Intercultural Cities

Towards a model for intercultural integration

Insights from Intercultural cities,
joint action of the Council of Europe and the European Commission

Edited by Phil Wood

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FOREWORD

The European Commission/Council of Europe joint initiative *Intercultural Cities* is a project that is striving to develop a model that supports intercultural integration within diverse urban communities. *Interculturalism* is a concept that promotes policies and practices that encourage interaction, understanding and respect between different cultures and ethnic groups.

The approaches we are using have been built on the wide "acquis" and accumulated experience of the Council of Europe over many years in matters relating to migration, minorities, intercultural dialogue and the management of diversity, complemented by extensive relevant research that has been carried out by *Comedia* and other organisations.

Cities require policies and projects that ensure the practice of equal rights for all, combat discrimination and racism, and actively promote constructive interaction between individuals and groups of different backgrounds, cultures and generations. Unfounded myths and prejudices about minorities need to be dismantled, and certain existing civic systems and strategies must be challenged if they are to promote equal- ity of access, participation and opportunity. The distinctive essence of an *intercultural* approach to cities is its focus on the engagement of all citizens; it emphasises collective responsibility and action.

Much of the work of *Intercultural Cities* has involved the testing, validation and enhancement of a model for intercultural governance and management at a local level. We selected 11 different cities from 11 different Member States of the Council of Europe to work closely with us to examine methods and means that could be applied in practical terms to the "real-life" situations and problems in varied local urban and national contexts.

The outcomes of the pilot phase of *Intercultural Cities* have been inspiring, but the results reflect only one stage of a longer-term process leading to better ways of strengthening community cohesion and improving the social, economic and cultural well-being of cities. In this publication, we are pleased to introduce the key elements of

the intercultural city model, which is still under development. This model is not offered as an ultimate standard, but rather to provoke for further debate and critical reaction.

Intercultural Cities emerged from the White Paper on Intercultural Dialogue – a key Council of Europe contribution to the European Year of Intercultural Dialogue (2008) and the most authoritative text at the European level of intercultural dialogue as a public policy concept. We are indebted to the Congress of Local and Regional Authorities of the Council of Europe for their continuing support, as well as many organisations and individuals that have been involved in the project, all united by a shared vision for social and cultural change to the complexities of living together as equals in dignity in our neighbourhoods and across our cities.

The *Intercultural Cities* programme has been an exemplary partnership with the European Commission, which we hope can be extended and enhanced for the benefit of all European cities and citizens.

Robert Palmer
Director of Culture and Cultural and Natural Heritage
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Intercultural Cities, a joint initiative of the European Commission and the Council of Europe, was launched in the run-up to the 2008 European Year of Intercultural Dialogue and has proven to be one of its headline projects, putting into action one of the main messages of the Year, namely the need to think and act "across borders".

The 2008 European Year, an initiative proposed by Jan Figel, European Commissioner for Education, Training, Culture and Youth, was conceived with an ambitious goal; to promote awareness of the ways in which intercultural dialogue can help create strong and cohesive communities in an increasingly culturally diverse Europe. A diversity of cultures, languages and beliefs has always been at the heart of the European project; active engagement is needed to make the most of this and to avoid the tensions and fears which can be provoked by difference and by change.

One striking message throughout the Year has been the need to take a transversal approach to intercultural dialogue, thinking and acting across traditional policy borders. *Intercultural Cities* is a very positive example of this transversal cooperation in action at local level. Policies in fields as diverse as education, housing, policing, the labour market and urban development are examined through an "intercultural lens" in order to develop a more coherent strategy for public policy and civil society engagement in a culturally diverse city.

Recognition of the need to think and act across sectors is reflected in the wide range of EU programmes which provide funding for initiatives to promote intercultural dialogue. These include not only programmes for education and training, culture, youth and citizenship, but also rural and regional development, integration of migrants, and of course external relations. EU Education, Culture and Youth Ministers during the 2008 European Year adopted conclusions calling for the development of a cross-sectoral strategy for intercultural dialogue, with a particular focus on promoting intercultural competences; a good basis for future policy development.

Beyond 2008, intercultural dialogue remains a priority for the European Commission. Together with committed partners in the Member States and in civil society we want to build upon the momentum created by the Year. A continued Intercultural Cities partnership with the Council of Europe will, we hope, be part of our shared vision of an intercultural Europe which values human dignity, civic participation and respect for diversity as the foundation stones for socially and economically strong communities.

Vladimir Šucha
*Director of Culture,
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The challenge

Background and rationale

Building an intercultural agenda for cities

The Intercultural Cities (ICC) Programme began in 2008 as a joint pilot initiative of the Council of Europe and the European Commission. It set out to examine the impact of cultural diversity and migration from the perspective of Europe's cities and identify strategies and policies which could help cities work with diversity as a factor of development. It sought to widen and deepen the parameters of the discussion of these issues, beyond the news headlines, and into the realities of how people are living together and creating their cities on a daily basis. Significantly, it set out to propose practical policies and methods that cities across Europe might adopt and benefit from.

Whilst being far from the only scheme considering these important matters, it is perhaps unique in its scope and approach. It spans the whole of Europe from the Atlantic to the Urals; and has been as concerned with the issues of historic diversity and national minorities as with more recent migration. Its conception of the city has been broad and inclusive too, seeking to engage at several levels with politicians and civil servants across a range of policy portfolios, with NGOs and migrant associations, public service, education and culture professionals, and with business and the media.

It set out to achieve in real places the model of an Intercultural City, which is defined as follows:

> The intercultural city has a diverse population including people with different nationalities, origins, languages or religions/believes. Most citizens regard diversity as a resource, not as a problem, and accept that all cultures change as they encounter each other in the public space. 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 greater 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.

This definition has been tested by a range of cities which are striving, each in accordance with its history and circumstances, to adopt a positive approach to diversity and manage it as an asset, rather than as a threat. The collective input of these cities, as well as many others which have contributed reflections and good practice, has shaped a unique approach to migrant/minority integration, which was subsequently labelled intercultural integration. This approach is introduced in some detail in the following pages.

The Intercultural Cities was conceived as an action research and policy development programme, designed to deliver the following broad objectives:

- To stimulate an inclusive debate, review and policy reformulation in pilot cites on the basis of an intercultural approach to migration, integration and social cohesion

- To encourage pilot cities to develop comprehensive intercultural strategies for the management of urban diversity

- To elaborate model intercultural strategies and strategy development and evaluation methods as an example and inspiration for other cities in Europe

Following a call for proposals and a competitive selection process 11 cities were shortlisted to take part in the pilot programme. They were chosen for the strong commitment of leadership to making diversity work, the availability of a strong network of civil society organisations, interest among public service professionals and local media for working on the issue. The 11 pilot cities selected were:

Berlin-Neukölln (Germany)   Oslo (Norway)
Izhevsk (Russian Federation)   Patras (Greece)
Lublin (Poland)   Reggio Emilia (Italy)
Lyon (France)   Subotica (Serbia)
Melitopol (Ukraine)   Tilburg (the Netherlands)
Neuchâtel (Switzerland)

Where did Intercultural cities concept originate?

The Intercultural Cities programme was born out of the convergence of three separate but related developments:

Council of Europe White paper on Intercultural dialogue

The Council of Europe has been working on the issue of intercultural dialogue for over 30 years. Its initial approaches focused on intercultural learning as a means for "people diplomacy" and building of a united Europe through youth work and non-formal education. Already in the 1980s the Council conceptualised intercultural dialogue in the context of conflict prevention and reconciliation, and education for democratic citizenship. Linked to this, the organisation has also worked extensively on conceptual and practical aspects of diversity management in education, youth work, social services, and the cultural sector over the past decades.

The White Paper on Intercultural Dialogue, adopted by the Foreign Ministers of the 47 member states in May 2008, defines intercultural dialogue as an "...open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect."[1]

The key preconditions for dialogue the White paper argues are the putting in place of adequate structures of governance, the intercultural literacy of public institutions and social service organisations and the creation of spaces for intercultural dialogue, particularly at the grassroots of society. The White paper is a conceptual framework to guide reflections and decisions of policy-makers and practitioners. It is based on the organisation's key standards and legal instruments, and draws on the case law of the European Court of Human Rights, the expert work and field projects carried out over decades, and a massive consultation with a range of stakeholders at national and European levels.

European Year of Intercultural Dialogue

The intercultural Cities programme was established and run within the context of the European Year of Intercultural Dialogue 2008.[2] It was one of the Year's showcase actions, and also proved to be special due to its pluri-disciplinary approach cutting across a range of policy fields and positioning culture as a motor of social change.

The European Year of Intercultural Dialogue made an enormous step towards making the concept of intercultural dialogue an important element of national approaches to integration, and mobilising the cultural community to develop innovative and sustainable models for practicing dialogue.

Comedia

The original conception of the 'Intercultural City' (including the ideas of the 'intercultural lens', the '10 steps to an intercultural city analytical grid' and 'indicators of interculturalism') was by the British think-tank Comedia. It was originally elaborated in a research project funded by the Joseph Rowntree Foundation[3] and in two subsequent publications.[4]

This section explains why, despite the prior existence of other transnational programmes concerned with cultural diversity, it was felt necessary to launch a new programme.

People on the move

Throughout history, people have moved from one place to another in search of a better life. However, there has been a step change in the scale of movement in recent years. Some countries such as France, the Netherlands and the UK have been experiencing post-colonial immigration since the 1950s. Now, however, at least 20 European states have foreign born populations of around 5% or more, and in the case of some states (such as Ireland and Spain) this change has been recent and rapid, and even in several of the accession states the proportion of foreign-born is now no longer a negligible figure.[5]

It is important that in recognising this recent growth in new minorities across Europe, we do not overlook the rich tapestry of 'traditional minorities' who may have lived alongside national majority populations in many European states throughout recorded history or at least over many generations. We might cite national minorities who share a cultural identity with people in one state while living in another, for example Romanians in Hungary, and vice-versa. They may never have moved but have been rendered minorities by the movement of a political border. But we can distinguish from this many ethnic or linguistic minorities for example the Sami in the Nordic countries and Russia, the Basques in Spain and France, speakers of the Welsh language in the UK, numerous groups in the Caucasus and Roma throughout the continent. In some cases they may share the experience of a recent migrant but in others it may be very different as might be the policy of national government towards them.

The regulation and policing of inter-relationships and flows is usually one of the functions of the nation state. Because of this, it is easy to see ethno-cultural diversity as a purely national issue, but this would be mistaken. Most migrants and many minorities settle in Europe's towns and cities and their search for housing and jobs, legal recognition and protection, religious and political expression, education and welfare services is increasingly a local not a national issue. It is in cities where key decisions will be taken determining whether, over coming decades, Europe will be a place at ease with its cultural diversity – or at war with itself. And, furthermore, the 21st century is the century space of the city – since 2007 more of the world's population now live in urban rather than rural settings.[6]

The demographic challenge for European cities

In Europe, the urban scenario is rather complex. Because birth rates are now generally low, the single most important factor driving change in city populations is foreign migration. To generalise, many eastern European cities are losing population which is out-migrating to the west, and this is long-term. The UN projects that from now to the middle of the century countries such as Russia, Ukraine, Bulgaria and Romania will lose a quarter to a third of their populations. Certain central European countries namely Italy and Germany will receive significant foreign in-migration but it will be outweighed by serious decline in the birth rate which will lead to net population reductions of 7% and 10% respectively by 2050. Finally in several states in the west, there will be generally stable birth rates but they will see net population growth figures of 5% (Spain), 10% (France) and 15% (the UK), which will be attributable largely to foreign immigration.[7]

The picture is clear that in much of western and central Europe, foreign migration is a growing and long term factor that will continue to diversify already heterogeneous populations. But also in the east there is foreign in-migration and this, combined with a declining native population, will make eastern cities far more ethnically varied.[8]

For most cities in Europe, cultural diversity will be an issue they will have to face up to. The Intercultural Cities programme represents a positive vote of confidence in Europe's cities. It is founded on the principle that increasing migration and ethnic diversity

present a profound challenge but also a huge opportunity to cities - which they can and must grasp. Indeed, one of the defining factors that will determine, over coming years, which cities flourish and which decline will be the extent to which they allow their diversity to be their asset, or their handicap. Whilst national and supra-national bodies will continue to wield an influence it will increasingly be the choices that cities themselves make which will seal their future.

Different urban policy approaches to diversity

From the outset, it is important to appreciate that cities operate within widely varying national and local jurisdictions and values systems and that this influences the way they may respond over time to demographic change and cultural diversity.

Despite these differences, what is striking in recent years is that most countries have felt the need to look afresh at the way they do things, whether in response to the demographic change we have reviewed, or in reaction to crisis events in the UK, the Netherlands, France or Spain. The Council of Europe and the European Commission welcome this process of review and the prospect that a new policy consensus may now begin to emerge based upon the principle of *interculturality*.

It is possible to take Europe over the last 30 years and identify several distinct approaches to minorities and diversity in different local and national contexts through time. These can be summarised as follows:

Non-policy

whereby migrants and/or minorities have been regarded by the city as an irrelevant or transient phenomenon with no lasting impact – or they are considered unwelcome – and therefore there is no perceived need for the city to formulate a policy response;

Guestworker policy

migrants are regarded as a temporary labour force which will eventually return to their countries of origin and so policy is seen as short term and designed to minimise the impact of migrants on 'indigenous' citizens;

Assimilationist policy

migrants and/or minorities can be accepted as permanent but it is assumed that they will be absorbed as quickly as possible. Their differences from the cultural norms of the host community will not be encouraged and may even be discouraged or suppressed if they are considered a threat to the integrity of the state;

Multicultural policy

migrants and/or minorities can be accepted as permanent and their differences from the cultural norms of the host community are to be encouraged and protected in law and institutions backed by anti-racism activity, accepting of the risk that this may in some circumstances lead to separate or even segregated development;

Intercultural policy

migrants and/or minorities can be accepted as permanent and whilst their rights to have their differences from the cultural norm of the host community are recognised in law and institutions, there is a valorisation of policies, institutions and activities which create common ground, mutual understanding and empathy and shared aspirations.

These typologies are simplified and do not account for all policy models which may emerge from time to time. For example, one theme which has recurred throughout history is state-enforced racial segregation, and we should not completely discount its re-emergence. Nevertheless, the five models presented are clear and have indeed been empirically tested in research in recent years.[9] Based upon 25 European cities in 12 countries, one study compared different responses in key areas of local public policy. Its main findings can be summarised below:

	Non-policy	Guestworker policy	Assimilationist policy	Multicultural policy	Intercultural policy
Minority group organisations	State ignores them	Informal co-operation on limited issues	State does not recognise them	State supports them as agents of empowerment	State supports them as agents of integration

	Non-policy	Guestworker policy	Assimilationist policy	Multicultural policy	Intercultural policy
Labour Market	Ignore. Turn a blind eye to black market activity	Minimal regulation limited vocational assistance	General vocational support – non-ethnic criteria	Anti-discrimination policy; Affirmative action on training and hiring	Anti-discrimination policy; intercultural competence and linguistic skills emphasised
Housing	Ignore migrant housing. React to crisis with temporary shelters	Short-term housing solutions; minimal regulation of private rental sector	Equal access to social housing – non-ethnic criteria. Ignore ethnic discrimination in housing market	Anti-discriminatory lettings policy. Affirmative access to social housing	Anti-discriminatory lettings policy. Ethnic monitoring. Encouragement for ethnic housing mix
Education	Ad hoc recognition of migrant children	Enrol migrant children in schools	Emphasis on national language, history, culture. State ignores or suppresses supplementary schooling	Special support for diverse schools. Mother tongue language support. Religious and cultural education	National and mother tongue/ culture teaching. Intercultural competence for all. Desegregation
Policing	Migrants as security problem	Police as agents of migrant regulation, monitoring, deportation	High profile policing of migrant areas	Police as social workers. Proactive anti-racism enforcement	Police as agents of inter-ethnic conflict management
Public awareness	Migrants as a potential threat	Migrants as economically useful but of no political, social or cultural significance	Campaigns to encourage tolerance of minorities, but intolerance of those not assimilating	'Celebrate diversity' festivals and city branding campaigns	Campaigns to emphasise intercultural togetherness
Urban development	Ignore emergence of ethnic enclaves – disperse if crisis arises	Ethnic enclaves tolerated but considered temporary	Ethnic enclaves considered an urban problem. Dispersal policy and gentrification. Oppose symbolic use of space	Recognise enclaves and ethnic community leadership. Area based regeneration. Symbolic recognition eg minarets	Encouragement of ethnically mixed neighbourhoods and public space. Conflict management as key skill for city officials and NGOs
Governance and citizenship	No rights or recognition	No rights or recognition	Facilitate naturalisation. No ethnic consultative structures	Community leadership, consultative structures and resource allocation ethnically-based	Encouragement of cross-cultural leadership, association and consultation. Acknowledgement of hybridity. Emphasis on functional not symbolic use of space

This raises several important points. For example, that urban policy is not static and can evolve over time in response to local and external factors, so whilst some cities in the study were found to have had policies in the Guestworker category in the 1970's they had become generally Multicultural or Intercultural by the end of the century. On the other hand there were some cities that could be classified in the Non-Policy or Assimilationist categories in the 1970's and which had barely changed over the subsequent three decades. Another important point is that it is possible to identify variations in policy approach within the same city at any one time. For example whilst a city's arts policy may be to 'celebrate' the differences within its multicultural communities, the housing department might express a 'colour blind' lettings policy which, nevertheless assumes everyone will assimilate to one majority cultural norm.

We should also recognise that the national and the local state may adopt different policy approaches towards new and traditional minorities. For example whilst there may be a historic and legal recognition of the rights of an old minority to retain its distinct language and culture, the expectation of new migrants arriving into the same jurisdiction might be that they assimilate quickly and totally. This adds another dimension to the policy matrix in some cities.

It would be easy to draw a normative conclusion from the policy matrix that there is a naturally progressing trajectory from the left of the table to the right as cities become more sophisticated but this would be misleading. Certainly it is increasingly difficult for places to ignore migrants or to assume that they will not become permanent but there remains a strong commitment to assimilation in some cities. Nor should it be assumed that in all cases at all times that an intercultural approach is the only one that should be considered. For example, protecting and reinforcing the separate identity of new arrivals to a city could be an important first step in enabling them to engage with rather than feeling overwhelmed by the host community.

But the implication of the intercultural city is that in return for this adjustment and extra effort there are prizes to be attained for all – the concept of diversity advantage (which we discuss in the next section).

There is however a significant difference between the Intercultural and all the other policies. All the others are different ways of dealing with minority or the outsider, but with an underlying assumption that this will not ask any serious question of, or require change by, the majority. An intercultural city, on the other hand, is one in which there is the assumption that diversity is the norm and that it is incumbent upon all residents to make adjustments.

What the other models also lack is any sense of the dynamic energy of our diverse European urban society, in which the movement of people is matched by the inter-play and trading of goods and services, ideas and customs, dreams and aspirations, fears and anxieties, skills and aptitudes as people make places, make money, make love, make families and make new identities within and across ethnic lines.

Rationale for the Intercultural City

Diversity Advantage

So far we have noted the positive potential of migration to counteract the negative aspects of falling birthrate on European cities, but there are many other benefits to be realised.

Complementary skills

Migrants bring with them knowledge and skills which the host community can use. These might be the highly-prized talents of the technology entrepreneur or the surgeon. In many other cases migrants will perform the vital functions that the hosts need but no longer care to perform themselves. However, migrants also bring aptitudes which are different to those of the hosts and may, if managed well, prove complementary to, and add value to, the skills of the host community. A study of American cities showed that in the ones which received high numbers of immigrants, native workers earned more than their counterparts in low-immigration cities.[10]

Access to markets and capital

Very often when immigrants arrive in a new city they do not sever links with their homeland but retain connections which they often exploit for the purposes of trade. Whilst such trade may remain limited to the supply of familiar food and cultural goods

to the settler, the ramifications can be far wider than this, for example the opportunities available to German exporters in the emergent Turkish market or the greater ease with which British companies are able to interact with the booming Indian high technology market. On top of this, migrants also, of course, represent new markets for local companies in the host city.

