#) carried out by the Migration Policy Group (MPG) confirmed the reliability of the INDEX for measuring local intercultural policies. First, it showed a positive correlation between local intercultural policies and resident's local well-being. For example, a city scoring 100% on the new core ICC Index could expect that around 80% of its residents will agree that immigrants' presence is good for the city, while around 70% think the public administration can be trusted. Correlations also emerge between local intercultural policies, as measured by the core ICC Index, and the few available local objective measures of well-being like economic activity and average income levels. Cities with stronger intercultural policies are significantly more likely to have populations that think foreigners are good for the city, services are trustworthy and efficient, and the city is safe and good for finding jobs. This study indirectly assessed the impact of intercultural policies on the city population.

Cities are encouraged to measure the outcomes and impact of their overall intercultural policies. This should be done not only by collecting and monitoring demographic data, access to service and the closing gap between newcomers and older residents in terms of education levels, employment, etc. Perceptions and attitudes of the resident population are also important and relevant indicators to this end.

A good practice in this area comes from the [Barometer on Perceptions and Attitudes towards the Population of Foreign Origins](#) run by the Basque Observatory on Immigration.

The Barometer surveys ten areas including the perception of the presence of immigrants, including perception on the volume; the perceived effects on Basque society; access to rights and services; models of coexistence and relational spaces; maintenance of cultural patterns; degree of sympathy; stereotypes.

#### TOOLBOX

[Intercultural cities INDEX questionnaire](#)  
[How to fill in the INDEX? A methodological guide](#)  
[Intercultural cities INDEX interactive charts](#)

### 3. Monitor progress

The Community-Based Results Accountability approach developed by the Washington Centre for the Study of Social Policy is a useful tool for structuring the development of the ICC strategy and monitoring results.

#### What is CBRA?

The principle of results based accountability means that public agencies measure their performance not on the basis of the efforts they make to address a social issue, such as good community relations, but on the basis of results on the ground, which are agreed with the participation of all community stakeholders. Targets are set and indicators for success are identified through a community consultation process, results are constantly monitored (in the medium and long term through a set of indicators and in the short term through a smaller set of performance indicators called "dashboard"). Solutions to issues are imagined collectively and involve the participation of agencies but also families and the broader community (co-investment of institutions and citizens). CBRA is not a management tool, but a tool to mobilise people and public agencies towards a common goal.

The CBRA process involves the following steps

- ▶ Intercultural Task Force, in co-operation with the Forum of Intercultural Champions, the body steering the development of the ICC strategy, also carries out the CBRA procedures. The first step would be to provide them with information/training on the CBRA approach and convince them of its usefulness.
- ▶ Selection of results: on the basis of the results of the intercultural mapping, and in broad consultation with organisations and citizens, identify diversity management goals (or re-state the goals defined by the city council if this has been done through an inclusive participatory process), define priorities and obstacles to reaching the goals. Goals identified by the process might not, in the first instance, be related to diversity, but when discussing the issue people might realise that cultural isolation or prejudice are

obstacles to reaching these goals and decide to address these problems.

- ▶ Indicators to measure the achievement of goals: indicators need to be measurable, but the measurements could be very loose, for instance how security staff in some public spaces feel that conflicts between people from different cultural backgrounds have diminished. There should not be too many goals and indicators. Strong, welcoming and diverse cities are the general goals we have identified. In many cases, the success of the programme will actually be its steady progress over 2-3 years.

#### Types of indicators

- ▶ *Turning the curve* – show progress towards the goals over a certain period of time, from the baseline.
- ▶ *Performance indicators* that show how well you are performing on the tasks will help you to turn the curve (what sort things public agencies are doing to make progress).
- ▶ *Accomplishments*: positive activities not included above – for instance, we opened a community centre.
- ▶ Anecdotes – even if you are not able to achieve a critical mass, at least tell the stories behind the statistics that show how individuals are better off.

#### TOOLBOX

[Building Intercultural Cities with Citizens the Community Based Results Accountability Approach](#)

#### Tips

- ▶ Establish data sources and data collection processes, based on the indicators, to support the monitoring process. Ensure data are quantitative and qualitative.
- ▶ Develop relevant indicators. An indicator is a measure that helps quantify the achievement of a result. A good indicator should be common sense and compelling (communication power), should say something important about the result (i.e. not be marginal), data power (consistent data to measure the result). It is very important to discuss the extent to which perceptions are relevant indicators. For instance, “what does it mean for you to be a diversity-friendly community”?
- ▶ Involve diverse actors to identify relevant indicators and review.
- ▶ Establish the baseline data that you will be using as a starting point to measure your progress later. This data should be able to somehow demonstrate the efforts of people such as youth and social workers who try to make communities more cohesive and often do not see their efforts reflected in city-wide indicators.
- ▶ Select strategies: define the actions through which results can be achieved.
- ▶ Design financing strategies, partnerships with various institutions and organisations.
- ▶ Develop an accountability system (design the procedure for communicating with the stakeholders, reporting, making changes to the strategy and the system etc.). Both success and lack of it should be reported, for instance at community summits, through newsletters etc.