Aspiration & entrepreneurship

In general, people who leave their home to seek a better life are motivated and future-orientated. They are more likely to be self-employed and be more entrepreneurial than their hosts. Particularly if they resettle in cities experiencing stagnation or decline they may add a welcome boost to a flat or low-aspirational local economy, whilst their stronger social networks may revive a disintegrating neighbourhood. For example, the mayor of Toronto David Miller acknowledged that immigrants are the mainstay of his city's economy and will remain so.

Cosmopolitan brand

Because there is now a global flow of finance, cities must compete at a number of levels in order attract a share, be this from government or foreign direct investment, trade, business and leisure tourism, or for the location of major events such as tournaments and expos. Those looking to invest their time or money in one city as against another will now be swayed by a number of factors. Of growing importance amongst these is the sense of openness of a place. Places which are uniformly monocultural or seem unwelcoming of difference will lose out to those places with a cosmopolitan 'buzz'.

Creativity & innovation

The modern economy is one which prizes new ideas and rewards innovation is processes and products. Leading edge companies have now adopted the 'business case for diversity' and come to recognise that they must now search far and wide for the best people and the best environments which might spark the inventiveness that will give them a competitive advantage. Steve Miller, former CEO and chairman of Royal Dutch/ Shell, the world's fourth largest company, says:

> You begin to find that you get some really neat ideas generated from creating a culture where people of different ethnicities, cultures, backgrounds, [and] countries... come together. They will come up with an answer that is different from what any one of them would have come up with individually.[11]

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When the Italian Stefan Marzano took over product design for the Dutch electronics giant Phillips in the 1990s he found a competent but rather staid organisation. He deliberately introduced diversity and cultural hybridity into his department of 500 staff, eventually ending up with 33 nationalities on his team. Marzano argues that it was this radical reconstituting of the staffing mix which put Phillips products back at the cutting edge by the end of the decade.

The prerequisites of an intercultural approach

Civic innovation

What is true in business can also be true for cities as Ken Livingstone, Mayor of London recognises:

> Londoners believe the capital's mix of cultures, languages and ethnicities is one of the best things about living in it. This enormous increase in the range of possibilities open to people will lead to more exchange and interaction as people choose from what is best in different cultures. This is increasingly important for Londoners' jobs and incomes.[12]

The report to the French government signed by Jacques Attali in January 2008 recommends that France opens up more widely and willingly to migration as cultural diversity and dynamism of migrants are seen to be key for countering demographic decline and a motor of economic growth.

As well as economic advantage the combination of new and old skills, resources and energies could also spark social inventions which could revive ailing communities or re-invigorate creaking welfare systems. What might a future health service or educational system look like if it were able to combine the best of the local knowledge with new insights brought from abroad? Unfortunately, we may never know these possibilities unless we know how and where to look for them and unless we put the right preconditions in place. Only rarely do such 'convergent innovations' happen by chance. Looking back at the typology of urban policies there is certainly little chance of them emerging from environments in which migrants are obliged to assimilate or where they live parallel lives in relation to the host community.

Whilst it has been the intention of this paper to accentuate the positive, it should not be overlooked that there are other more negative incentives for a city to adopt a

proactive approach to diversity. The development of segregation (whether through accident or design) and the lack of mutual knowledge and empathy between cultures and factors such as economic uncertainty, rivalry for resources, extremist politics or religion, sensationalist media and the impact of world events can all combine to create turmoil in a city.

Facing up to conflict

The intercultural city must also face up to one of the most difficult side effects of diversity, the possibility for conflict. Wherever one has people with different ways of seeing the world one has the potential for discordance which can, as we have seen, be managed creatively, but which can also produce strife. Whilst no city actively seeks strife, it is too often the case that urban policy is distorted by the perceived need to avoid the possibility of conflict at all costs. Whilst understandable in the short time, over the long term such a policy of avoidance of difficult issues only serves to aggravate grievance and exacerbate the convulsion that must inevitably come.

The intercultural city therefore is not always an easy place to be. Being an active citizen here demands that you engage and interact; that you question and are prepared to be questioned by others, that you listen and are listened to; and that you are not afraid to disagree but you will go the extra distance to work through and solve a conflict to get a common solution. It also implies a recognition that the management of conflict is a skill which can and should be acquired, not just by a few specialists but by all who play a role in the routine operation of the city.

A good example of this is found in Torino, a city which has positively embraced the 'creative management of conflict' as an opportunity to build active and integrated citizenship. Through several separate but inter-related programmes of work in various parts of the city, the Council and its partners have invested impressive levels of resource and skill in engaging directly at the points of fracture and flashpoint where public authorities in other cities fear to tread. Firstly, the city trains and employs a team of intercultural 'mediators on the street' to engage directly with young people, street traders, new arrivals and established residents to understand emerging trends, anticipate disputes, find common ground and build joint enterprises. One step beyond the street, the city – in association with specialist agency Gruppo Abele - has set up a programme of creating

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spaces where intercultural conflict can be addressed and has opened three *Casa dei Conflittl* (or Home of Conflict) which are staffed by 10 skilled mediators plus volunteers. A further step is the negotiation of 'neighbourhood contracts'. An example of this is Via Arquata where 24 voluntary organisations and public authorities have formed a *tavola sociale* to anticipate and manage intercultural conflicts.

Being proactive

Therefore intercultural urban policy is encouraged by the Council of Europe and the European Commission because it is predicated upon the notion of different cultures mixing and exchanging, disputing and debating, co-operating and learning, adapting and improving and ultimately growing together. Its adopted definition of an intercultural city derives from the work of Comedia:

> Interculturalism goes beyond equal opportunities and respect for existing cultural differences, to the pluralist transformation of public space, institutions and civic culture… Cities need to develop policies which prioritise funding for projects where different cultures intersect, 'contaminate' each other and hybridise… city govern-ments should promote cross-fertilisation across all boundaries, between 'majority' and 'minorities', 'dominant' and 'sub' cultures, localities, classes, faiths, disciplines and genres, as the source of cultural, social, civic and economic innovation.[13]

Any city wishing to realise the benefits of intercultural co-operation must lay the right policy foundations, which is what we now consider.

Upholding equality and democratic rights

There is an important precondition, which is that all citizens should have democratic rights, particularly equality before the law, access to political participation, freedom of worship and legal protection from discrimination and harassment.[14] Such legislation is generally a responsibility of the national state and therefore largely beyond the sphere of influence of a single city. Nevertheless, there is much a city can do to ensure that the law is effectively implemented and policed at local level, and there is now an emerging trend of cities beginning to take into their own hands matters such as the conferring of new forms of sub-national citizenship on migrants (for example Madrid).

Beyond this democratic sub-substructure there is a need for a change in mindset of local leaders. This means the city asking of itself 'If our aim were to create a society which were not only free, egalitarian and harmonious but also one in which there was productive interaction and co-operation between ethnicities, what would we need to do more of or do differently?' And in particular, 'what kind of leaders (political and communal) and citizens will this require? What new institutions, networks and physical infrastructure would it suggest?'

We call this building the city's intercultural vision or looking at the city afresh 'through an intercultural lens'.[15]

Intercultural city strategies cannot be limited to incremental approaches that build solely on what has gone before (though obvious city strengths and good practice will need to be built on). They need to be *transformative*; aiming to fundamentally change civic culture, the public sphere and institutions themselves. What is being sought here is a *qualitative change* in relationships; between authorities, institutions, people and groups of people.

Intercultural city strategies need therefore to be rooted in a strong *values* base. The values that are important in changing relationships include commitment, trust, transparency and accountability for actions. Intercultural city strategies, then, as well as aiming to change the nature of the city, aim to change the *essence* of the authority and the way it engages and interacts with its population.

The common theme in city strategies and the primary focus is enabling and supporting the exchange of ideas and cultural interaction as a spur to innovation, growth and the bonding of cultures, peoples and authorities for the benefit of all.

Intercultural city strategies need to build on spheres and activities where relationships are positive but should not ignore or fail to address intercultural conflict. Conflict is to be welcomed as inevitable and, handled well, creative and leading to mutual learning and growth for all participants, including city authorities.

Given the nature of the issue, there will often be a shortage of data and few existing methodologies, quantitative or qualitative, for assessing the current position and the

progress that is made, even at the level of assessing accurately who is there in the population and what the needs might be. In time these will be developed. However, given the salience of the issue there will be a quantity of informal knowledge in the city system, in its workforce, among NGOs and people working closely with specific communities, about what the issues are that need to be addressed. This should be tapped into to provide evidence that is 'good enough' for cities to take action and progress intercultural strategies.

Preparing for an intercultural city strategy

Mapping the intercultural issues for the city

These issues will often be context-specific to the city. However, there are broad considerations that cities can bear in mind.

There will often be a shortage of relevant data on communities, both quantitative and qualitative. It may be that one of the core components of the intercultural city strategy is the development of new data sources, methodologies and intelligence for addressing intercultural issues.

There will almost certainly be a lack of formal data on the nature and quality of intercultural relationships. However, in the short term, cities can tap into the wealth of informal knowledge that will be held in communities, among NGOs, those working within communities and city professionals providing services to different communities, including cultural officers, social services, and housing and education officials. There may also be scope for tapping into the knowledge of other city staff from minority communities.

Shortage of data should not prevent city authorities from quickly generating enough knowledge and evidence that is good enough to develop 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 build a map of salient key issues for the city.

A mapping of intercultural issues should not ignore the needs and aspirations of the indigenous 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. Intercultural city strategy should explicitly consider how these groups are responded to and their needs also addressed.

While issues will be city-specific, common issues that may generate intercultural tension and problems may include housing, schooling and education provision, employment and faith related issues e.g. establishment of places of worship. Common opportunities that may exist include opportunities for enhancing cultural contribution and interaction in the cultural sector and in the business sector given the entrepreneurialism of many migrant minority communities.

The mapping of intercultural issues can usefully consider not just the current position and intercultural issues / needs but future issues and needs, for example if it is apparent that there will be a large influx of children with distinctive needs entering the education system over the next period.

Applying the Intercultural Lens

The underpinning vision and values of the intercultural city strategy will be vital. As the intention is a transformation of relationships and interaction city-wide, the vision and values cannot be those of city authorities alone but needs to be collective; built, shared and owned by a wide variety of individuals, institutions, groups and communities across the city. Political, executive and community based individuals and organisations need to be brought together in the process of looking into the city's future in a new and different way: through an intercultural lens. This concept is central to an understanding of ICC.

Given the range of complexity of the issues in building an intercultural city the vision should be for the longer term – a decade or so. It should be stretching so that it poses a challenge and stimulates fresh, innovate thinking and approaches to addressing city issues, but not so ambitious that it demoralises and saps city energies– it should be within the grasp of the city and hence achievable.

A good intercultural vision is one that inspires and motivates and is not couched in bureaucratic language or hedged with qualifications that make it meaningless. It also needs to have a richness and 'texture' that gives people a sense of what it will be like to 'live' the vision.

Applying the intercultural lens means posing questions to individuals, groups and communities. A useful exercise would be to imagine oneself return to a familiar city after an absence of ten years. You alight at the station and walk through it into the square beyond:

- What will it look like? What will you see, hear, smell and feel? What sorts of activities will you see going on?
- What sort of people will you see? Where will you see them?
- Where will they be working / living / socialising? How will they relate to each other?
- How will the city be governed?
- What should remain the same? What will be different?

There are a wide range of processes for effective vision building and working within and across groups and institutions, and cities may find it helpful to utilise consultants and facilitators to design and support these processes.

Intercultural vision building should not be seen as a one off exercise but should be revisited at the end of the pilot period to assess what has been learned about the viability of the vision in the process of implementation. The vision should be refined in the light of experience. In this way the intercultural vision becomes a 'living' vision rather than a document that is forgotten about.

Demonstrating leadership and preparing the ground of the strategy

City wide intercultural vision-building offers an opportunity to identify intercultural 'champions' across the city system who can act as ambassadors and change agents in their own right, extending the reach of the initiative.

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The approach should recognise that intercultural leadership is critical to the initiative but that leadership comes in many forms and different places and levels in the city system. As well as politicians and formal executive leadership, there will be committed and interested individuals in different departments and divisions of the city, among officials providing services to communities, and within NGOs and communities.

These individuals can be brought together in a champion's forum 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 for taking forward specific strands and projects of the intercultural strategy, developing and spreading leadership of the initiative more widely. Forum members may also be provided with specific training and skill development to form a critical mass and resource for interventions, for example, on intercultural mediation.

Formulating an intercultural city strategy: the process

This section sets out the recommended steps that have been followed successfully by the various cities in the programme and others. The best strategies begin with a thorough and honest process of questioning:

Questions underlying the intercultural strategy

Before the city goes out to consult with its citizens, it should ask itself some questions:

Intercultural leaders and innovators

- Who are the city's principal opinion formers on the subject of migration and diversity?
- Are political, economic, social and cultural leaders reflective of the diversity of the city?
- Do leaders represent constituencies which straddle ethnic and cultural boundaries?
- What action does the city take to broaden the cultural knowledge and competence of civic leaders and officials?

Structures and institutions

- How open are the political and civic structures of the city to newcomers or outsiders?
- Which are the agencies in the city which do the most to enable interaction and understanding between cultures?

Processes

- What rights and opportunities are available to minorities to influence and participate in the city's decision-making processes?

- To what extent do participation and consultation exercise encourage citizens to interact across ethnic lines?

Spaces and places

- Who uses the city's important public spaces and places, and who does not use them?
- What could be done to make important public spaces and places open to all?
- Where are the places and spaces in the city where different types of people interact and why do they work?
- Could future public spaces and institutions such as schools be located, designed and animated differently to make them more intercultural?

Incentives and regulations

- What action does the city take to discourage prejudicial or divisive activity?
- What action does the city take to encourage activity which builds greater understanding, interaction and co-operation?

Indicators and Measurements

- What indicators should the city adopt to track its progress towards becoming intercultural? Eg. Levels of inter-ethnic marriage, membership cross-cultural networks etc.

Consultation and 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. A genuinely intercultural city can only be achieved through the active participation of all the major institutions, groups and communities in the city.

Useful principles that can guide effective approaches include:

- A recognition that there may in minority communities be a perceived history of ineffective consultation and scepticism about the change that can result.

- Clarity in the purpose of consultation / participation.

- Clarity in scope of consultation / participation. What is being discussed that is open to change? What is non-negotiable?

- Clarity on who is being consulted and why. 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 come forward rather than looking for a single, unified response.

- Clarity in identifying outcomes of consultation and participation. This 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 timing consultation so that it is convenient for the participants rather than 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.

- A commitment to feedback the results publicly.

- A commitment to an ongoing process and evaluation of the process, rather than one-off consultation exercises on specific issue areas.

Establishing partnerships and alliances

Having researched and mapped the different spheres of interest in the city, and begun the process of consulting and listening, the city should begin the process establishing intercultural partnerships and alliances. In doing this cities need to:

- Identify critical individuals, groups and organisations central to success. This will include key 'influencers' or 'gatekeepers' in minority communities and NGOs.

- Identify what is being shared in the relevant partnerships and alliances. Is it the vision, goals, projects, staff and / or budgets? What are it most important things to share?

- Ask all the relevant city departments / divisions involved? Do city departments / divisions see themselves as jointly responsible for achieving intercultural goals and are they represented in the key partnerships / alliances?

- consider the extent to which it is possible and desirable to move power and decision making to intercultural partnerships and alliances? Can there be joint decision-making and delegated powers? Is it possible to delegate resources / budgets?

Intercultural partnerships and alliances offer important potential for feedback to city authorities on how they are performing on intercultural values such as openness, transparency, trustworthiness and accountability. Data and feedback should be sought on how the authority is performing on these values. In some cases partnerships and alliances may need to be built anew. Cities should ensure that adequate infrastructure is put in place to ensure effective functioning.

Critical to sustainability of intercultural partnerships and alliances is their purpose. They should have a role and remit that is beyond the scope and capability of their constituent parts i.e. they should only do what it is beyond the ability of constituent organisations / individuals to do for themselves.

Public discourse and media ethics

Aside from the domain which the city and NGOs can influence directly, there is another sphere which is vital in an intercultural city – the media. The broadcast, print and, increasingly, web-based media play a powerful role in society. They inform but can also influence the opinion of individuals and whole groups and this gives them a tremendous potential to reinforce or undermine social harmony – which they exercise with varying degrees of responsibility.

Clearly many important media organs are national or even global in scope and so, whilst they may have great influence upon public attitudes at the local level towards a topic such as migration, there is very little the city can do to influence them. On the other

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hand, many people receive most of their news and opinion from organs which are locally-run and here there is the scope to shape an approach to news coverage which is intercultural rather than divisive.

If the medium is in public ownership it will have obligations to serve the whole community and legal responsibilities to represent people in a fair way. There is much the city can do to ensure the media receives the information it needs to provide a balanced account. This does not mean expecting the media to present an unrealistically rosy account of migration – we have already noted above that conflict is a corollary of diversity. Rather it places an expectation not simply to report but to explain, a refusal to stigmatise or objectify people on ethnic lines, a preparedness not to simply to report the shocking or sensational but to follow stories through to their conclusion, building understanding of the human consequences.

If the medium is in private ownership the method of persuasion is different. These media organs need paying subscribers and few are so prosperous that they can afford to shun a large percentage of their potential market by taking a stance which is consistently anti-cultural diversity. This is the 'business case for diversity' which means that in cities of multiple minorities, editors need to offer an increasingly sophisticated product to attract an audience/readership with widely varying outlooks.

A good example of an intercultural approach to the media is found in the city of Leicester. The *Leicester Mercury*, with a readership of over 200,000, is the pre-eminent local newspaper of the city of Leicester. The city is one of the most diverse in the UK and the Mercury's editor Nick Carter takes this very seriously. The paper's approach is to challenge sensationalism and myths, and it has an effective rebuttal policy in place if far right and extremist messages are voiced in communities. The Mercury is a partner of the city's Multicultural Advisory Group and Carter often chairs meetings. This group meets monthly to discuss, mediate and to identify action to prevent community conflict, to agree tactics for proactive myth-busting and reproaching Far Right and other extremists groups in the city. The editor's presence is not to report on what is said at the meetings, but to engage in dialogue to achieve a greater degree of understanding between the media and community groups. This contributes to more effective, sensitive and informed reporting, that overcomes the challenges of sensationalisation and myths, whilst giving the local press a stake in maintaining the cohesion of the City.

The process of building a strategy for intercultural media could begin with the following questions:

- How important is the media in influencing the opinion of citizens and leaders in regard to migration and diversity?

- What aspects of the media are open to influence at the city level?

- Does the public sector media fulfil its legal responsibilities in relation to human rights and anti-discrimination legislation?

- Is the private sector media aware of the business case for diversity

- How easy does the city make it for the media to access balanced information on diversity?

- Is there a forum in which the media and representatives of the city's diversity are able to engage?

Momentum and sustainability

Cities need to ensure that the momentum of the pilot project is sustained during the inevitable ups and downs of an ambitious and highly experimental initiative. Some of the issues cities may want to consider include:

- Ensuring that sustainability considerations are built into the intercultural city strategy and all plans / initiatives associated with the strategy from inception.

- Making use of catalytic events such as conferences, seminars and workshops at critical envisaged milestones in the strategy and associated projects where there are useful outputs that will require dissemination.

- Making use of interventions from outside the city system, including the partici-pating cities exchange and learning visits, COE, external experts and consultants.

- Encouraging ideas and initiatives to come up 'from the ground' in particular from groups and communities, to spread ownership, catalyse activity in communities, and spread ownership of the work.

Policy formation and influencing related areas

Cities will be in differing positions in relation to their roles as authorities and the powers and responsibilities they hold and discharge. There may be many areas of overlap, or where powers relevant to developing the intercultural city reside with other city institutions, regional, national or supra-national bodies.

A critical element of intercultural city governance will be for city authorities to assess what needs to be done or change elsewhere if they are to be successful in their aims. This assessment can form an intercultural advocacy or lobbying agenda where city authorities seek change that will enable them to achieve policy aims.

Progress review and learning

Cities should have in place a monitoring and evaluation process for assessing how their intercultural city strategy is progressing, component projects and the lessons being learned. The process should be ongoing rather than after the event so that learning points are used to refine approaches and projects while they are underway if necessary. These learning points may be process-related or related to the content of specific project areas. Both are important and should be logged for the benefit of authorities, communities, and other cities. Important learning will include working principles and potential good practice that is transferable. Such learning should be widely disseminated within the city system and across the Intercultural cities programme as a whole.

The criteria for judging a 'good' intercultural city strategy can be summarised by the following diagram:
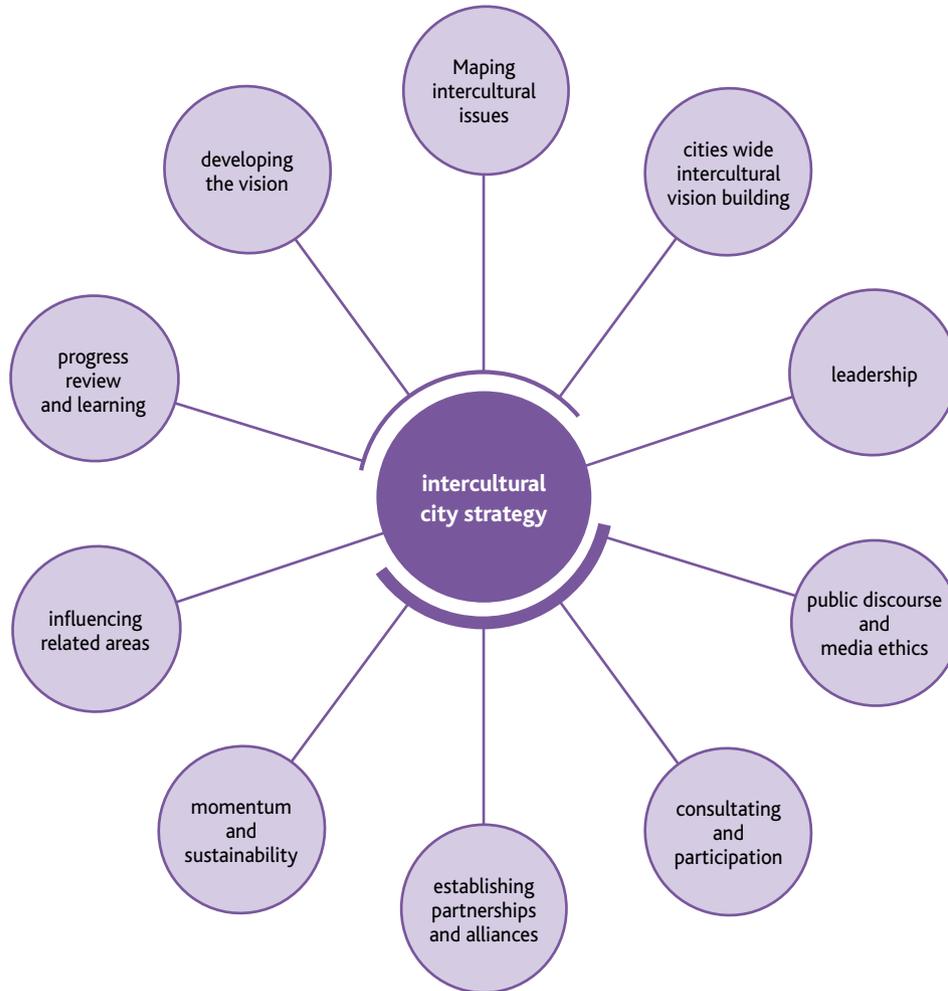
Ten elements of an Intercultural City Strategy

A city strategy can be structured in many ways, but recommend 10 important elements that, 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" integration) and trigger collective dynamics towards "taming" and harnessing diversity for the benefit of the city and its people.

1. Encourage the development of **positive public attitudes** to diversity and a pluralist city identity by using public discourse and symbolic actions. Make a public statement that the city explicitly understands and is adopting an intercultural approach. Take an iconic action to symbolise the transition to a new era of positive embracement of diversity, for example through making atonement for a past misdeed or designating a day devoted to intercultural understanding. Establish awards or other schemes to reward and acknowledge single acts or lives devoted to building intercultural trust and understanding.

2. Initiate an exercise to review the main functions of the city 'through an intercultural lens', and establish some flagship trial projects, for example:

    • In **education**,

    • In the **public realm**

    • In **housing** and **neighbourhoods**

    • In the **public services** and **civic administration**

    • In **business** and **economy**

    • In **sport** and **the arts**

3. Acknowledge the inevitability of conflict in mixed communities and develop the city's skills in **mediation and resolution**,

4. Invest heavily in **language** training to ensure that all migrants are able to converse in the majority language, but also enable members of the majority to learn or get an impression of minority languages, as in Amsterdam.

5. Establish a **joint strategy with local media agencies** and where appropriate journalism schools to gather and present news in a responsible and intercultural way, achieve a balanced reporting of migrants/minorities in media and strengthen community media.

6. Establish an **international policy** for the city which:
   - Proclaims that the city is both open to ideas and influences from the outsid world and also seeks to outwardly project its own identity
   - Establishes independent trade and policy links with the countries of origin of minority groups
   - Monitors and develops new models of local/global citizenship

7. Establish an **intercultural intelligence function** or 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.

8. Initiate a programme of **intercultural awareness training** for politicians, and key policy and public interface staff in public sector agencies. Encourage the private sector to participate – as has been done in Stuttgart and Neuchâtel.

9. Initiate **welcoming initiatives for newcomers** and urban exploration projects whereby new arrivals (temporary and permanent) but – equally importantly – local citizens, can visit parts of the city they have not previously been, hosted by people of different cultures, get acquainted with the city services and institutions, and received personalised integration support.

10. Establish processes for encouraging **cross-cultural decision making** in both civil society organisations and public institutions, support the emergence of new civic and political leaders from diverse background and ensure the current leadership are cultural knowledgeable and competent

The next chapter explains how these strategic actions are being executed around Europe.

Examples of intercultural approaches in European cities

This section draws upon the Ten Steps to an Intercultural City Strategy and brings them to life with real examples from cities in the ICC network and elsewhere. The grid below sets out the main issues that a city should be thinking about, the questions that it might ask to stimulate new thinking, and the kinds of actions that might be considered.

There are so far few cases of a city setting out a comprehensive multi-agency strategy for intercultural action although this, of course, is what all members of the ICC network are all working towards. However to demonstrate this is a feasible aspiration we would quote the cases of three large cities:

In 2001, the **Stuttgart** City Council adopted the Pact For Integration involving policies and initiatives developed by a coalition involving public, private, and civil society interests and focusing on participation and equal opportunity for everyone, peaceful cohabitation and social cohesion, and the capitalization of cultural diversity as a community and economic asset. A strong motivation for the Pact came from the recognition that successful integration was necessary to attract and retain migrants as well as foreign investment and ultimately essential to the city's economic development. Stuttgart now has the lowest crime rates of any city in Germany and the lowest unemployment rates for people with migrant background. http://www.demographiekonkret.aktion2050.de/Stuttgart_Standortfaktor_Integration.170.0.html.

Barcelona has had an intercultural action plan since 2002. In 2009 the second action plan will be adopted. Interculturalism is now an element of all policies of the city, from economic planning, security, social services, to culture. This approach has been developed and implemented through continuous debates on and a practice of interculturalism, and by means of a partnership involving the main city institutions and the neighborhood actors. Indicators for the success of this future plan

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are being developed but will most likely involve mixed cultural projects and events, real effort to bring diverse participants and audience in cultural activities, participation of foreigners in mainstream associations such as commercial associations or parents associations; the proportion of mixed marriages; the ethnic backgrounds of municipal employees, etc.

The Berlin district of **Neukölln** adopted its intercultural strategy in March in 2009. The Europe-Team of the City Council, the Migrant Advisory Board, the "District mothers" network, the Community Foundation Neukölln, the neighbourhood management offices, the intercultural youth and education workers and various associations and institutions played a significant role in the strategy development process. The ambition was to establish a framework of principles and goals to facilitate the integration of migrant families and increase community cohesion. The strategy was meant to support the people of the borough in finding a form of togetherness in which cultural diversity, intercultural dialogue and multilingualism are perceived and lived as an opportunity. http://www.coe.int/t/dg4/cultureheritage/culture/ Cities/IntegrationspolitikNeukölln_en.PDF.

Make a public statement or a symbolic gesture demonstrating that the city explicitly understands and is adopting an intercultural approach

A city may contain many examples of interculturality but these may remain isolated or hidden from the general awareness of the general population or the outside world. An optimum Intercultural City would be one which has taken a self-conscious decision to seek out, identify and acknowledge such cases, as well as to establish a policy objective of consolidating and building upon them; as well as a developmental strategy which has appropriate resources to support it. The city would also have made a formal statement sending an unambiguous public statement of its commitment to intercultural principles and would be actively engaged in persuading other key stakeholders in the city to do likewise.

Questions a city should be asking itself	Actions a city might consider
• How can the city let local people know that being 'intercultural' is not just a word but a new way of doing things? • How can the city signal to different sections of the community that they each have a role to play? • What incentive will encourage people to behave more interculturally? • How can public institutions demonstrate their attachment to interculturalism?	• Make a symbolic guesture that atones for a past misdeed. • Designate a day 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 a declaration at the highest political level (Mayor, City Council) to acknowledge the value of cultural diversity and a pluralist city identity. • A campaign to raise awareness of the demographic reality of the city's cultural diversity, debate citizens' concerns about issues such as security or the quality of public services, and raise citizens' understanding of the advantages associated with a diverse population. • Adoption of an official slogan for the city which evokes it intercultural identity.

Good Practice from the ICC Network	Other Good Practice
The project Neuchàtoi (a play of words for Your Neuchâtel) which ran for over 9 months in 2006, involved hundreds of events (conferences, plays, exhibitions, posters....and many other types) and partners inviting people to question their customary idea of the city's identity and develop a more pluralistic idea of Neuchâtel, a city with around 25% foreign residents. www.neuchatoi.ch The city of Oslo declared itself an open and inclusive city in 2001. The policy is named OXLO – Oslo Xtra Large. The declaration "Oslo – a city for all" passed by an unanimous city council, states: "**Oslo** is a city where all citizens are of equal value. The citizens of Oslo are its future and its most cherished resource. We are citizens with different ethnic, cultural and religious backgrounds, and have all the same fundamental rights, duties and responsibilities. (..) The municipality of Oslo aims to mirror the diversity of its population, among its public servants and leaders, and in the services it provides."	On 9 December 1999 Liverpool City Council passed a formal motion apologising for the City's part in the slave trade. It was unanimously agreed that Liverpool acknowledges its responsibility for its involvement in three centuries of the slave trade. The City Council has made an unreserved apology for Liverpool's involvement and the continual effect of slavery on Liverpool's black communities. On 22 August 2007, the International Slavery Museum was opened in the city, see www.liverpoolmuseums.org.uk/ism/ A number of cities now make awards to highlight intercultural behaviour. The city of Bern launched an annual Integrationspreis in 2004 to the individual who achieves the most in cultural integration each year http://www.bern.ch/stadtverwaltung/bss/kintegration/fintegration/integrationspreis

Good Practice from the ICC Network	Other Good Practice
The City Council of **Berlin Neukölln** was awarded by the German Federal Government the title "Place of Diversity" and with this sends a message against right-wing extremism and for diversity and tolerance. The place-name sign "Neukölln – Place of Diversity" is set up visibly on the square in front of the underground station "Britz-S*f*d".	
The official slogan of **Reggio Emilia** in the context of the Intercultural cities programme of the Council of Europe and the European Commission is "Positive contamination of cultures"	
The official statement of the goal of the intercultural policy of **Tilburg** reads: *Each resident of Tilburg, regardless of his or her background, forms part of the community of the city of Tilburg, shoulders the responsibility to keep the quality of life of this city, and acts upon it. At the same time we admit and appreciate the diversity of the people and groups in the city, because we are all residents of Tilburg.* This statement has been accepted unanimously in the city council. Intentionally, this note has a open character. The local government believes it cannot force people to live together in solidarity and friendship; its residents have to be tempted.	
In **Lyon**, on the occasion of the 14th July (national day) ball, an oriental music stage was erected in 2009 as a symbolic recognition that oriental culture is a n integral part of the diverse culture of the city.	

Review the main functions of the city 'through an intercultural lens'

Too often, city policy on diversity is influenced by or responding to serious and extreme issues (such as threats to the law or civil order) which are, nevertheless, comparatively uncommon. Meanwhile the day-to-day work which constitutes the vast majority of the city's activity can be overlooked. However,t the heart of the Intercultural City thesis is the notion of taking the important – but often mundane – functions of the city and re-conceiving and re-configuring them in an intercultural way.

Questions a city should be asking itself	Actions a city might consider
• How to establish an understanding that interculturalism is not just the responsibility of a few race equality or migration specialists, but all the professional disciplines within the city? • How to assess the impact of changing policies and demonstrate progress. • How to identify people's real understanding of, and wishes regarding intercultural relations?	• Conduct a reappraisal of the policies of the council (and other public agencies) asking the question: 'if greater cross-cultural interaction was a priority for this city, how would we run our services differently?' • Organise a series of public consultations to find out how people living in the city envision public space, policies, institutions and projects in an intercultural perspective. • The ICC survey questionnaires presented in the next section of this Report will be of assistance here.

Good Practice from the ICC Network	Other Good Practice
The city of Tilburg undertook a complete reassessment of the offer and performance of public services in the light or citizens' expressed wishes and needs. The result was public services which are much more flexible, client-centred, result-oriented, evidence-based, responsive and effective. In Lyon a task force composed of political officials with different portfolios, policy officers, institutional representatives and civil society members will review, as of 2010, city policies. They will propose changes to ensure that these policies promote equality of opportunity, non-discrimination and a positive recognition of cultural diversity. The task force will be supported by a secretariat, will be able to request studies and take policy initiatives. It will have an evaluation procedure and an observatory will monitor the impact on the ground.	The UK Government has developed a tool for assessing the impact of community cohesion and community conflict prevention policies, see: www.communities.gov.uk/documents/communities/pdf/communitycohesiontool.pdf In the Spanish city of Vic (40.000 inhabitants) three councillors oversee the intercultural relations policies (the councillors involved are in charge of governance, social assistance and citizenship and education). Several services (education, welcome office, police, mediation teams, citizens participation and urbanism office, office for the support for NGOs, department for employment and social integration, "environment integration plan" etc.) are involved in a coordinated system which allows for a personalised follow up of newly arrived families and migrants with specific needs and mainstreams integration and intercultural relations across all city services and departments. This system has existed since 2006 and involves 40 professionals

Education through an intercultural lens

Attitudes about culture and race can be formed at an early age. School has a powerful influence here and has the potential to either reinforce or challenge prejudices in a

number of ways: through the social environment that it creates, the guidance it provides and the values and knowledge it instils.

Questions a city should be asking itself	Actions a city might consider
• Is the school experience helping young people to build cross-cultural relationships or is it reinforcing cultural separation? • Is 'intercultural competence' part of the school curriculum? • Are school teachers trained in intercultural competence? • Does the ethnic profile of schools reflect the diversity of the city or is there a trend towards polarisation and monocultural schools? • How can an intercultural school have an influence on its wider community?	• Establish a few schools and colleges as intercultural flagships, with high investment in staff training, intercultural curriculum, co-operative learning models, closer links with parents and community, twinning links with mono-cultural schools, and citizenship education. • Ensure a regular exchange of experience between intercultural flagship schools and other schools and training of teachers by colleagues from intercultural schools. • Encourage schools to expose objects and decorative elements (kilims, paintings etc.) from other cultural contexts as a sign of recognition of the cultures of children from migrant families. • Appoint intercultural mediators in the most multicultural schools or train some of the staff in intercultural mediation. • Involve migrant communities in school projects not only as participants but also as initiators and leaders. • Avoid an early selection into academic and vocational tracks which often penalises children from migrant origin. • Enlarge possibilities for all-day schooling and homework support for all but especially migrant children. • Consider providing supplementary classes in out-of-school locations (sport, arts, university centres) which are attractive for children.

Good Practice from the ICC Network	Other Good Practice
The Albert-Schweitzer-School (ASS) in **Berlin Neukölln** has 530 pupils of which 85 % are of migrant background. The school is in the process of developing a concept for a full-time day school providing special support for the acquisition of a standard language knowledge in German and cultural education in general. See also: www.albert-schweitzer-schule.de	In the British city of **Bradford**, the education authority found that in some neighbourhoods schools were increasingly polarising into becoming all white or all-non white. This was allowing little opportunity for children to learn more about each other. A process of linking between over 70 local schools has now led to much closer co-operation and joint working between staff and pupils. Pupils have on average made 2.6 new cross-cultural friendships since the project began www.bradfordschools.net/slp/

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Good Practice from the ICC Network	Other Good Practice
The Gamlebyen Skole in **Oslo** is a classic inner city primary school with a wide range of languages and a combination of complex social and cultural issues. The school's physical environment is shaped to involve references of migrant children's culture of origin such as the climbing wall made up of letters of all world alphabets, the original carved wood pillar of a destroyed Mosque in Pakistan, kilims and other objects which create a warm, homely atmosphere. The curriculum in the school (which is a primary school) involves cultural and intercultural learning. There is a benchmarking tool allowing teachers to check where they stand in diversity matters such as engaging parents from different origins. The school has edited a book from a joint project from Ankara and is now running a film project with schools from Denmark and Turkey.	The neighbouring borough of **Kirklees** has extended the community cohesion potential of school-twinning through the involvement of adults other than teachers. Parents, non-teaching assistants and play-time assistants are all encouraged to take part, which leads to a more profound and sustainable impact. www.kirklees.gov.uk/you-kmc/bigpicture/storypdfs/CED10-SchoolTwinning.pdf
Reggio Emilia has established intercultural laboratories in secondary schools to encourage a positive perception of diversity by young people and understanding of the mechanisms of stereotypes and prejudice.	In The **London Borough of Greenwich**, the CARE partnership between the city and the Charlton Athletic football club provides literacy classes at the stadium in specially equipped premises. These classes are very attractive to white working class boys (and girls) who have dropped out of school. www.cafc.co.uk/anti_racism.ink
In **Tilburg** extra lessons are offered to migrant children in the weekend school every Sunday. The lessons are given in the class rooms of the Tilburg University. The program includes theatre and music, with children being able to prepare a video clip and a CD with own songs. The location (Tilburg University) is very stimulating and it raises the aspirations of students to be a student there one day.	In the city of **Vic** (Spain) every two weeks the school inspectors, the teacher from the education welcome space, the school headmasters and the officer of the municipal education office meet to assign newly arrived children to schools. They take into account the place of residence, whether brothers and sisters are attending a particular school, educational level of the child, availability of spaces. The goal is to divide children from each ethnic group/nationality as broadly as possible between the schools to avoid ethnic clustering. This works well for public schools, a bit less for private schools which are reticent to take in more than a minimum of migrant children. Nevertheless, the city remains firm.
In 2005 the city of **Subotica** formed a Team for the inclusion of Roma children in the school system consisting of experts, the members of the Roma Educational Centre and two Roma high school students. This team prepared the Strategy for the inclusion of Roma children in the school system. According to the data of the Roma Educational Centre (REC) from 2006 already 61% of Roma children between the age of 7 and 14 (primary school) were included in the school system, what is a great achievement both of the REC and of the local government. www.ec-roma.org.rs/en/index.htm	

The public realm through an intercultural lens

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 aroused public interest around 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 of suspicion and fear of the stranger.