# Annexes

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## 1. Normative texts of the Council of Europe

White Paper on Intercultural Dialogue. Living Together as Equals in Dignity (2008 – kick-off document)

Guidelines of the Committee of Ministers to member States on the protection and promotion of Human rights in culturally diverse societies (2016)

Recommendation CM/Rec (2015) 1 of the Committee of Ministers to member States on intercultural integration

### Education

Recommendation CM/Rec (2008) 4 of the Committee of Ministers on strengthening the integration of children of migrants and of immigrant background

Recommendation CM/Rec (2008)12 of the Committee of Ministers to member states on the dimension of religions and non-religious convictions within intercultural education

Recommendation Rec (2006) 9 of the Committee of Ministers to member states on the admission, rights and obligations of migrant students and co-operation with countries of origin

Recommendation CM/Rec (2008)4 of the Committee of Ministers to member states on strengthening the integration of children of migrants and of immigrant background

### Interaction and participation

Recommendation CM/Rec (2011) 1 of the Committee of Ministers on interaction between migrants and receiving societies

Recommendation CM/Rec (2018)4 of the Committee of Ministers to member States on the participation of citizens in local public life

Guidelines for civil participation in political decision making (2017)

Recommendation R (92)12 of the Committee of Ministers on community relations

### International outlook

Recommendation CM/Rec (2007) 10 of the Committee of Ministers to member states on co-development and

migrants working for development in their countries of origin

CM/Rec (84)7 on the maintenance of migrants' cultural links with their countries of origin and leisure facilities

### Labour market

Recommendation CM/Rec (2011) 2 of the Committee of Ministers on validating migrants' skills

Recommendation 1970 (2011) - Protecting migrant women in the labour market

Recommendation CM/Rec (2008) 10 of the Committee of Ministers on improving access of migrants and persons of immigrant background to employment

Recommendation CM/Rec (2008)4 of the Committee of Ministers to member states on strengthening the integration of children of migrants and of immigrant background

Recommendation Rec (2004) 2 of the Committee of Ministers to member states on the access of non-nationals to employment in the public sector

### Language

Recommendation CM/Rec(2014) 5 of the Committee of Ministers to member States on the importance of competences in the language(s) of schooling for equity and quality in education and for educational success

### Mediation and conflict resolution

Recommendation 304 (2011) on meeting the challenge of inter-faith and intercultural tensions at local level

### Media

Declaration of the Committee of Ministers on the role of community media in promoting social cohesion and intercultural dialogue (Adopted by the Committee of Ministers on 11 February 2009)

Recommendation CM/Rec (2007) 2 of the Committee of Ministers on media pluralism and diversity of media content

Recommendation R (97) 21 of the Committee of Ministers on the media and the promotion of a culture of tolerance

## Public services

Recommendation (2006) 18 of the Committee of Ministers of the Council of Europe on health services in a multicultural society

Recommendation R (84) 7 on the maintenance of migrants' cultural links with their countries of origin and leisure facilities

## Welcoming new arrivals

Recommendation CM/Rec(2019)4 of the Committee of Ministers to member States on supporting young refugees in transition to adulthood

Building Migrants' Belonging through Positive Interactions: A Guide for Policy-Makers and Practitioners (appendix 4 to document CM (2010)172, key Recommendation 2.1)

## Parliamentary Assembly

Recommendation 2155 (2019) - The situation of migrants and refugees on the Greek islands: more needs to be done

Recommendation 2141 (2018) Family reunification of refugees and migrants in the Council of Europe member States

Resolution 2176 (2017) - Integration of refugees in times of critical pressure: learning from recent experience and examples of best practice

Recommendation 2117 (2017) - Child-friendly age assessment for unaccompanied migrant children

Recommendation 2080 (2015) - Freedom of religion and living together in a democratic society

Recommendation 2049 (2014) - Identities and diversity within intercultural societies

Recommendation 2034 (2014) - Integration tests: helping or hindering integration?

Recommendation 1987 (2011) - Combating all forms of discrimination based on religion

Recommendation 1975 (2011) - Living together in 21st-century Europe: follow-up to the report of the Group of Eminent Persons of the Council of Europe

Recommendation 1962 (2011) - The religious dimension of intercultural dialogue

Recommendation 1917 (2010) - Migrants and refugees: a continuing challenge for the Council of Europe

Recommendation 1910 (2010) - The impact of the global economic crisis on migration in Europe

Recommendation 1890 (2009) - Engaging European diasporas: the need for governmental and intergovernmental responses

Recommendation 1840 (2008) - State of democracy in Europe Measures to improve the democratic participation of migrants

Recommendation 1839(2008) - The state of democracy in Europe Specific challenges facing European democracies: the case of diversity and migration