Questions a city should be asking itself	Actions a city might consider
• 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? Is the atmosphere positive, indifferent, or tense? • What is the status of the public realm in the city? Is it protected, safe and well maintained, is it becoming privatised, is it deteriorating or unsafe? • Are the city planning and built environment professionals trained in intercultural competence? • Is social interaction considered a priority in the planning guidance for new public spaces?	• Identify a number of key public spaces (formal and informal) and invest in discrete redesign, animation and maintenance to raise levels of usage and interaction by all ethnic groups; • Develop a better understanding of how different groups use space and incorporate into planning and design guidelines. • Ensure planners, architects, construction managers and similar professions within the city council receive good training in cultural competence.

Good Practice from the ICC Network	Other Good Practice
Berlin Neukölln: *Käpt'n Blaubär* – Meeting point for kids and parents. Due to the fact that there was no meeting point for children and youngsters in the whole area, the neighbourhood management established a new playground and a small building (financed by the programme „Soziale Stadt" – Social city which is funded by the Land of Berlin, the federal government and the European Union). The team of "outreach" monitors the project. *Outreach* is an alternative to the traditional social youth work in youth centres. www.outreach-berlin.de In on one of the migrant neighbourhoods in **Lyon** regular café-discussions are organised where migrant women talk about their traditions in different areas – marriage, cuisine etc.	Sense of Place in **Manchester** is a new form of community planning which draws upon a much wider and deeper range of cultural factors to inform city planners on the future development of neighbourhoods, see http://www.manchester.gov.uk/downloads/file/1012/manchester_a_sense_of_place The **London Borough of Lewisham** has pioneered a new way of looking at city planning through an intercultural lens, see: www.lewisham.gov.uk/Environment/Regeneration/DeptfordAndNewCross/DeptfordTownCentre/DeptfordToday.htm

Good Practice from the ICC Network	Other Good Practice
The artist Karin Bruers proposed to place 1,000 'art' benches in the city of Tilburg. These benches are called 'social sofa's' and encourage residents to can sit down and talk to each other. The municipality supports the idea creating more meeting places. People in a neighbourhood can apply for a social sofa. The House of The World in Tilburg is a unique experimental space for multicultural meetings, a source of inspiration for people who want to do their best for a tolerant world. The House of The World is a platform for education and exchange, for debate, expositions, movies and creative activities. Another example is The Round Table House, which is a inter-religious centre in Tilburg-North. Here residents of all faiths and beliefs may organise meetings and cross-cultural discussions.	The London Borough of Tower Hamlets is the most diverse part of London. It is replacing all its libraries and transforming them into spaces of community interaction. The objectives of the Council are: ... to bring the community together and to empower individuals to help themselves, whether it is learning to read, pursuing hobbies, expanding their knowledge or seeking a job. An Idea Store is an ideal place to browse and borrow books, read a newspaper or magazine, learn new skills, surf the net or to relax and meet friends over a coffee in a fun and stimulating environment. The physical presence of an Idea Store is striking. Firstly, it does not have a defined threshold between street and library so one is drawn inside without the feeling one is crossing any kind of boundary. This helps to create the sense of neutrality of the space which encourages users to interact. www.ideastore.co.uk/ Planned for the Ruhr 2010 European Capital of Culture programme, the Duisburg suburb of Marxloh is going to be used as a location for a multicultural experiment in urban planning entitled "Marxloh, Istanbul". Land between the new Merkez mosque and the Catholic Church will be declared s special planning space for a competition to accommodate the ideas of young creative people without the normal restrictions of building regulations. The aim is to strengthen the emotional identification of local residents with the whole of their suburb as well as attracting new residents with its cosmopolitan image. www2.kulturhauptstadt-europa.de/en/program/projects/urban-quarters/marxlohistanbul.html

The Public Services through an intercultural lens

An optimum intercultural city would see an equal reflection of the population in the ethnic/cultural background of public employees – at all levels of seniority. More than this however, it 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 brought by minority groups rather than imposing a 'one size fits all' approach.

Questions a city should be asking itself	Actions a city might consider
• Is the city taking action to ensure the ethnic/ cultural background of public employees reflects that of the population as a whole? Please give an example. • Has the city reviewed or changed the structure, ethos or methodology of its public service deliver in order to 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? To maintain peace between groups, to enforce immigration laws, to maintain the status quo? • To what extent are the police willing and able to take a more proactive role and community bridge-builders between groups?	• Provide training for intercultural competence of all front-line staff. • Make special provisions for specific cultural communities if this is in the interest of providing a better service. • Rethink the role of frontline police officers in key areas to act as primarily as agents of intercultural integration.

Good Practice from the ICC Network	Other Good Practice
Following a campaign for culture sensitive care for senior citizens, the Department for Social Affairs, Housing and Environment of the City Council of **Neukölln** works together with the migration service of the Caritas (social welfare institution of the Catholic Church in Germany) in the area of services for senior citizens. The staff of the service for senior citizens was familiarised with culture sensitive services for senior citizens in the framework of information and sensitisation events. An important matter was to attract migrants for voluntary participation in the social committees. The constructive cooperation with the domestic migrant associations at all areas of the services for senior citizens, in particular the work of the social committees and the Senior citizens' Committee on the local level, is an objective of the culture sensitive service for seniors. A further cornerstone of the culture sensitive service for seniors is the opening of the established meeting points for seniors specified on themes for groups of elderly migrants to gain more visitors of this group.	The Partnership for Safety and Security between the Police, Municipal Authorities and the Citizens: A joint programme for more safety and security in **Stuttgart**. http://www.stuttgart.de/kriminalpraevention

Good Practice from the ICC Network	Other Good Practice
All civil servants in **Tilburg** who have contacts with clients in their work have had intercultural training and it is a standard procedure for any new employee.	
The housing corporations in **Tilburg** build old people's homes for specific groups, like elderly from Suriname and from Turkey. The policy is: general when possible, specific when needed.	

Neighbourhoods and Housing through an intercultural lens

There is a great variation across European 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 optimum 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.

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Questions a city should be asking itself	Actions a city might consider
• Does the city have residential areas which are defined along ethnic lines? • Does the system for allocation of public housing and/or the private housing market contribute to ethnic concentration? • Do local community facilities encourage greater ethnic interaction or are they mainly mono-cultural?	• Designate facilities as intercultural community centres, containing key services such as health, maternity, childcare and libraries. • Encourage (for example through fiscal measures or the provision of community facilities) the setting up and action of culturally mixed community groups and organisations acting as catalysts of neighbourhood activities and mediators. • High publicity campaigns for public housing allocations which give ethnic groups confidence and information enabling them to consider taking housing opportunities outside their traditional enclaves. • Encourage small-scale initiatives that enable migrants to act as a link between individuals or families and the services.* Projects that show young migrant people that their parents and grandparents are respected by the community by giving them spaces and occasions to contribute and show their skills.

Good Practice from the ICC Network	Other Good Practice
The "Helene-Nathan-Library" is the Central Library of Neukölln (Berlin) with 160. 000 media and an overall floor space of 3000 sqm. It is very popular for migrant children and young people. During the years 2004 – 2006 it was centre of the project "News from Babylon", which dealt with multilingualism in Neukölln and the responsibility of a library in a multicultural city and its way to actually become an intercultural library. www.stadtbibliothek-neukoelln.de	In Århus the public libraries have been developed to include many other public services to become the hub of multiethnic neighbourhoods, see Public Libraries: -Embracing Diversity, Empowering Citizens in Denmark, at: www.aakb.dk/sw3893.asp
The Citizens Foundation of Neukölln is the only German citizens foundation that is explicitly posi- tioned interculturally. Set up in 2005 by 102 local personalities of the business world, culture, church and politics each with financial contributions from 500 EUR upwards, the foundation is a platform for people who are dedicated to their borough. It explic- itly invites migrants to participate in the work and become co-founders.	Collingwood Neighbourhood House www.cnh.bc.ca/ is a multi-functional local service centre that has unitied a diverse and formerly run-down quarter of inner-city Vancouver.
The city of Subotica has 36 local neighbourhood offices. Each has a council and a general assembly so that residents can participate in local affairs. In one neighbourhoods called Peščara live 500 Romas who were refugees from Kosovo. The local Roma Education Council formed here a Board of Parents, giving them for the first time representation in the school and on the local office. It also galvanised and united the formerly divided Roma and non-Roma community to find a solution to a commonly-held problem by building of a road in the neighbourhood. www.ec-roma.org.rs/en/index.htm	Many examples of practices and approaches to ensure cultural mixing in housing estates and neigh- bourhoods are quoted in the CLIP network study "Housing and Integration of Migrants in Europe'. www.eurofound.europa.eu/pubdocs/2007/94/en/1/ ef0794en.pdf
A project launched by MFSC in Lublin called "Safe Haven" aims at creating "protected flats" for refu- gees. Families living in such flats will be assisted by "family assistant", a trained social worker whose aim is to help the family in leading an independent life.	Barcelona employs extensive use of demographic data and local knowledge to anticipate of the future arrival of foreigners through family reunion. Family reunion applications are screened and applicants are asked by social workers about the needs of the coming family members (educational and training needs, language learning, and psychological support, in particular in terms of husband/wife and parents/ children relationships following a period of separa- tion). Social service provision is planned on the basis of the identified future needs, the numbers of care professionals are increasing. This helps to minimise problems of services being unable to cope with unexpected demand.
There are also other activities included in the project: • education and integration activities for the inhabitants of the districts • intercultural classes in district school • stories in the local press on refugee achieve- ments in integration with the local community and adaptation to independent life	For a review of good practice in the UK see Ethnic diversity, neighbourhoods and housing at: www.jrf.org.uk/knowledge/findings/foundations/110. asp Avilés has set up a housing project to integrate Roma and Spanish communities in: http://ec.europa.eu/ employment_social/spsi/docs/spsi_gpa/gpa5_peer_ review_aviles_en.pdf

Business and the labour market through an intercultural lens

Large parts of the economy and the labour market may be beyond the remit and control of the city authority, but they may fall within its sphere of influence. Because of nationally-imposed restrictions on access to the public sector labour market, the private sector may provide an easier route for minorities to engage in economic activity. In turn, such activity (eg shops, clubs, restaurants) may provide a valuable interface between different cultures of the city.

Questions a city should be asking itself	Actions a city might consider
• Is there a business umbrella organisation which has among its objectives to promote diversity and non-discrimination in employment?	• Take extra effort to ensure migrants find jobs appropriate to their skills.
• Does the city have a charter or another binding document against discrimination in the workplace?	• Help migrants get recognition and accreditation of their foreign qualifications.
• Does the city take action to encourage intercultural mixing in the private sector labour market?	• Explore trade opportunities through diasporic networks of local migrants.
• Does the city take action to encourage businesses from ethnic/cultural minorities to move beyond localised/ethnic economies and enter the mainstream economy?	• Assist migrant businesses to break out into multi-ethnic markets.
• Has the city taken action to encourage 'business districts' in which different cultures could more easily mix?	• Design special programmes to fight discrimination in employment.
• In its procurement of goods and services does the city council give priority to companies with a diversity strategy?	• Involve successful migrants to provide role models for migrant young people.

Good Practice from the ICC Network	Other Good Practice
In **Neuchâtel** one of the major watch-making companies has developed a partnership with social services to ensure work placement of (mostly immigrant) young people with weak qualifications who have often have behavioural problems. The social services help identify young people with suitable profile who are then offered training/placement and eventually permanent jobs. Very successful, the scheme is being extended to other companies and to other groups – non-working mothers and people with disabilities.	**London** is one of the first cities to establish a comprehensive 'business case for diverity'. The London Development Agency argues that companies which embrace the dity's diversity will see economic advantage, ie through expanding the skill base of their workforce, extending their markets both at home and (through diaporic links) internationally, and expanding their product lines through supplier diversity initiatives. See www.diversityworksforlondon.com

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Good Practice from the ICC Network	Other Good Practice
In Berlin **Neukölln** the *Tek-Stil* art project brought young designers and migrant women together. Berlin is trying to become a centre for "creative industries" and young creative people. Part of this movement is the regeneration of the textile industry. The idea of the *Tek-stil* project is to consolidate two important potentials: young professional designers and a special kind of needle worker – usually women of migrant background. Many of them live in Neukölln without paid work but are skilled in textile and handicraft fields, especially needlework.	**Rotterdam** has developed a programme of "twinning" experienced and new entrepreneurs - the latter being often of migrant background. This twinning/ mentoring experience has a double benefit: mentoring increases the entrepreneurial potential of migrants, and helps cross ethnic boundaries.
Businesses in **Neuchâtel** have launched, in co-operation with social services, *Speranza 2000* a recruitment and training project for marginalised young people. Then the young people are trained for 12 weeks and then offered a contract of unlimited duration. Following the project's first year, all 48 young people have remained in the enterprises. Only 30% of them only were Swiss nationals.	
In **Tilburg** new migrant entrepreneurs are connected to experienced and skilled Dutch entrepreneurs. A special promotion team looks for trainee posts for migrant trainees. The team approaches many employers till they find the right trainee post for the students of the regional institution for adult and vocational training. This investment is profitable on the long term. Another programme sends successful migrants to meet employers and convince them that migrant employees are not a risky proposition.	

Culture and leisure through an intercultural lens

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. Equally however, if patterns of leisure are structured along ethnic lines (e.g. a football league of teams from only one culture) it may be a powerful reinforcer of separation. The city can influence this through its own direct activities and through the way it distributes resources to other organisations.

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Questions a city should be asking itself	Actions a city might consider
• Are most cultural and leisure groups in the city constituted on mono-ethnic or multi-ethnic lines? • Do the city's professional sports and arts organisations explicitly encourage ethnic mixing? • Are there funding and training schemes to support talent from ethnic minority background?	• Initiate tournaments and festivals which bring together young people from different parts of the city and train multi-ethnic youngsters as sports and arts leaders. • Encourage arts organisations and arts colleges to train and involve people from migrant/minority background. • Support migrant/minority arts and culture organisations and events which present works from a mixture of cultural backgrounds.

Good Practice from the ICC Network	Other Good Practice
In **Izhevsk** the project *Happiness at Home* which describes itself as a 'TV club for intercultural families', managed by the Udmurt National Museum. It is a monthly TV programme in which couples of mixed marriages (of which there are many in Izhevsk) engage in conversation on a wide range of issues of public interest. This is a novel and intriguing idea with great potential for bringing issues of intercultural living into the home of every citizen. *Neighbourhood International and Moved Worlds* is the oldest intercultural flagship trial project of **Berlin Neukölln** and the oldest intercultural festival of Berlin. It is organised by the Department of Culture and Arts of Neukölln and the intercultural work group of the Protestant Church of Neukölln and is complemented in the meantime by the dance festival Moved Worlds. Migrant associations and their cooperation partners present themselves and form a considerable stage programme, a vivid cultural diversity with people from more than 160 nations is shown. The X-Ray Youth Culture House and the Nordic Black Theatre are good examples of new intercultural spaces where a new hybridised **Oslo** youth culture is being forged. Youngsters who started with these projects are now starting to make their mark on mainstream Norwegian society through achieving positions in the mainstream media and arts worlds, and they in turn act as role models for future generations.	Following ethnic rioting, the town of **Oldham** introduced a successful programme to bring children of different ethnicities together through sports activity, the Unity in the Community programme: www.coventry.ac.uk/researchnet/d/336/a/1606. Two good examples of intercultural dialogue in play and sport activity can be found in **Ålborg**, Denmark. La Friche Belle de Mai, is an intercultural arts centre in a diverse quarter of **Marseilles**, the one major city of France which has not experienced ethnic rioting in recent years, see: http://www.lafriche.org

Good Practice from the ICC Network	Other Good Practice
Tilburg has signed 40 covenants with sports clubs in order to get a proportionate representation of the different ethnic groups in society in the Tilburg sports clubs. In **Tilburg,** a group of women from the Antilles asked the local government for support to organise a carnival procession. Tilburg already had traditional carnival clubs and the alderman promised his support on condition that the two groups of carnival clubs co-operated on a single plan for the carnival procession. From that moment a strong bond was established between the two different cultures. The so-called T-Parade now boasts 60.000 visitors, 37 groups floats and 1.200 participants of Japanese, Dutch, Moroccan, Indonesian, English, Brazilian, Venezuelan, Surinam, Moroccan, Antillean, Turkish and Chinese origins. In **Lublin** the cultural policy of the city has been influenced by the belief, that culture is one of the most important factors of the city's development. It also influenced the city's decision to apply for the European Capital of Culture 2016 title. Interculturalism constitutes a crucial element in the strategy of this project. The increase in expenditure on culture in the city's budget in the years 2007-2009 resulted in the appearance of many, mostly multicultural, cultural events. In order to promote the city's diverse cultural heritage, three routes connecting places of multicultural significance have been created in **Lublin**. • The Multicultural Trail enables visitors to see the most important places that testify to the traditional openness and tolerance of the inhabitants of Lublin towards various religious denominations and cultures. • The Jagiellonian Trail Of The Lublin Union - The trail was delineated in 2000 to commemorate one of the biggest accomplishments of the Jagiellonian dynasty, i.e. the conclusion of the Polish-Lithuanian Union in Lublin in 1569. • The Heritage Trail Of The Lublin Jews.	The Raval Foundation of **Barcelona** is a co-ordination platform for cultural institutions and social organisations working with children, women, people at risk from exclusion, commercial organisations, trade unions and many other actors in the neighborhood. Together they investigate the local area, create thematic and project networks, communicate about Raval to the media and generate community projects. A major activity is a 4-days festival involving 100 different entities from Raval, each contributing their own know-how and activities. The festival has grown over the years from a small local initiative and is becoming larger and more popular every year. The different participating organisations are covering their own costs. People from other neighborhoods come to Raval festival as well. Raval is in a way the intercultural laboratory of Barcelona. There is a project "culture in situ" which encourages cultural institutions present to reach out to the local community. It involves both social organisations and cultural institutions and consists of visits to the cultural institutions/associations, workshops for children, open doors only for people from the neighborhood, communication through the local NGO. The opera has for instance a special programme exclusively for Raval. www10.gencat.net/probert/angles/cotxeres/cx32_miradesang.htm

Good Practice from the ICC Network	Other Good Practice
In **Subotica** the *Moonlight Programme* started in 2006 with the idea for *Club 21 – for Positive Communication*: to encourage multi-ethnic youth between 14 and 18 into positive alternatives in the evening. The Moonlight Clubs arranges sport activities from 8 till midnight. www.mesecina.subotica.net/program/01eng.htm	

Mediation and conflict-resolution

It is a basic tenet of the Intercultural Cities programme that where groups of different cultural background and of social and economic status are present in close proximity, there is always the potential for conflict over values, behaviour or resources. This is natural – what is unnatural would be for city authorities to seek to deny or ignore it. The process of anticipating, identifying, addressing and resolving conflicts is a fundamental process of 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.

Questions a city should be asking itself	Actions a city might 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? • Does the city have procedures and mechanisms for recognising and dealing with potential flashpoints? • Are their institutions in the city that can help communities resolve their differences?	• Acknowledge the inevitability of conflict in mixed communities and develop the city's skills in **mediation and resolution**. • Do not try to avoid or hide conflict – this risks to create frustration, disillusionment and withdrawal. The open public debate is the best way to address fears, concerns and conflicts.

Good Practice from the ICC Network	Other Good Practice
Reggio Emilia has established the Mondinsieme Intercultural Centre with trained mediators from a variety of ethnic and language backgrounds. They will intervene whenever they feel a problem might arise – for instance if kids in some schools tend to cluster too much on an ethnic basis.	UK Government guidance for local authorities on community cohesion contingency planning and tension monitoring, see www.communities.gov.uk/ publications/communities/cohesionplanning.

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Good Practice from the ICC Network	Other Good Practice
The *Citizens help* citizens Office in **Berlin Neukölln** hosts a Turkish and an Arabic association which offer a lower threshold advisory service in the respective mother tongue for five days of the week, located in the Town Hall. For older migrants with difficulties in learning the German language, this is a very popular service.	Casa dei Conflitti in **Torino** is a place for resolving neighbourhood disputes, see http://urbact7.urbact.eu/fileadmin/subsites/eurome-diation_securities/pdf/03maisondesconflits-turin.pdf
In **Oslo**, an emergency taskforce was established in 2005, with representatives from the municipality, NGOs, scholars and the police. The purpose is to re-spond quickly to crisis where youth and violence are involved, and to problems of racism and neo-nazism. The capacity to deal with minor episodes, however, is widely spread on the level of schools and youth services. In the city districts, this work is coordinated through the SaLTo-networks, where municipal youth workers, schools and the local police participate. In dealing with localized conflicts, community leaders from NGOs, churches and mosques are regularly consulted and engaged, as well as the local staff of the state-run Mediation and Reconciliation Service.	In **Vic** (Spain) a team of 10 "street mediators" which deal with minor neighbourhood conflicts and seek to meet and talk to people on the streets and in public places about their concerns related to the arrival of foreigners, the changes in the host community and the role of the host population in the integration process.
In **Tilburg** there are volunteer neighbourhood media-tors. It is necessary to intervene as soon as possible before a bigger conflict starts with more people in-volved. This project started in the priority neighbour-hoods, but now in every neighbourhood in Tilburg these mediators are active. Eighty percent of the mediation volunteers are migrant people, which is not only remarkable but also encouraging. Currently there are 40 mediators in Tilburg's neighbourhoods.	**Barcelona** set up in 2002 the Intercultural Mediation Service (Servei de mediació intercultural), aimed at providing a bridge between immigrants, administra-tion professionals and the autochthonous population, as well as between communities of different cultures. The service sets out to foster a constructive change in the relations between individuals and communi-ties, with a view to attaining meaningful coexistence among citizens.

Language

The learning of the language of the host country by migrants is key issue for integration. However there are other considerations in an intercultural approach to language. For example in cities where there are one or more national minorities (or indeed where there is no clear majority group) there is significance in the extent to which there is mutual learning across language divides. Even in cities where recent migrations or trade connections have brought entirely new languages into the city, there is significance in the extent to which the majority are prepared to adopt these languages.

Questions a city should be asking itself	Actions a city might consider
• Is the translation of public information into minority languages an encouragement or a hindrance to people gaining command of the majority language? • Are there actions or initiatives in the educational or cultural fields aiming at promoting recognition of minority/migrant languages in the community? • Does the city have local newspaper/journal/radio or TV programs in the language other than the language of the majority ethnic group?	• Ensuring there are sufficient resources and teachers with the proper training to ensure new arrivals can receive language tuition within a short time after arrival.

Good Practice from the ICC Network	Other Good Practice
Melitopol supports cultural associations of ethnic communities which provide, inter alia, language courses open to everyone – including people from other ethnic and linguistic backgrounds, and many such people attend the courses. **Oslo** has pioneered efficient methods in adult language education such as project-based learning, inviting students to set up their own company. Students make contact with the local community, learn to make telephone conversations, talk to managers in other companies, apply for jobs – all for real. One of the companies which emerged was a puppet-based story telling of Persian fairy tales. In the projects of VVE ('early and timely education') in **Tilburg**, children of between 2 and 6 are trained in order to develop especially the language skills. Many language activities are implemented to toddlers in the playgroup. VVE support is also given to the first two classes of the primary schools. Teachers in six day care centres were trained about ways of stimulating young children in the development of their language skills. The results until now are extremely positive and the number of playgroups with VVE-projects will be expanded.	The **Barcelona** Centre for Linguistic Normalization (CLN) welcomes over 17,000 students from 127 different countries. The classes are thus an active example of diversity and the respect of difference. It is for this reason that the CNL has adopted intercultural dialogue as one of the strategic values of its educational project, in which new arrivals are acquainted with the characteristic traits of Catalan culture, not in terms of a single, homogeneous model but rather from the position of exchange, plurality, interaction and the miscegenation and hybridisation of culture.

The Media

The media has a powerful influence on the attitudes to cultural relations and upon the reputations of particular minority and majority groups. Much of this media is nationally or internationally generated and therefore beyond the influence of city authorities. Nevertheless there is still much the city authorities can do to influence and partner with local media agencies to achieve a climate of public opinion more conducive to intercultural relations.

Questions a city should be asking itself	Actions a city might consider
• Does the local print and broadcast media have a strong influence on public attitudes to community relations? • Does the media have access to accurate information on migrant issues? • Does the city council have a co-operative relationship with the media? • Is there a joint strategy for dealing with tension and misinformation in the community? • Do the media organisations give training to staff in cultural competence?	• Develop a long-term trust-based relationship with media by providing information regularly, inviting journalists to projects and events, event at the neighbourhood level. • Establish a joint strategy with local media agencies to gather and present news in a responsible and intercultural way. • Encourage media to publish stories about migrant's lives showing the human aspect of immigration. • Provide scholarships or other schemes to encourage young migrants to train as journalists. • Provide a directory of reference persons (NGOs, social services, mediators, community or project leaders, etc.) for media to be contacted in case of incidents or issues in addition to those who are usually asked to comment (police, experts).

Good Practice from the ICC Network	Other Good Practice
In **Neuchâtel** the cantonal authorities finance the work of a freelance journalist who interviews foreign residents and proposes the stories to local media. **Reggio Emilia** has run several pro-diversity media projects involving special editions of local newspapers and TV spots. They have created a directory of reference persons for media to enlarge the range of viewpoints expressed in media.	*Reporting Diversity: how journalists can contribute to community cohesion*, see www.communities.gov.uk/documents/communities/pdf/151921.pdf *Countering the impact of Myths and Misinformation: what local authorities can do*, see http://83.137.212.42/sitearchive/cre/downloads/lgiu_misinformationleaflet.pdf

Good Practice from the ICC Network	Other Good Practice
The Diversity Club in **Lyon**, set up by professionals of migrant background, organised in 2009 the Diversity awards event with the largest regional newspaper, le ProgrÅs, in order to highlight pro-diversity initiatives and actions. The event was attended by 2000 people and was followed by a special supplement in le ProgrÅs. It will become an annual event.	

An open and international city

An optimal intercultural city would be a place which actively sought to make connections with other places for trade, exchange of knowledge, tourism etc. It would be a place which the stranger (whether business person, tourist or new migrant) found legible, friendly and accessible, with opportunities for entering into business, professional and social networks.

Questions a city should be asking itself	Actions a city might consider
• What is the external image of the city?	• Proclaim that the city is both open to ideas and influences from the outside world and also seeks to outwardly project its own identity.
• Is it seen as cosmopolitan and open to outsiders? As a place to visit, to invest or do business in?	• Establish independent trade and policy links with the countries of origin of minority groups.
• How many local people believe that foreigners bring advantage to the city?	
• How many people think foreign influences threaten local culture?	

Good Practice from the ICC Network	Other Good Practice
Lublin has also established "Closer and closer" – the Euroregional Information and Cultural Cooperation Centre with a view to providing ongoing support to trans-border cultural cooperation of Lublin, Lutsk in Ukraine, and Brest in Belarus. The Centre operates as an entity of the Municipality of Lublin. It has an important role in bringing cultural institutions and organisations of the three towns together by exchanging information on current cultural events and organising trans-border cultural projects.	The city of **Chicago** felt the foreign policies of the United States did not fully reflect its perspective as a citiy with a vast number of different ethnicities, languages and connections to foreign countires, so it set up its own 'foreign office'.

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Good Practice from the ICC Network	Other Good Practice
Oslo has a *Strategy for the international cooperation* which is pursued through agreements of cooperation, through international organizations, through networks and projects and through visits and international profiling. The themes of integration, diversity and tolerance are important to organizations and networks such as Eurocities, Metropolic, ECCAR and the Baltic Sea States Sub-regional Cooperation, as well as to agreements with cities as Gothenburg and St. Petersburg. There is an International Office in City Hall, and the city administration is represented within EU by its European Office in Brussels. In recent years, the city of Oslo has been profiled as a city of peace and tolerance, through the Nobel Peace Center and the new Wergeland Center – COE's European Center for Intercultural Dialogue.	**Tuzla** in Bosnia-Herzegovina has made a public proclamation that the city is both open to ideas and influences from the outside world and also seeks to outwardly project its own identity. This is both a means of resolving the disputes of the past and of attractive new investment to develop the city.

A city with intercultural knowledge and intelligence

A city cannot be intercultural if it is ignorant of its citizens, their diversity and lifestyles and how they interact with each other. An intercultural observatory takes existing data and interrogates it from an intercultural perspective. It also identifies gaps in the city's knowledge base and where necessary devises new kinds of data and analysis to add depth and clarity to the 'intercultural picture'.

Questions a city should be asking itself	Actions a city might consider
• What does the city know about its own diversity and interculturality? • Does it routinely collect information on the basis of ethnicity? • What use does it make of such information to inform policy? • How well-informed is the city of good practice elsewhere?	Set up an observatory or establish partnerships with a university or a research centre to begin the process of: • Gather and process local information and data on ethnicity. • Conduct research into the state of cross-cultural interaction in the city • Establish and monitor intercultural indicators • Dispense advice and expertise to local agencies and facilitate local learning networks.

Good Practice from the ICC Network	Other Good Practice
In **Reggio Emilia**, a partnership with the local university ensures monitoring of integration and well-being of migrants, the public opinion and the effects of city policies. Also the Centro Interculturale Mondinsieme at www.municipio.re.it/Assistenza/migrare05/migrare.nsf/pagine/0BDA35418C1FAD69C12570190031E84E?OpenDocument	One of Europe's leading Intercultural Observaotires is in Torino, see www.comune.torino.it/intercultura
	Other good examples include:
Every two years, a survey is held among the residents of **Tilburg** concerning people's attitudes to 'the multicultural society'. This survey includes the same ten statements each time, so it is easy to compare the results. The city's Research and Information department also presents monitor studies, like the Poverty Monitor, the Integration Monitor, the Antilleans Monitor, the Moroccan Monitor, etc. On the basis of this information, the policy of Tilburg can be maintained, adapted or completely changed.	• Interkulturelles Zentrum in **Vienna**, see www.iz.or.at/ • Observatorio de las Migraciones y de la Convivencia Intercultural de la Ciudad de Madrid, see www.munimadrid.es/observatorio

A city of intercultural skills and competence

Only few people can be expected to be experts in more than a few of the languages and cultures of the many groups who live in a city. However, the competent public official in an optimal intercultural city should be able to detect, and respond to, the presence of cultural difference, and modulate their approach accordingly; rather than to seek to impose one mode of behaviour upon all situations. Such sensitivity and self-confidence in unfamiliar situations is not commonly-seen but it 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.

Questions a city should be asking itself	Actions a city might consider
• How aware are local politicians and decision makers of how neighbourhoods and communities are changing as a consequence of globalisation? • Do officials know where to go and who to ask to find accurate information on what is going on and what people think?	• Initiate a programme of intercultural **awareness training** for politicians, and key policy and public interface staff in public sector agencies. Encourage the private sector to participate. • Recruit municipality employees who represent the ethnic diversity mix of the community – even if specific recruitment policies would often need to be designed in order to reach some of the migrant or ethnic groups.

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Good Practice from the ICC Network	Other Good Practice
All civil servants in **Tilburg** with public contact in their work are trained in diversity, as are the mayor and the aldermen. However, the municipality is convinced that direct contacts are the most important instrument to show people how everyone can be intercultural. Therefore when aldermen visit minority organisations they always ensure that civil servants accompany them to gain experience. As a part of *Education for Integration* program, the Volunteer Center in **Lublin**, together with the Office for Foreigners, organise educational (intercultural workshops, classes of the Polish language, information on Poland), cultural (Chechen culture band, exploring Polish history and culture by going to the theatere, philharmonic and museums) and integration classes (field activities aiming at integration of Poles and refugees in the Center and presentations of refugee cultures in schools). There are also intercultural training courses for teachers.	The *International City/County Management Association* stresses the importance of senior public officials developing their linguistic and cultural competence http://icma.org/pm/8701/public/cover.cfm In the UK the Academy for Sustainable Communities has been established with the specific objective of raising the level of skills of those working in the planning and built environment professions. One of its priorities is improving skills for working in culturally diverse situations. See *Planning and Engaging with Intercultural Communities*: http://www.eukn.org/binaries/greatbritain/bulk/research/2006/11/planning-and-engaging-with-intercultural-communities.pdf and *Promoting Sustainable Communities and Community Cohesion*: http://www.eukn.org/binaries/eukn/eukn/research/2007/12/promoting-sustainable-communities-and-community-cohesion.pdf To become a real diversity employer and reach out to groups of migrant background who do not respond to usual recruitment offers, **Rotterdam**: • has designed a special internet search strategy to be able to attract potential job candidates of ethnic minority origin • advertises in the free street journals and other media prominent among the young and migrants • participates in career fairs with diversely composed staff • rewards its own diversity empolyees for putting forward similar candidates • uses empolyment agencies since many of the target population use them.

A welcoming city

People arriving in the city for an extended stay (whatever their circumstance) are likely 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 upon how the person settles and integrates. What is often overlooked, but which has a powerful impact on intercultural relations, is whether those from the host community have been given any prior preparations or, on the contrary might they feel surprised or alarmed by the new arrival.

Questions a city should be asking itself	Actions a city might consider
• When foreign migrants arrive in your city do they have to fend for themselves or is there a mechanism for guiding them through the system? • How well-prepared and informed are established communities to receive neighbours of a different culture?	• Initiate welcoming initiatives and urban exploration projects whereby new arrivals (temporary and permanent) but – equally importantly – local citizens, can visit parts of the city they have not previously been, hosted by people of different cultures.

Good Practice from the ICC Network	Other Good Practice
In **Tilburg** each month there is a special ceremony in the town hall for the people who passed the exams of the integration programme. During a festive ceremony up to 30 are welcomed by the alderman to be an official resident of Tilburg. After the ceremony a city tour by bus is offered. Then the newcomers are informed about the historical places of Tilburg, about its heritage. Once a year a great party is organised by the municipality for all the new residents. In some neighbourhoods and in some block of flats special 'welcome'-guides welcome the newcomer in the neighbourhood. They teach the new resident how people in Tilburg used to live, and give information about the important issues (doctor, hospital, police, town hall, public transport, etc.). During the integration programme for newcomers there is a 'buddy system' can be used. A civil servant is coupled to a newcomer with the same nationality, so the newcomer can speak his or her own language.	The city of **Rotterdam** has set up an integrated system for language tuition, housing and labour market integration for new arrivals, see *Welkom in Rotterdam* www.welkominrotterdam.nl. It also provides ways in which citizens can explore parts of their own city that might not otherwise visit such as the homes of people of different ethnicity, through *City Safari*, see www.citysafari.nl/ **Peterborough** has been allocated about 78 per cent of asylum-seekers dispersed to the East of England region. Agencies who work with these new arrivals created the 'New Link' project. The initiative is a one-stop shop of service providers. It is operating nine projects over a three-year period to help integrate new arrivals. The Portuguese National Center of Culture edited a Guide to Intercultural **Lisbon**. It enables a discovery of a metropolis increasingly marked by cultural and ethnic diversity and contributes to the mutual knowledge and interaction between the different groups present in Lisbon. Starting with a historical introduction, the guide presents a range of places such as Chinese and Indian shops, eastern therapy centres, African astrology, Bulgarian, Ukrainian or German religious institutions, among others, not relinquishing the importance of community associations. www.cnc.pt/Noticias.aspx?ID=656

A city with intercultural governance

Perhaps the most powerful and far-reaching actions which a city can take in making a city more intercultural are the processes of democratic representation and decision-

making. Clearly some of these may be determined nationally, but 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.

Questions a city should be asking itself	Actions a city might consider
• Are city leaders well-informed about the city in all its diversity? • Are there clear procedures for taking multi-agency action in relation to community relations issues? • Does the city have an umbrella body to represent all ethnic minorities and which is independent of the local authority? • Does the local authority have a cross-departmental body for overseeing implementation of the city's policy on integration and intercultural relations? • Does the city account take account of the improvement of intercultural relations when it is designing and implementing programmes of public consultation? • Does the city encourage actions (for example neighbourhood management forums) in which neighbours of different ethnic/cultural background can participate together in the development of their area? • How do political and community leaders in the city emerge? How open is the system to newcomers and outsiders? • Do community leaders speak only for their own ethnicity or a broader interest group? • Does the city nurture cross-cultural leaders who emerge outside the formal political and community channels?	• Establish an intercultural integration office with a broad transversal mandate, right to initiative and an adequate budget to deal with integration and intercultural matters. • Establish a representative body where community relations and issues can be discussed and co-ordinated, multi-agency action taken, as an advisory or decision-making organ for the intercultural integration office. • Develop schemes to encourage participation and decision-making at the street or neighbourhood level, including the allocation of financial resources by the local residents for neighbourhood initiatives. • In the absence of a formal right to local vote for foreigners, introduce alternative schemes such as shadow or observer councillors elected by the foreigner communities. • Give considerable space and support to individual and group independent initiatives, not only to initiatives by formal organisations. • Encourage (including through special funding or the provision of common office/meeting facilities) migrant/minority organisations to develop joint initiatives.
Good Practice from the ICC Network	**Other Good Practice**
In **Neuchâtel** a consultative body for the integration of foreigners has been in operation for over a decade. The commission involves representatives of the city, trade-unions, employers, and migrant communities. It makes proposals to local authorities in matters of integration and also has a Muslim contact group for inter-faith matters.	The **Leicester** Multicultural Advisory Group is a forum set up in 2001 by the editor of the local newspaper, the Leicester Mercury, to coordinate community relations, with members representing the council, police, schools, community and faith groups, and the media. http://83.137.212.42/sitearchive/cre/about/sci/cas-estudy5_leicester.html

Good Practice from the ICC Network	Other Good Practice
In 2002 the position of a Representative for Migration and Integration was established in **Berlin Neukölln**. A clear message in this respect was also given by the foundation of the Migration Advisory Committee involving important representatives of migrant organisations as members to institutionalize the integration work in the borough. The **Oslo** Office of diversity and integration (EMI) was established in 2005. Its main duty is to facilitate dialogue and consulting with minority groups, administrate the OXLO-campaign, and service the NGOs representing minority groups and interests. **Reggio Emilia** has introduced an observer city councillor elected by the foreign nationals residing in the city. The city has also signed a "neighbourhood pact" in one of the poorer multicultural neighbourhoods outlining mutual obligations for the city (provision of services) and citizens (management of conflict, organisation of events and activities). Instead of going directly to migrant organisations when an issue arises, **Tilburg** prefers the bottom-up approach: when there is an initiative by one of the residents, the city immediately looks for possibilities to support it. In the context of the *Enrich your neighbourhood* scheme residents can receive some money for special activities in their own neighbourhood. This could be related to a barbecue in the street, a multicultural cooking evening, flower-boxes in the street, an extra swing in the playground, a neighbourhood party, etc. The neighbourhood committee will decide about approval. Alcohol won't be paid. The city has special "enrich your neighbourhood"- ambassadors, residents who have experience and who can help other residents with the organisation or the paperwork. **Lyon** has put in place an equality audit for the recruitment and career policy of the city as an employer and is preparing a quality label to encourage enterprises and associations working with the city to apply diversity policies themselves. Ultimately, being a diversity employer is set to become a condition for organisations receiving public support.	The *Integration Council* of **Copenhagen** focuses on all major challenges in the field of local integration. It is composed by ethnic minority representatives and professionals and has been established in 1999. In 2006 was the first time elected democratically and directly by persons with an immigrant background (no citizenship is required; just the fact of living regularly in Copenhagen is a must). The Oldham Interfaith Forum (**Oldham Metropolotan Borough**, UK) draws its membership from the Christian, Buddhist, Hindu Jewish and Muslim communities. Members are nominated by Churches Togetherr, the Mosques Council, the Indian Association of Oldham and the town's Buddhist Centre. The Forum organises various events the biggest of which is the Festival of Lights held in December to celebrate the festivals of Deepawali (Hinduism), Hanukkah (Judaism) Christmas (Christianity) and Eid-Al-Fitr (Islam). This event gives Oldham residents an opportunity to share each other's festivals by sharing information and involving the faith communities through performances and speeches. In **Barcelona**, a Mayor's Commissioner for Immigration and Intercultural Dialogue co-ordinates immigration policies and intercultural dialogue at the city level. The Commissioner has broad transversal responsibility and related to all departments of the municipality. The political leadership of the Mayor in putting intercultural policy high on the agenda is essential for the effective functioning of the Commissioner. There is a municipal migration council chaired by the Mayor which is instrumental in developing political consensus and preparing municipal immigration plans. The first such plan was adopted In 2002 following a broad with social actors and based on a strong political consensus involving all political parties. A second plan is being negotiated at the moment, again in the context of a political consensus. This consensus is essential and an important message for citizens that the management of migration is a priority for the entire community.