## Congress of Local and Regional Authorities

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Migrants and Integration - Reference texts of the Congress of Local and Regional Authorities

Recommendation 365 (2014) of the Congress of Local and Regional Authorities on Promoting diversity through intercultural education and communication strategies

Recommendation 304 (2011) of the Congress of Local and Regional Authorities on meeting the challenge of inter-faith and intercultural tensions at local level

Recommendation 262 (2009) of the Congress of Local and Regional Authorities on Equality and diversity in local authority employment and service provision

Recommendation 261 (2009) of the Congress of Local and Regional Authorities on intercultural cities

Recommendation 194 (2006) of the Congress of Local and Regional Authorities on effective access to social rights for immigrants

Recommendation 153 (2004) of the Congress of the Local and Regional Authorities, "A pact for the integration and participation of people of immigrant origin in Europe's towns, cities and regions"

## European Commission against Racism and Intolerance (ECRI)

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Recommendation no. 16 on safeguarding irregularly present migrants from discrimination

ECRI General Policy Recommendation No.4 on National surveys on the experience and perception of discrimination and racism from the point of view of potential victims

ECRI General Policy Recommendation No.5 on Combating intolerance and discrimination against Muslims

ECRI General Policy Recommendation No.10 on Combating racism and racial discrimination in and through school education

ECRI General Policy Recommendation No.11 on Combating racism and racial discrimination in policing

ECRI General Policy Recommendation No.14 Combating racism and racial discrimination in employment

## 2. Further reading

Breugel, Ilona van, Xandra Maan and Peter Scholten (2014). Conceptualizing mainstreaming in immigrant integration governance. A literature review. UPSTREAM project

Cantle, Ted (2012). Interculturalism: The new era of cohesion and diversity. Basingstoke: Palgrave

Chignell, B. (2018). Five reasons why diversity and inclusion at work matters. CIPHR

Gimenez, Carlos. (2003). "Pluralismo, multiculturalismo e interculturalidad. Propuesta de clarificación y apuntes educativo", Revista Educación y Futuro: Revista de Investigación Aplicada y Experiencias Educativas, no 8 : 9-26, Editorial CES Don

Huddleston, Thomas, Judit Tánczos and Alexander Wolffhardt (2016), Strategic developments on migration integration policies in Europe, Compas Global Exchange on Migration and Diversity, Oxford: Oxford University

International Organisation for Migration (2015). World Migration Report 2015: Migrants and Cities, New Partnerships to Manage Mobility

Meer, Nasar, Tariq Modood, and Ricardo Zapata-Barrero (2016). Multiculturalism and interculturalism: debating the dividing lines. Edinburgh: Edinburgh University Press.

McKinsey Global Institute (2016). People on the move: global migration's impact and opportunity

Migration Policy Group (2018). How the Intercultural integration approach leads to a better quality of life in diverse cities

OECD (2018). Working together for local integration of migrants and refugees

Page, Scott E. (2008). The difference: How the power of diversity creates better groups, firms, schools, and societies. Princeton: Princeton University Press.

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Wagner, Andrea (2011). Correlation analysis between the intercultural cities index and other data. BAK Basel

White, Bob (2017), Intercultural cities: policy and practice for a new era. Palgrave 2018.

Wilson, Robin (2018). Meeting the challenge of cultural diversity in Europe. Moving beyond the crisis. London: Edward Elgar

Wood, Phil, Charles Landry (2008). The intercultural city: planning for diversity advantage. London: Earthscan.

World Economic Forum (2018). Migration and its impact on cities

Diversity has become a key feature of societies today and is particularly tangible in urban centres. While people of diverse national, ethnic, linguistic and faith backgrounds have immensely contributed to post-war prosperity, inequalities related to origin, culture and skin colour persist, and anxiety about pluralism, identity and shared values is often politically instrumentalised. The challenge of fostering equity and cohesion in culturally diverse societies has become more acute. Cities are uniquely placed to imagine and test responses to this challenge.

The Council of Europe and its partner cities have developed and validated an intercultural approach to integration and inclusion which enables cities to reap the benefits and minimise the risks related to human mobility and cultural diversity. A decade after the start of this work, there is growing evidence that diversity, when recognised and managed as a resource, produces positive outcomes in terms of creativity, wellbeing and economic development.

The Intercultural Cities Programme (ICC) invites cities in Europe and beyond to explore and apply policies that harness diversity for personal and societal development. This Step-by-Step guide is a tool for local authorities to apply the urban model of intercultural integration and inclusion. It reflects the lessons learned and builds upon the examples of cities managing diversity as a resource in order to facilitate the building of trust and shared identities across diverse groups.

The Council of Europe is the continent's leading human rights organisation. It comprises 47 member states, including all members of the European Union. All Council of Europe member states have signed up to the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights oversees the implementation of the Convention in the member states.

[www.coe.int](http://www.coe.int)