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Good Practice from the ICC Network	Other Good Practice
	The UK-based Operation Black Vote (www.obv.org.uk) has set up a scheme in Liverpool where young migrants can shadow established local politicians so they better understand what the job involves and encourage them to engage in politics. In other cities it has enabled migrants to shadow Members of Parliament and magistrates. It runs training courses in 'Understanding Power' and is involved in the London Empowerment Partnership and the London Civic Forum, which is a network of 1300 full member organisations and associate individual members, from the capital's private, public and not-for-profit sectors which aims to increase and improve civic participation in London.
	The *Intercultural Communication and Leadership School* is active in France, Britain, Germany, Italy and the Netherlands training young people from different communities in European cities to become the next generation of cross-cultural leaders: www.intercivilization.net
	The website www.interculturalcity.com/inter_innovators.htm argues that not all leaders will be found within the formal and political system, and that cities need to recognise and nurture intercultural bridge-builders in many walks of life.
	Advice about intercultural leadership in the business sector can be found at http://intercultural-leadership.blogspot.com
	The **Viennese Integration Fund** which forms part of the city administration, focuses mainly on social work, it also was a major funding source for immigrant associations. It has established an umbrella organisation for immigrant organisations ("Integrationskonferenz", integration conference) to provide a networking and service structure for immigrant associations and advocacy groups dealing with immigrant issues, as well as a structure that could serve as arena for voicing immigrant concerns. http://www.wik-vernetzungsbuero.at/

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1. See www.coe.int/dialogue

2. See www.interculturaldialogue2008.eu

3. See www.interculturalcity.com

4. Wood, Phil & Landry, Charles (2008) *The Intercultural City: Planning for Diversity Advantage*. London, Earthscan. Bloomfield, Jude & Bianchini, Franco (2004) *Planning for the Intercultural City*. Stroud, Comedia.

5. *Key figures on Europe: Statistical Pocketbook*. Luxembourg: Office for Official Publications of the European Communities, 2006.

6. UNHPFA: *State of World Population 2007. Unleashing the Potential of Urban Growth.*

7. United Nations. *2006 Revision of the official United Nations population estimates and projections*, 13 March 2007.

8. There is evidence of substantial migration from China to several eastern European countries, for example: Nyíri, Pál (2003) *Chinese Migration to Eastern Europe*. International Migration 41 (3), 239–265.

9. Alexander, Michael (2001) *Comparing local policies towards migrants: A proposed analytical framework and preliminary survey results*. Paper presented to the Metropolis 2001 Conference, held in Rotterdam. (2003) *Local policies towards migrants as an expression of Host-stranger relations: a proposed typology*. Journal of Ethnic and Migration Studies, 29/3, pp 411-430.

10. Ottaviano, Gianmarco and Peri, Giovanni (2006) *The economic value of cultural diversity: evidence from US cities*. Journal of Economic Geography, 6/1, pp 9-44

11. Quoted in Johansson, Frans (2004) *Creating the Medici Effect: breakthrough insights at the intersection of ideas, concepts and cultures*. Boston: Harvard Business School Press, p. 80

12. Quoted from http://www.poptel.org.uk/scgn/story.php?articleID=23609

13. Bloomfield, Jude & Bianchini, Franco (2004) *Planning for the Intercultural City*. Stroud; Comedia.

14. The Migrant Integration Policy Index (MIPEX) provides the most authoritative guide to how different states perform in regard to six key policy areas which shape a migrant's journey to full citizenship, http://www.integrationindex.eu

15. From an idea expounded at length in Wood, Phil & Landry, Charles (2008) *The Intercultural City: planning for diversity advantage*. London: Earthscan.

Reality check

Indicators for an intercultural city

Pilot intercultural cities

Indicators for an intercultural city

As cities embark on a process of strategic change there arises the need to understand what is happening and why. The city can do this by pinpointing certain factors that it might expect to reflect this change and then to monitor their progress. If measured consistently and over a period of time, the city will be able to discern upward or downward patterns in these key indicators, and from these will be able to make much more informed judgements about the impact of its policies and its investment. When several cities agree to follow the same process of enquiry, and to share findings and insights, the benefit is magnified many times. This is where the ICC is now proceeding with the aim of establishing the Intercultural City Index.

Although each city starts from its own unique position within different national contexts, all have agreed to work towards a common set of objectives and themes as expressed in the Ten Steps to an Intercultural City Strategy above.

The Index will be a commonly-adopted format for defining and measuring performance. This Index is not intended to be a pure scientific tool. It would be impossible to reduce the essence of interculturality to a few measurements, or to establish clear-cut relationships of cause and effect between policies and actions and outcomes in something so subjective. The intercultural city approach is not a science but a general set of principles and a way of thinking. Thus, the Intercultural City Index aims to highlight a few common facts and phenomena – or what we might describe as crucial "acupuncture" points, – which suggest the level of interculturality of a city, and which enable the beginning of a discussion whereby one city can be compared with another. However, it is not the intention of the project to use the Index for the crude 'ranking' of cities. Rather it should be used as spur to greater self-reflection, learning and improvement.

Whilst the challenge of capturing the essence of interculturality of every city is evident, this index will be developed with a maximum effort to reflect the uniqueness of the cultural environment of every participating city in order to better understand their advantages and needs, and to most closely estimate their performance and intercultural policy outcomes on a regular basis.

The Index should help cities to assess in a "soft" way the results of their efforts in the framework of the Intercultural Cities programme, and hopefully beyond. It could also be useful as a means to communicate politically about this work, identify priorities, and plan ahead. In the longer term, and as the network grows, the index could become a political tool too, able to motivate and mobilise cities to become better in the field of intercultural relations.

The index will draw upon three distinct forms of data:

- Economic and demographic data:
  these are mostly defined as directly measurable values: either a head count (for example, the number of migrants), or measurement of a non-discrete variable (for example, the surface area of public housing in a given area).

- Institutional features (regulatory and intergovernmental):
  these are not measurable but require objectively verifiable responses (such as the presence or absence of an institution, whether a law has been passed or not, its degree of implementation, etc.).

- Social characteristics:
  these can be an assessment or an opinion (for example, when people are asked to state their level of satisfaction or concern with something). This is particularly the case with basic things such as confidence, values, collective awareness, social ties, etc.

And it falls into two parts.

Part one is based upon a questionnaire to be completed by the local authority and its partners, with fields of enquiry structured upon the ICC strategic framework. It focuses upon the first two categories of data, ie the more objective factors. Meanwhile, a second questionnaire, in the form of a public opinion survey, will seek out the subjective feelings of citizens, ie the social characteristics.

The main areas of enquiry of the two parts are set out below.

Objective Factors

1. **How has the city council demonstrated its commitment to being an intercultural city?**

   a) Formal adoption of a public statement that it is an Intercultural City.

   b) Adoption of an intercultural city strategy.

   c) Adoption of an intercultural city action plan with funding allocated.

   d) Endorsement of city council's intercultural strategy by other agencies within the city.

   e) Reference made to the city's intercultural commitment in major speeches by politicians and other important communications.

   f) Existence of a dedicated webpage that communicates the city's intercultural statement, strategy, and/or action plan.

   g) Existence of a dedicated body with responsibility for the intercultural strategy.

   h) Existence of a formal process for evaluating the impact of the intercultural strategy.

   i) Existence of a formal process for acknowledging or honouring local citizens who have done exceptional things to encourage interculturalism in the local community.

2. **The city through an intercultural lens**

   a) How intercultural is the education system

       i) Ethnic background of students.

       ii) Ethnic background of teachers.

       iii) Existence of opportunities within the school curriculum for all students to learn about cultures and religions other than their own.

       iv) Existence of opportunities for students of one district to encounter those from another where the social and cultural profile may be different.

   b) How intercultural are residential neighbourhoods?

       i) Percentage of the city population is represented by the majority ethnic group.

       ii) Percentage of neighbourhoods in which the vast majority of residents are of the same ethnic background.

iii) Percentage of neighbourhoods in which no ethnic group represents more than a half of all the residents.

iv) Existence of actions which enable residents of one neighbourhood to encounter those of another neighbourhood with a different ethnic/cultural background?

c) How intercultural are the public services?

i) Percentage of paid employees of the local authority are from the largest ethnic group in the city.

ii) Percentage of paid employees of the local police force are from the largest ethnic group in the city.

iii) Action by the city to ensure the ethnic/cultural background of public employees reflects that of the population as a whole.

iv) Evidence of a formal attempt by the city to review or change the structure, ethos or methodology of its public service deliver in order to account of the ethnic/cultural mix of its citizens and staff.

d) How intercultural is business and the labour market?

i) Percentage of private companies in the city which employ at least 20% of people from the majority ethnic group and at least 20% from minority ethnic groups.

ii) Percentage of local companies have adopted diversity strategies.

iii) Existence of a business umbrella organisation which has among its objectives to promote diversity and non-discrimination in employment.

iv) Existence of a charter or another binding document against discrimination in the workplace.

v) Evidence of action by the city to encourage intercultural mixing in the private sector labour market.

vi) Evidence of action by the city to encourage businesses from ethnic/cultural minorities to move beyond localised/ethnic economies and enter the mainstream economy.

vii) Evidence of action by the city to encourage 'business districts' in which different cultures could more easily mix.

viii) Commitment within the city council's policy for procurement of goods and services to give priority to companies with a diversity strategy.

e) How intercultural is culture?

    i) Percentage of the city's sports, arts and leisure associations that have a membership which includespeople from more than one ethnic group.

    ii) Percentage of these associations which explicitly seek a diverse membership or run activities of an intercultural nature.

    iii) Does the city Council use interculturalism as a criterion when allocating grants to associations and initiatives.

    iv) Percentage of cultural events in the city which have explicit intercultural objectives.

f) How intercultural is public space?

    i) Evidence of action by the city council to encourage intercultural mixing in public squares, markets etc.

    ii) Evidence of acknowledgement the ethnic/cultural backgrounds of the city's residents in the design and management of new public buildings or spaces, or in the planning requirements it places upon private developers.

    iii) Evidence that when formally consulting with citizens on future plans for districts of the city, the city council acknowledges the ethnic/cultural background and modulate its consultation procedures accordingly.

3. **Mediation and conflict resolution**

a) Existence in the city of organisations provide a professional service for mediation of intercultural communication and/or conflict.

b) Evidence that the city council and/or public service organisations employ people who are skilled in the role of anticipating and intervening potential intercultural conflicts.

c) Number of staff employed for intercultural mediation and conflict resolution.

d) Existence in the city of an organisation dealing specifically with inter-religious relations.

4. **Language**

a) Percentage of people who are functionally literate in a language other than the language of the majority ethnic group.

b) Percentage of people in the city who are only literate in the language of their ethnic/cultural group?

c) Evidence of actions in the educational or cultural fields promoting recognition of minority/migrant languages in the community?

d) Existence in the city of local newspaper/journal/radio or TV programs in the language other than the language of the majority ethnic group.

5. **Relations with the local media**

a) Over a defined period of monitoring of news coverage in the largest circulation local newspaper in the city:

    i) Percentage of items[1] deal with the topic of diversity/intercultural mixing in a positive or neutral manner.

    ii) Percentage of items deal with the topic of diversity/intercultural mixing in a negative manner.

b) Adoption by the city of media strategy to achieve balanced media attitude to migrants/minorities.

c) Existence in the city of a partnership or project seeking to achieve balanced media attitude to migrants/minorities.

d) Existence of a mechanism by which the city council, other public agencies and the local media can co-ordinate a response to incidents or issues which might endanger harmonious intercultural relations.

e) Existence of a scheme that provides professional development/training assistance to young and mid-career journalists from minority ethnic groups.

6. **An open and international outlook**

a) Adoption by the city council of an explicit policy for the encouragement of international trade and co-operation?

b) Existence of an agency with a specific responsibility for monitoring and developing the city's openness to international connections.

c) Existence of an explicit strategy by the city seek to attract foreign investment, business, workers and students.

7. **Intercultural intelligence**

   a) Existence in the city of a designated observatory or other agency which routinely collects data on diversity and intercultural relations.

   b) Existence of a formal process whereby data and intelligence about the cultural diversity of the city inform the city council's process of policy formulation.

8. **Intercultural competence**

   a) Percentage of school teachers who have attended training in intercultural competence.

   b) Percentage of other public employees have attended training in intercultural competence.

   c) Evidence of action by the city council to provide opportunities for ordinary citizens to improve their knowledge and understanding of the different cultures of people living in the city.

9. **Welcoming new arrivals**

   a) Existence in the city of a designated agency to welcome newcomers.

   b) Existence of a comprehensive package of information and support to newly-arrived residents from abroad.

   c) Evidence that when designating parts of the city for settlement by newly-arrived groups, the council consults with and seeks the active engagement of those established communities who will be their neighbours.

10. **Governance, leadership and citizenship**

    a) Percentage of elected politicians in the local authority who are from the largest ethnic group in the city.

    b) Percentage of registered voters who are from other than the majority ethnic group.

    c) Existence of an umbrella body to represent all ethnic minorities and which is independent of the local authority.

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d) Existence within the local authority of a cross-departmental body for over-seeing implementation of the city's policy on integration and intercultural relations.

e) Of the funding granted to civil society organisations by the local authority each year, the percentage of it goes to multi-ethnic organisations and the percentage to mono-ethnic organisations.

f) Evidence that the council takes into account the improvement of intercultural relations when it is designing and implementing programmes of public consultation.

g) Evidence that the city encourages actions (for example neighbourhood management forums) in which neighbours of different ethnic/cultural back-ground can participate together in the development of their area.

Subjective Factors

1. **Percentage of citizens who, over the previous 7 days, had a conversation (more than simply saying 'hello') with someone:**

   a) having a different religion from themselves

   b) having a different ethnic origin from themselves

   c) from a different country in Europe from themselves

   d) From a different country outside Europe from themselves

2. **When/where these contacts occurred**

   a) at school or other place of learning

   b) in the workplace

   c) during free time while doing cultural activities

   d) during free time doing sport

   e) in a public space (neighbourhood, shopping)

   f) while travelling locally (bus, train, tram)

   g) other (e.g. travelling outside of the city)

3. The percentages of citizens who over a year have shared their social space (work, leisure, sports, cultural activities, tourism) with people from different ethnic/religious groups to themselves:

    a) Daily

    b) Weekly

    c) Monthly

    d) Quarterly

    e) Biannually

    f) Once a year

    g) Less than once a year

    h) Never

4. The percentage of citizens who, over the last year, have visited the home of someone with a different ethnic/religious background to themselves for social purposes:

    a) Daily

    b) Weekly

    c) Monthly

    d) Quarterly

    e) Biannually

    f) Once a year

    g) Never

5. Would you agree that in the coming year you would like to have more social contact with people from different ethnic/religious groups to yourself

    a) Strongly agree

    b) Agree

    c) Disagree

    d) Strongly disagree

6. Percentage of citizens who believe that the life of their city is enriched by people with different cultural background than the majority?

7. Percentage of citizens who believe that young people benefit from being in contact with their peers of other origins and beliefs

8. Percentage of citizens who believe that young people should stick to their family traditions

9. Percentage of citizens who believe it is widespread in their city for a person or a group to be discriminated against or treated less favourably than others because they have a different ethnic origin, language or religion?

10. Percentage of citizens who believe that in their city relations between people from different ethnic backgrounds are good

11. Percentage of citizens who believe that, over the previous 5 years, believe that mixing between different ethnic and religious groups have increased, decreased or stayed the same.

12. How citizens describe the influence which these institutions have upon the way local people feel about mixing with other ethnic groups .

	Encourage mixing	Discourage mixing	No effect
a) politicians			
b) the city council			
c) the police			
d) the media			
e) religious organisations			
f) youth organisations			
g) sports and cultural associations			
h) the justice system			
i) housing providers			
j) businesses			
k) schools			

13. How citizens think their city compares to the rest of their country in the level of mixing between different ethnic groups

14. Percentage of citizens who would choose to live in a neighbourhood of mixed-ethnicity/religion or in a neighbourhood with people of only their own ethnicity/religion.

15. The attitude of citizens to having one of their close relatives marry someone of a different ethnicity?

16. The opinion of citizens on how well-endowed the city is with places or buildings where it is common to see people from different ethnic/religious background mixing in a relaxed atmosphere (for example city squares, shopping malls, restaurants, cinemas etc).

17. The opinion of citizens on how well-endowed the city is with places or buildings which are clearly dominated by one ethnic/religious group and where people of other backgrounds feel unwelcome?

18. Percentage of citizens who believe that public money should be spent in their city to encourage more mixing between people from different ethnic/religious background

The Pilot Cities will be implementing these and analysing the findings over coming months.

PILOT INTERCULTURAL CITIES

11 cities were select to participate in the pilot phase of the programme. They were selected with reference to a number of criteria (geographic spread, population size, demographic and ethnic profile), but by far the most important factors were the commitment of local partners to engage in an open and honest exploration of new ideas and policies and their capacity to transform this into practical action.

Izhevsk

Contribution to the programme

Izhevsk is a dynamic and confident city with a rich multi-ethnic history and a deep tradition of social cohesion. Emerging from its former Soviet status as a'closed city', with restricted access for non-residents, it is eager to connect internationally and share in good practice. In 2004, Izhevsk was awarded the title of "Volga Cultural Capital City", reflecting its strength as a centre of creativity on the very eastern edge of Europe. Izhevsk is firstly a beacon of the human spirit, demonstrating that, in spite of tumultuous political and economic changes, it is possible to build of community of many peoples in peaceful co-existence. It brings to the programme good examples of co-operation between the local authority and civil society with a particular focus on families, children and neighbourhood cohesion, as well as great inventiveness in the arts, museums and the media.

Profile

Izhevsk is the capital city of the Udmurt Republic, Russia, located on the Izh River in the Western Urals area. It is the site of one of the most famous arsenals in Russia, where Mikhail Kalashnikov designed his famous AK-47 assault rifle, although the city is now seeking to diversify its economy.

132 ethnicities are represented in Izhevsk. Russians make up more than a half of residents of the city (58,9%) followed by The Udmurts (30%) and Tatars (9,6%). There are also significant groups of Ukranians, Belorussians, Mari, Jews, Azerbaijani, Uzbeks, Geor-

Izhevsk

gians, Germans, Armenians, Moldavians, Kazakhs, Kirgizh, Turkmen, Tajiks, Komi, Poles and others in the city. In the post-Soviet period the number of immigrants from former Soviet Republics has risen dramatically.

Key priorities of the city

Izhevsk's participation in ICC has caused considerable enthusiasm among the intellectual and professional leaders in the community. A Task Force has been established to prepare a Programme Strategy. It comprises now over 50 people who are directly involved in the ongoing discussions and project planning activities, and perhaps over 250 people who can be defined as the interested observers and who would participate in the Programme when it finally acquires its shape. The Task Force consists of five work groups: Arts and Culture' Education, Communication and Media, Urban Planning and Spatial Development, and Civil Society and Social Services.

The groups work on a voluntary basis and convene regularly. The group leaders are all strong professionals and creative people who hold prominent positions in their respective fields and are the opinion leaders in the city community.

The flagship project for this new work is a new institution The House of Friendship. This is an enormous building, a former Palace of Culture of one of the factories, which has been completely refurbished. Now it is housing the headquarters of over 30 ethnic cultural associations. Each community has a small office there, and the common infrastructure includes a music salon, a conference hall, a hall for ceremonies and a cafÄ. The aim now is to introduce real intercultural activity between the separate elements of this cluster.

Lublin

Contribution to the programme

Lublin is a city with a rich history of multiethnic co-habitation which was briefly lost in the upheavals of the 20th century but which is now being re-established. With over 100,000 students from around the world, it is a youthful and dynamic city with a very outward-facing stance. It has given much thought to the co-ordination of services for

Lublin

welcoming and integrating new migrants and has forged productive relations between the local authority and NGOs to achieve this. There is a strong emphasis on building cross-cultural relations at the level of the family and neighbourhood. Cultural activity is a particular strength of a place which aspires to be the European Capital of Culture in 2016.

Profile

Lublin is the biggest city in eastern Poland with a population of 362,000 and is Poland's ninth largest city. Lublin's students represent around 35% of the total population, attending its 5 public Universities. It also has many high quality theatres, a philharmonic orchestra and museums and hosts several international festivals. Historically it was a city of great diversity, including being one of the greatest seats of Jewish culture in Europe, but this disappeared during the War.

There are 1085 (officially registered) foreign residents in the City and some 3000 foreign students registered with Lublin universities and colleges. This almost certainly does not reflect the true number of ethnic minorities, because of sensitivities and difficulties in data collection in Poland. In the province there are some 670 members of the Roma community and significant numbers of Ukrainians and Russians. Lublin is now receiving growing numbers of new migrants and asylum seekers mainly from Asia and the Middle East, with the largest (and growing) group being Chechens. The municipality faces challenges in integrating some of these groups as they tend to perceive Lublin as a transit city to the rest of (Western) Europe.

Key priorities of the city

The city sees its mission as to overcome the experience of the twentieth century and formulate new perspectives based on intercultural dialogue and cooperation. Its most important proposed activities relate to cultural and social activities that recognise all identity groups (ethnic, religious, cultural etc) as a source of strength rather than difficulties. Lublin is a city of students with increasing numbers coming from different places. The city council intends to make Lublin even more attractive to them in the future, especially those coming form the Far and Middle East. Through the ICC, Lublin

intends to become a vibrant example of policies development and good practice. The municipality sees this as one of the important initiatives to make Lublin recognisable not only on the Polish but the wider European map in the future.

Lyon

Contribution to the programme

Lyon is taking a positive approach to interculturalism which is quite distinctive within the French national context. Concerted action between three Deputy Mayors and clever use of the "Politique de la ville" policy instrument has brought an integrated approach and targeted funding for the development of poor districts. The city council has also created a supportive umbrella under which many non-governmental initiatives have been able to flourish. The city's strengths lie in close collaborations between various actors at local neighbourhood level. Examples of this include a network of community centres with a key role in intercultural education, communication and interaction, exemplified by the Transition House - which was also the winner of another interesting Lyon initiative the Diversity in Action Award.

Description

Together with its suburbs and satellite towns, Lyon forms the second-largest metropolitan area in France after Paris, with a population estimated to be 1,783,400 in 2007. However, the administrative area covered by the Ville de Lyon is smaller with a population of about half a million. Lyon is the capital city of RhÖnes-Alpes and its most densely populated area. It has been since the ancient times a welcome land for migrants from the Mediterranean, Asia, European countries, Maghreb and sub-Saharan Africa.

In assessing the cultural profile of Lyon, it is important to note that French legislation distinguishes French citizens (people of French nationality), foreigners (people of foreign nationality) and migrants (French residents born abroad with a foreign nationality, even if they have since become French nationals). French nationality carries no ethnic distinctions, apart from the fact of being born abroad.

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VILLE DE LYON

Lyon

In 1999, according to the last census the City of Lyon had 445,274 inhabitants. 35,583 of them, or 8% of the total population, were foreign nationals. The largest group of these was from Algeria.

Key priorities of the city

The four main thrusts of the city are:

- *An "equality task force" to combat discrimination and promote equal opportunities*
  The task force supports the services of the City of Lyon and local initiatives in combating all forms of discrimination, by devising or consolidating measures in this area.

- *Provision for diversity in contractual urban and social cohesion policies*
  The Lyon metropolitan area and the City of Lyon undertook in the Contrat Urbain de CohÄsion Sociale (Urban Social Cohesion Contract), along with the local authorities and the government, to foster diversity policies, as a driving force for the development of the area and in order to reduce social and economic discrepancies.

- *Provision for diversity in local policy concerning culture and the arts*
  The City of Lyon sets great store by providing for diversity, in all its forms, in local cultural policy, ensuring diversity in cultural events, a diversity of audiences, and a variety of suitably adapted public services, designed with the help of the cultural, artistic, "socio-cultural" and educational sectors, politicians, institutions and the relevant associations.

- To connect and reinforce a growing number of local schemes based on a grass-roots approach to interculturalism and increase their input into the formulation of city and neighbourhood policies.

Melitopol

Contribution to the programme

Melitopol is considered a special city in Ukraine where many ethnicities and nationalities have coexisted in harmony for over 200 years. The importance of this achieve-

ment can be hardly overestimated, taking into consideration the tumultuous history of Ukraine and the long history of struggles between Tartars and Slavs in the Crimea. Ethnic and national groups are entirely integrated in the city's social and political life. Groups continue to nourish their language and traditions whilst seeking to involve members of the broader community in all their activities. The city is putting particular energy into exploring ways in which to harness its intercultural resources in pursuit of much-needed economic development, and also how it cannot take greater advantage of its location as a crossroads of trade and tourism traffic.

Profile

Melitopol is located in South Eastern Ukraine, some 70 km from the Sea or Azov and around 150 from the Crimea. The "city of honey" is a unique place where many ethnicities and nationalities have coexisted in harmony for over 200 years.

According to the 2001 Census, 93 nationalities and ethnic groups are represented among the city population which totals around 158 000 people. Ukrainians and Russians form the two largest groups but there are also significant numbers of Bulgarians, Tartars, Belorussians, Roma and Armenians.

Key priorities of the city

The city has made a bold and clear statement of what its aims are from the ICC. Three flagship projects have been identified under the medium term municipal targeted program "Melitopol, the European intercultural city". Ethnic conflict not being an issue for the city, it seeks to explore the potential of diversity for mobilising the energies and creativity of its many ethnic groups for the initiation and implementation of innovative urban regeneration projects such as:

- Intercultural park – renewal of the large Gorki Park as place to represent all the city's nationalities and visitors as a focal point for an urban renovation and economic development.

- Intercultural bus service – a new fleet of buses which will promoted as places for different nationalities to meet and interact

Melitopol

- Intercultural business centre – to encourage all nationalities to establish and grow new enterprises.

Neuchâtel

Contribution to the programme

At a historic crossroads of Europe, this Swiss canton likes to call itself 'the land of exchange'. Its credentials as a home of intercultural democracy are almost second to none with foreigners having had the right to vote since 1849. Building upon this tradition Neuchâtel continues to be an international leader in its policies and practices. Significantly, intercultural affairs are located within the economic development department of the Council indicating a strong desire to build equality and participation on a firm foundation and to irrevocably link the canton's diversity to its future prosperity.

Neuchâtel has clearly demonstrated the advantages of dealing with the management of diversity as a public policy matter, with the help of a specialised consultative body, a dedicated administrative office with broad responsibilities and initiative, as well as specific legal and policy instruments based on solid research and anticipation of forthcoming issues. Neuchâtel have also contributed their experience in organising massive public campaigns to involve citizens in debates about the impact of diversity on the local community.

Profile

Neuchâtel is a French-speaking Swiss Canton on the shore of the picturesque Lake of Neuchâtel. The Canton's economy is dynamic, based primarily on the watch industry. Unemployment is low and there is a high degree of social cohesion and acceptance of difference. The Canton of Neuchâtel has around 170 000 inhabitants of whom the "Neuchâtois de souche" (Neuchâtelans by origin) are only around 25% of the total population. The population of the city of Neuchâtel is about 32,000. The Canton includes 52 communes which are autonomous political entities. Neuchâtel and Geneva are the two Swiss entities historically constituted as republics.

Neuchâtel

143 different nationalities are represented in Neuchâtel Canton. Foreign nationals represent 38 843 people, mainly coming from Portugal, Italy, France, the former Yugoslavia, Spain, Turkey and Morocco and with growing numbers from various other parts of Africa.

Key priorities of the city

The Neuchâtel government intends to continue and consolidate its present policy of integrating foreign nationals and preventing racism. Without neglecting all the measures recommended by the CTIE, the state will focus its action in particular on three priority areas: integration in the employment and housing spheres and civic integration:

- *Integration in the employment sphere*
  The city council considers that integration into the labour market is the key factor for enabling individuals and their families to lead an autonomous and dignified life.

- *Integration in the housing sphere*
  Decisions on the development of neighbourhoods in towns and villages are geared to preventing concentrations of populations of the same socio-economic status and from the same socio-cultural background, in order to avoid forms of segregation in residential areas. Social diversity is accordingly given systematic preference in local urban planning policies. In particular, this should enable schools to take in pupils from all backgrounds, and therefore contain a more varied social and cultural mix.

- *Civic integration*
  The Conseil d'Etat aims to strengthen the civic integration of foreign population groups, as it believes this is one of the most effective ways of getting them to embrace the key principles and values of Swiss democratic institutions. Compliance with the Constitution and legal order is a requirement that applies to every resident, irrespective of nationality. The requirement is not just to pay lip service to the Swiss legal and democratic order, but to accept its substance and its practical effects: fundamental human rights, the principle of equality and non-discrimination, especially between men and women, tolerance with regard to the pluralism of the state and society, the secular nature of the state, freedom of conscience and the prohibition of religious coercion, freedom to marry after coming of age, and the democratic choices of the majority.

Neukölln

Contribution to the programme

Neukölln demonstrates the importance of strong leadership, a clear programme, long term commitment and a phlegmatic approach to the multiple challenges faced by large cities. It has focused particularly on educational improvement as the basis for tackling poverty and social exclusion in its multi-ethnic community. There has also been major investment in language training and out-of school educational provision (youth centres). Important too has been the devolution of powers and action to neighbourhood offices and this in turn has stimulated many ingenious new initiatives from community groups and NGOs, including in inter-religious relations.

Profile

Neukölln is one of the largest boroughs of Berlin, one of the poorest districts in Germany and also one of its most diverse, with a vulnerable social infrastructure. This creates many challenges for promoting intercultural integration, which is constantly in conflict with social, educational, integrative and economic problems. The unemployment rate in Neukölln ranges from an average of 23.4 % to 38 % in the northern part with a high proportion of migrants and educationally marginalised groups. 88.300 people are depending on social welfare. 23.7 % of the Neukölln population are classified as living in poverty.

Despite the poverty and unemployment Berlin-Neukölln has to face, there are positive factors. 40,2 % of the Neukölln citizens work on a voluntary basis in order to improve the living conditions in their neighbourhood. Their engagement suggests that citizenship education and intercultural integration represent significant influencing factors on a very local level. There is a variety of committed partners in Berlin-Neukölln who play a crucial role in the effort to support and practice intercultural integration on a local level.

Of its 305,000 inhabitants 67,500 originate from 160 countries (and do not hold German nationality), principally Turks, Poles, Serbs, Bosnian and growing numbers from Asia and Africa. An estimated 10,000 are illegal residents. The proportion of pupils whose mother tongue is not German in northern Neukölln: in elementary schools is 79.7 %.

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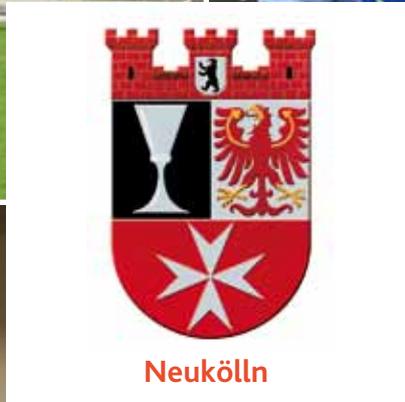
Neukölln

Key priorities of the city

There is one strong and clear message which is articulated by many in Neukölln - that race or ethnicity are not a problem. The problem is that too many residents of Neukölln are socially and economically excluded because of lack of education, which means they are ill-equipped to function effectively in German society. The ethnic and the social issues become entwined in Neukölln because the majority of the residents are from migrant backgrounds which have either disrupted their education, or in which education is simply not a high priority. The basic tenet of belief in Neukölln is therefore that if the education system was adapted to the needs and cultures of diverse groups, it would become the single most important factor of integration and urban growth, exemplified by the ambitious and experimental Campus Rütli.

The other most important elements of Neukölln's intercultural strategy are a network of Neighbourhood management offices which involve citizens in democratic decision-making about local resources and stimulate grassroots initiatives as well as a host of cultural awareness and cross-culture community-building projects involving women, religious organisations, NGOs, foundations public services and the administration. The best example of these spin-off projects is the 'District Mothers' which builds community fabric, language skills, education and health awareness through a network of ethnic minority women.

OSLO

Contribution to the programme

Oslo has been experiencing significant levels of immigration for several decades and has established mature policies and practices in the local authority and civil society. The centrepiece of its approach is OXLO (Oslo Extra Large) which is a city-wide campaign, originally set up in response to a racist attack, which has now become the vehicle for a diverse range of policies, particularly focused on young people. The city gives high priority to education as a tool for tolerance and co-operation, ranging from kindergarten to university. Priority is also given to raising levels of intercultural competence amongst civil servants and public officials (such as police); and there has been success in ensuring

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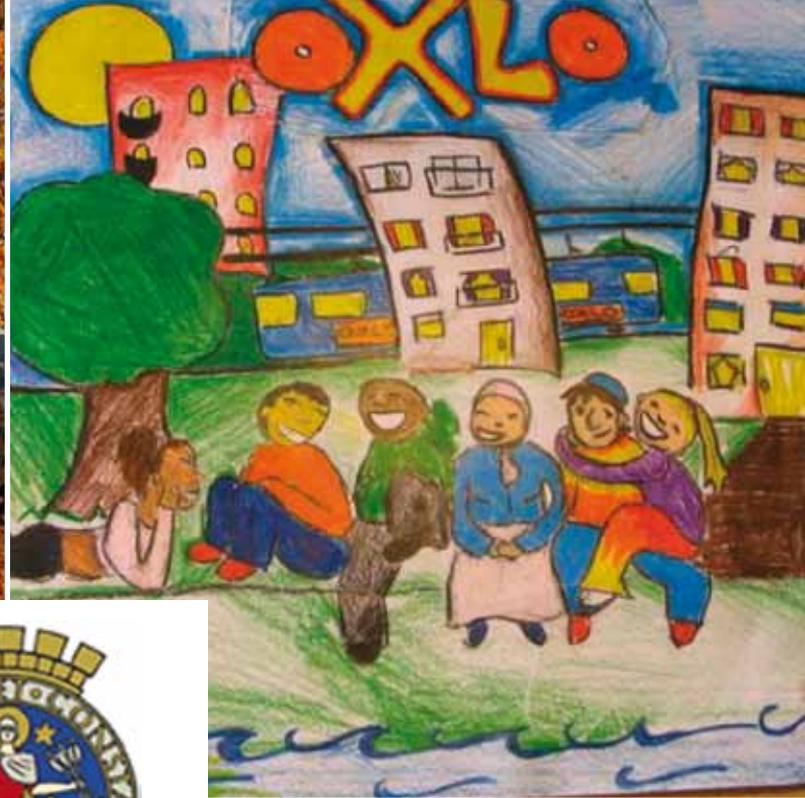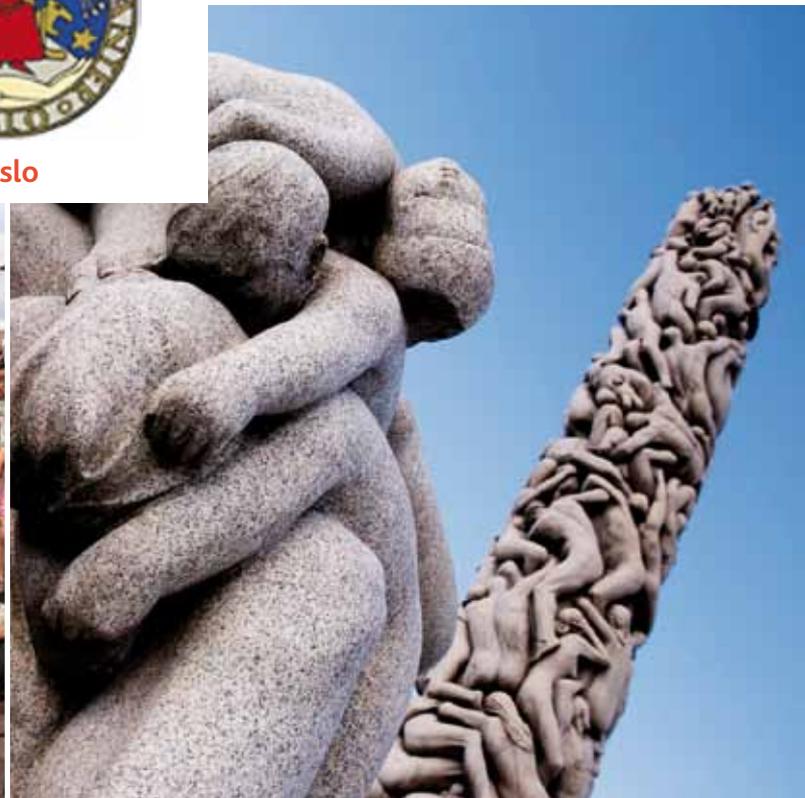
Oslo

that the profile of elected members of the Council and officials reflect the ethnic profile of the city as a while. Oslo has taken important steps to ensure a results-based approach to its diversity policy, constructing a set of objectives, indicators and measurements to monitor progress.

Profile

The total population in Oslo is 529,846 (2005) and it is growing rapidly. About 22%, or 118,337 people, are immigrants, with the majority (81%) of non-western origin. About 40% of school children are of migrant background. The largest (Non-Western) minority group in Oslo is Pakistanis, followed by Somalis, Tamils, Turks, Iraqis, Vietnamese, Iranians, Indians and Filipinos.

Key priorities of the city

The key goals for Oslo's integration and diversity policy are to be a city:

- With an open and inclusive capital with room for diversity and self-realization.
- Where all inhabitants shall have the best possible conditions for coping in society, obtaining a job and living a good life.
- Without any form of racism or discrimination.
- Where users of the municipal services shall experience equality in city services regardless of their background, and that the city employees must reflect the population.

Its priorities for OXLO in the coming year will be to raise public awareness of diversity with a high profile campaign, particularly celebrating outstanding employees of diverse background and the central role they now play in the city's labour market.

Patras

Contribution to the programme

Patras is a port and prides itself as being the doorway to Europe throughout history; as well as being the world's doorway to Greece. The history of Patras is one of immigration

MUNICIPALITY OF PATRAS

Patras
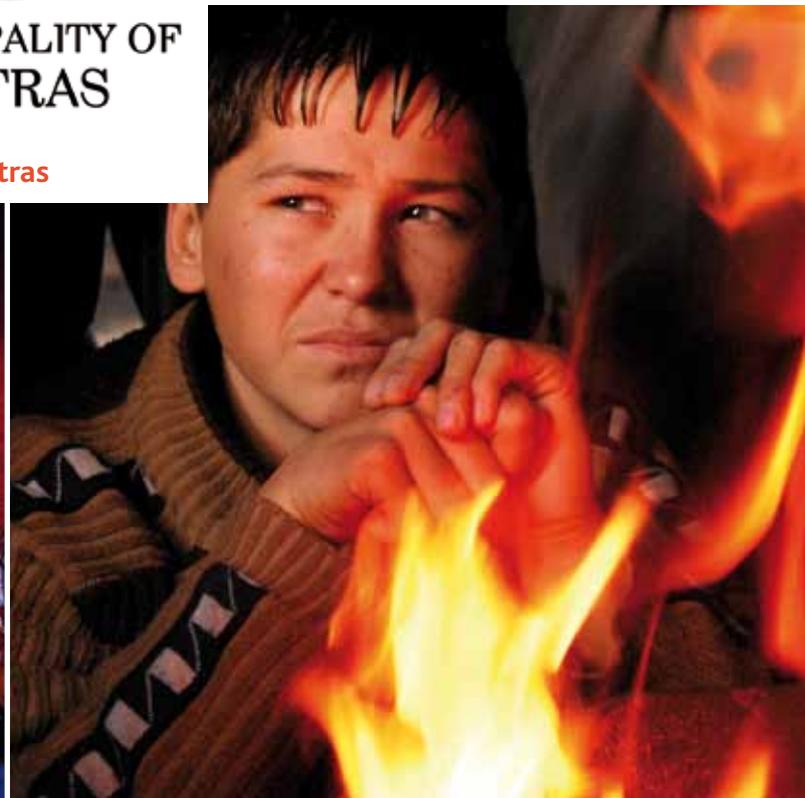
and integration and the city leadership, many of whose members have a migrant inter-cultural background, regards openness to the world as important for its prosperity and future. However, the city is facing serious challenges particularly the recent and sudden increase in illegal migration – mostly people from Africa and the Middle East who hope to reach Italy, Germany and elsewhere in the European Union, but may find themselves stranded in Patras. Therefore, two main areas of activity for the city have been the care and welfare of new arrivals, and also ensuring the maintenance of good relations with the resident population. In the last regard Patras hosted a major conference on the role of the media, attended by all the intercultural cities.

The city's main achievements in intercultural matters are in the area of education. Intercultural learning is a prominent subject both at school and university establishments, including through media activities. An interesting innovation is the inclusion of inter-cultural approaches among the criteria for project applications, including for EU pro-grammes. The city has introduced intercultural training for civil servants and "migrant culture" days in the context of its summer festival.

Profile

Patras is capital of the region of Western Greece, with a population of 200,000 and multi-ethnic. The largest ethnic minority group is Albanians, followed by Roma living in permanent and temporary settlements and then mainly illegal economic immigrants of African, Kurdish and Afghan origin seeking asylum.

Key priorities of the city

The city authorities are genuinely trying their best to manage the situation, as much as its limited resources and autonomy allow it. Furthermore, their approach is not simply of "coping" but actively trying to design policies and actions to encourage migrants to remain in the city. Public opinion, in a country where every family has an emigrant, is not hostile, in principle, towards foreigners. However, Greece being a rather centralised country, the local authorities have few powers and resources in relation to migration, asylum, work permits and other social and urbanism matters.

Reggio Emilia

Contribution to the programme

Policy innovation seems to be in the lifeblood of this city whether in terms of democratic governance, economic development or child welfare and education. These qualities have now been turned towards intercultural dialogue and co-operation to impressive effects. Through its Mondinsieme intercultural centre there is much emphasis on intercultural mediation in schools, the health service and of public bodies. Culturally-diverse neighbourhoods are also now the subject of 'pacts' to ensure effective co-ordination of services based on consultation of local needs. The city also has close working relationships with the local university producing a steady stream of research and intelligence on the changing nature of the community.

Profile

Reggio Emilia is an affluent city of northern Italy, in the Emilia-Romagna region. It has about 159.809 inhabitants and is the main municipality of the Province of Reggio Emilia. It is the first city in Italy in terms of foreign resident population. Non-EU citizens living in Reggio Emilia in the beginning of 2007 were 11.4% of the total resident population. The main non-EU minority groups are Albanians, Moroccans, Chinese, Ghanaians, Ukrainians, Tunisians, Egyptians, Nigerians, Romanians and Moldovans.

Key priorities of the city

As sanctioned by the development plan of the city and as established in the mandate of the new communal administration, Reggio Emilia is a city that invests on the values of civic culture, service innovation, knowledge, sociality and on integration.

Its current public policy priority is on training to support intercultural integration, social cohesion, qualification-widening and cultural services. Through this citizens should access diverse cultural opportunities, thus promoting a growth model that avoids social exclusion and gives everyone the possibility of having access to goods and services. Quality of life, urban areas, the natural environment and social relations are the core focuses of the policies and connotes Reggio Emilia as a "open, safe and collaborative city".

Reggio Emilia
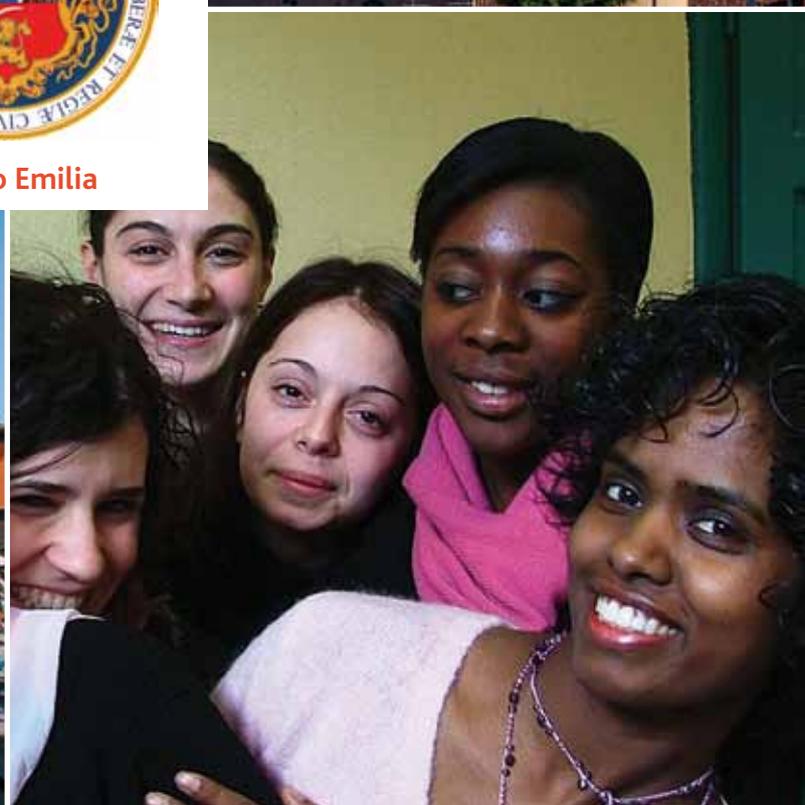
Subotica

Contribution to the programme

Subotica offers a special quality to the network as a composed entirely of ethnic minorities with no single dominant group. This, and the recent turbulent past of Serbia, has led it to focus on key areas of community-building. Tackling sectarianism in education, language and the media is vital to rebuild a common civic culture, as is re-introducing community celebrations and facilities in which all may share. There has also been a major democratic renewal with the establishment of dynamic neighbourhood councils, and one spin-off of this has been exemplary work in the integration of Roma populations.

Profile

A town of 160,000 inhabitants situated in the Vojvodina province of northern Serbia, Subotica is a historical crossroads and an important regional cultural centre. It is a town of many nationalities, where there is no majority, but four minorities govern together. The composition of nationalities in Subotica has changed frequently during past centuries. History shows that the current ethnic proportions have not always applied, with both Serbs and Croats having at various time been the largest groups, whilst political control has variously been exercised from Budapest, Vienna and Constantinople before it came to reside in Belgrade. The last changes were brought by the civil war in the former Yugoslavia, when a huge wave of refugees arrived to Vojvodina. Many moved on to the Western countries, but again a great number, mostly Muslim Roma, settled down in Subotica.

The main ethnic groups are Hungarians (38%), Serbs (24%), Croats (11%) and Bunjevacs (11%), and there are in smaller numbers Roma, Macedonians, Germans, Albanians and other nationalities. In terms of religion, the main groups are Roman Catholics (63%), Orthodox Christians (26%), Protestants, Jews and Muslims.

Key priorities of the city

Subotica would like to bring back the intercultural past that it had before the civil war, when the different nationalities understood each other and lived and worked together in

Subotica

peace. The Intercultural Strategy of Subotica is aimed first of all at the younger generations and hopes to teach them to accept the differences, so that the events of the last fifteen years will never be repeated. There is also increasing emphasis on the devolution of decision-making power to local neighbourhood councils.

Tilburg

Contribution to the programme

Since the international recognition of the 'The Tilburg Model' in the 1990s, this Dutch city has been seen as a beacon of new thinking in local governance. The city's overriding concern is with the delivery of public services that are efficient, effective and relevant to local needs, particularly in its priority 'impulse' neighbourhoods. In specific regard to cultural diversity it also seeks to provide a balance between the national priority for ensuring all migrants follow a defined programme of integration, and the need to build more subtle processes of intercultural dialogue at the local level. It does this in partnership with a powerful network of NGOs in fields ranging from small business development, language training and large-scale community celebrations.

Profile

Tilburg is a city in the (Catholic) south of the Netherlands, only a few miles from the Belgian border, with over 200,000 inhabitants. Tilburg has a catholic university and several universities of applied sciences together with over 25,000 students (including five percent from abroad). It is a prosperous city which has successfully made the transition from manufacturing industries to high technology and services.

Twenty-two percent of the population in Tilburg are migrants. The biggest groups of non-western members of an ethnic minority come from Turkey, Morocco, the Antilles/Aruba, Suriname and Somalia.

Key priorities of the city

There are two principal ways in which Tilburg City Council engages with citizens around intercultural issue. Formally, all the Council's policy documents have an intercultural
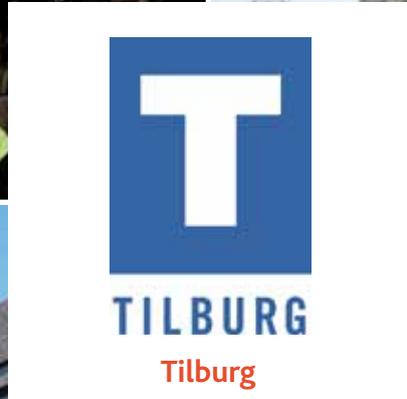
TILBURG

Tilburg

character; paying special attention to diversity. The most important of these is Allemaal Tilburgers (All Tilburg Residents) states that:

> Tilburg is a city of 200,000 people. We are committed to this city, we are one unity. We expect everybody to collaborate to protect and maintain this unity. On the one hand we disqualify no one, but on the other hand we cannot accept that people exclude themselves. No one can stand aloof, because a city can only be made together... However the reality is that many people live in their own group, blame others when there are problems and think that others have the responsibility to solve these problems. For that reason, Tilburg needs a change in thinking and in the behaviour, from indifference to public spirit, from a non-committal to a clear approach, from discrimination to acceptance, from segregation to integration, from a passive to an active approach, from 'we - they thinking' to 'All Tilburg Residents'.

But local government believes it cannot force people to live together in solidarity and friendship; and that residents have to be tempted. For that reason the second – informal approach - is important. The Council holds great store in 'the small meeting' or the possibility that different cultures can meet each other in normal daily life. This means not organising everything top-down, but waiting till residents themselves take the initiative. Whilst politicians and policymakers often have the traditional reflex to go and seek out the migrant-led organisations and so-called 'community leaders', and ask them for co-operation, Tilburg prefers the bottom-up approach. When such resident-inspired initiative emerges, the city is quick to listen and enter into dialogue, but maintain the role of facilitator rather than leader.

1. ie. photographs, news and editorial comment measured by column centimetre.

Evidence of success

Main actions and achievements

Conclusion

Main actions and achievements

Main outputs

In order to guide cities in the process of understanding the concept of interculturalism, its impact of the policies and actions of the city, and the processes which could lead to the building of a vision for intercultural city development, shared by all main stakeholders, the following methodological tools have been prepared:

- **A Concept Paper** explaining the notion of intercultural city and processes which need to be put in place in order to mobilise a range of stakeholders and actors in the city in favour of intercultural vision- and city-building. The main arguments of the Concept Paper are expounded fully in this report.

- **A Resource pack** presenting a variety of conceptual and practical resources related to intercultual mapping, vision building, leadership, strategy development, project planning, consultation and participation, ensuring sustainability, progress review and learning.

- **A Policy Assessment Grid** as a practical tool for intercultural policy development in cities (which is included in this Report).

- **A media diversity pack** has been prepared proposing a set of activities (media monitoring, diversity training, seminars) for journalists in pilot cities, to be carried out by the Media Diversity Institute, if the cities chose to do so, at their own cost.

- **Indicators of Interculturalism.** Two sets of indicators have been developed to enable the city to evaluate its position and assess its progress. They are based upon two questionnaires to be completed by the city administration and local citizens respectively. These are included in this Report.

These tools – and the city strategies they have helped to produce – represent the main outputs of the project.

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Within each participating city extensive internal debates have contributed to reconsider and in some cases re-formulate policy objectives and actions in order to render them more culturally sensitive and increase the effectiveness of public services though an improved access and better adaptation to the needs and expectations of a diverse population.

Main Activities

The programme established a network of cities and set out to create a vibrant environment of stimulation and trust for mutual learning between them through the following mechanisms:

Diagnostic city visits

The first round of visits to the shortlisted candidate intercultural cities was designed to ascertain their suitability and readiness for the project. They were also used to establish intercultural profiles as a reference and a point of departure for activities in the context of the programme. These meetings also involved encounters and discussions with a range of stakeholders – officials, civil society representatives, public service and cultural professionals, media – as a first stage of awareness-raising and vision-building for intercultural developments in cities. In most cases, these first meetings were instrumental for the building of informal coalitions and working groups in the cities which facilitated the next stages of work at the city level.

Policy assessment visits

The second round of city visits were for analysing and discussing in depth policies and approaches in pilot cities from intercultural point of view, using a specially developed tool, the Policy Assessment Grid). In addition to experts, representatives of other pilot cities took part in the policy assessment visits in order to provide insights, advise and support for fellow cities with similar profiles and concerns, as well as learn from the experience of the host city (peer-to-peer mentoring). The reports following these visit (which are available on the project website) provide suggestions for future development in cities' policies as a first step towards the preparation of intercultural city strategies.

During the preparation of the visits, and following them, cities were encouraged to organise meetings with key stakeholders (transversal) to discuss policies and brainstorm on their intercultural strategies.

Thematic Events

These were organised in order to further consolidate the conceptual and methodological basis of the programme and identify policy guidelines in specific areas. They involved relevant representatives of pilot cities – policy makers and professionals from the area concerned, experts and if appropriate representatives of third cities.

Cities were invited to host visits on a topic of their choosing (being either a strength they wished to showcase or a concern the hoped to explore and understand better). Topics have included:

- intercultural governance and citizenship (Reggio-Emilia);[1]
- the role of media in the intercultural city (Patras);
- cultural policy and intercultural relations at the local level (Barcelona, Lyon);
- public service reform (Tilburg);
- neighbourhood management (Neukölln);
- intercultural dialogue and non-discrimination - media crossed reports (Sevilla);
- diversity as a motor of development in the past and at present: mobilising civil society (Lublin, Melitopol);
- constructing public policies for diversity (Neuchâtel).

Further information about the events is available on the programme web site.

Other actions of the programme

Cooperation between the Council of Europe and EUROCITIES

EUROCITIES was responsible for the second "Awareness and exchange" strand of the ICC involving 23 members cities of its member cities: Amsterdam, Barcelona, Belfast, Bergen, Berlin, Bologna, Bristol, Cologne, Espoo, Genoa, Gent, Glasgow, Lublin, Lyon, Malmo,

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Nantes, Nottingham, Oslo, Riga, Torino, Toulouse, Warsaw, Zaragoza. The cities were active in facilitating dialogue and exchange on good practice between politicians, citizens and municipal service providers across Europe and highlighting the important role of local level action to achieve real intercultural dialogue and European citizenship.

At the heart of the "Awareness and Exchange" strand was a chain of visits from city to city, the EUROCITIES Living Together in Europe Tour. From April to December 2008 each participating city sent a team of two ambassadors to another city (one politician and one young person selected by the visiting city, between the age of 17 and 29), accompanied by one liaison person per city. Visits took place on the occasion of major local events and festivals around the theme of intercultural dialogue. Special "Living together in Europe" sessions were organised in the framework of these events for the ambassadors to meet with local politicians, stakeholders and citizens. During the visits politicians and young persons interviewed their peers from the host cities and reported on what they have learnt.

A final conference was held in Amsterdam, 5 March 2009, and the final publication is available.[2]

The main achievements of the project, so far as the member cities are concerned will only become apparent over several years, as their strategies are implemented and their full impacts are felt.

Conclusion

This paper summarises experiences and insights from two years of work with pilot cities, which constitute a factual and analytical foundation for the future development of the Intercultural Cities programme. It offers a number of observations and assumptions which have been validated through policy and evaluation work on the ground, but of equal importance, it opens up questions and areas of policy and action which merit further examination. The project has been conceived as a process of discovery in order to arrive at a set of conclusions tools that have the potential of improving the management of diversity in cities and towns.

One issue that requires further exploration concerns the means by which cities can deal with intercultural relations in a more strategic, comprehensive, interdisciplinary matter, in order to ensure a policy re-orientation that is sustainable over time. The negotiation of intercultural strategies with effective implementation mechanisms attached to them is a challenging task. The value of setting up dedicated and more centralised administrative and political units to manage the complex process should be evaluated further. A related question is how to avoid an over-institutionalisation of interculturality and find the most effective ratio between strategic policy intervention and practical and decentralised project work in order to ensure continuity without suffocating grassroots initiative?

Another area for further investigation is the precise role of the public realm in encouraging cross-cultural interaction. What are the practical planning and spatial issues that have an impact on building trust and community cohesion? Is there evidence that in some cases monoculture solutions work better – such as "ethnic" organisations who support newly arrived migrants and the building of e ethno-specific old people homes which has been tried in certain cities?

The full implications of the intercultural approach across time and space require further evaluation. Is interculturality a conceptually holistic approach? Are there certain instances where other approaches are equally appropriate to run in parallel? Is there evidence and valuable practice that can be shared about the effectiveness of 'mixed' models?

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How can the relationship between local authorities and civil society organisations and the business community be made more trustful and productive, so that such organisations are genuinely considered as active participants, and not passive observers in the development and implementation of policies? How can the role of local authorities and the local community in formal education be strengthened without interfering with the mandate of national educational authorities in certain countries?

The relationship between local, regional and national policies requires more exploration. Can cities which are actively promoting the intercultural agenda survive as "islands" attracting an ever increasing proportion of migrants, often due to the quality of their services and their diversity-friendly local climate? How might the interaction between local and national policy-making be optimised, in order to minimise incoherence and contradictions, for instance in relation to legal issues concerning citizenship rights?

Is working with individual city administrations sufficient? Is it necessary to achieve a critical mass of cities sharing intercultural objectives and practice in order to influence the dominant discourse and practice both nationally and internationally?

In the next phase of this programme, it is likely that the network of Intercultural cities will grow, enriching the fund of experience and intensifying knowledge exchange. For this development, the strategic partnership between the Council of Europe and the European Commission is key, but in order to achieve a stronger impact, the support of a range of political organisations, academic institutions, foundations and other bodies will be essential.

In the future, the programme will strive to refine the intercultural city concept, enlarge the city network and diversify the pool of good practice and skilful practitioners who will continue to be the network's key resource. By gaining a strong momentum and a critical mass of active supporters, intercultural integration will become a dominant approach to managing diversity in cities, which will in turn have a genuine and lasting impact on integration practices in an increasingly diverse world.

1. A background paper on intercultural governance was produced and is available on the intercultural cities website
2. Available at http://ec.europa.eu/culture/news/news2231_en.htm