



The intercultural city step by step

Practical guide for applying the urban model of intercultural integration

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BERLIN-NEUKÖLLN

Ms Cordula Simon, Representative for European and International Affairs, City Council of Berlin-Neukölln

Ms Franziska Giffey, Representative for European and International Affairs, City Council of Berlin-Neukölln

Mr Arnold Mengelkoch, Officer for Integration and Migration Affairs, City Council of Berlin-Neukölln

Mr Heinz Buschkowsky, Mayor of Berlin-Neukölln

BOTKYRKA – STOCKHOLM COUNTY

Ms Helena Rojas Lundgren, Head of Development, Municipal Head Office, Municipality of Botkyrka

Jens Sjöström, Deputy Mayor of Botkyrka

Ms Katarina Berggren, Mayor of Botkyrka

COPENHAGEN

Ms Christine L. Rasmussen, Commission of Employment and Integration, City of Copenhagen

Ms Perminle Kjeldgaard, Head of Division for Diversity and Inclusion, City of Copenhagen, Employment and Integration

Mr Frank Jensen, Mayor of Copenhagen

DUBLIN

Mr Declan Hayden, Office for Integration Community & Enterprise Section, Dublin City Council

Mr Naoise Ó Muirí, Lord Mayor of Dublin

GENEVA

Mr Ninian van Blyenburgh, Collaborateur scientifique chargé de la diversité, Délégation Agenda 21 de la ville de Genève

Ms Chiara Barberis, Cheffe de service Agenda 21-Ville durable, Ville de Genève

Ms Sandrine Salerno, Deputy Mayor of Geneva

IZHEVSK

Ms Elena Afanasieva, Chief of Department for international and regional relation of Izhevsk city Council

Ms Yulia Zhuykova, Deputy Head of the Department of international relations and protocol, Izhevsk City Council

Mr Alexander A. Ushakov, Mayor of Izhevsk

LIMASSOL

Ms Evri Chrysostomou, European Affairs Office, Limassol Municipality

Mr Andreas Christou, Mayor of Limassol

LISBON

Ms Manuela Manuela Morais Amaral Fernandes Júdice Glória, Directora, Câmara Municipal de Lisboa, Gabinete Lisboa Encruzilhada de Mundos

Mr António Costa, Mayor of Lisbon

LONDON LEWISHAM

Mr Paul Chapman, European Projects Manager, London Borough of Lewisham

Mr Steve Bullock, Mayor of London Lewisham

LUBLIN

Mr Roman Jaborkhel, Officer, Cultural Department, City of Lublin

Mr Michal Karapuda, Project Manager, Culture Department, City of Lublin

Mr Krzysztof Żuk, Mayor of Lublin, City of Lublin

LYON

Mr Marc Villarubias, Chef de Mission Coopération Culturelle, Direction des Affaires Culturelles, Mairie de Lyon

Mr Georges Képénékian, Deputy Mayor of Lyon

MELITOPOL

Mr Olexandr Butsenko, Director, Development Centre “Democracy through Culture”

Mr Serhiy Valter, Mayor of Melitopol

NEUCHÂTEL

Ms Sabrina Rinaldo Adam, Service de la cohésion multiculturelle, Canton de Neuchâtel

Ms Oriane von Gunten, Politologue – Coordinatrice de projets, Service de la cohésion multiculturelle, Canton de Neuchâtel

Mr Thomas Facchinetti, Member of the Executive of Neuchâtel

OSLO

Ms Tone Skodvin, Chief Adviser, Departement of Education and Cultural Affairs, City Hall

Mr Toralv Moe, Senior Adviser, Departement of Education and Cultural Affairs, City Hall

PATRAS

Ms Chrissa Geraga, Head of Programming-Networking & International Affairs Department, Patras Municipal Enterprise for Planning & Development – ADEP S.A.

Ms Maria Andrikopoulou Rouvali, Deputy Mayor of Patras

Mr Yiannis Dimaras, Mayor of Patras

PÉCS

Ms Agnes Tiszai, Foreign Relations Officer, Mayor's Cabinet, City of Pecs

Mr János Giran, Head of Mayor's office

Mr Zsolt Pava, Mayor of Pécs

REGGIO EMILIA

Mr Adil El Marouakhi, Director, Intercultural Centre Mondoinsieme

Ms Paola Porta, Comune di Reggio Emilia

Mr Franco Corradini, Deputy Mayor Cultura e Sicurezza Sociale, Comune di Reggio Emilia

Mr Graziano Delrio, Mayor of Reggio Emilia

SAN SEBASTIAN

Ms Txuri Aranburu, San Sebastian Municipality

Ms Naiara Sampedro Pérez, Counsellor for Equality, Migration and Youth, San Sebastian Municipality

Mr Juan Carlos Izagirre, Mayor of San Sebastian

SUBOTICA

Mr Aleksandar T. Lovčanski, Head of Cabinet, Cabinet of the President of the City Assembly, City of Subotica

Ms Larisa Inic, Cultural Coordinator, Mayor's Cabinet, City of Subotica

Mr Sasha Vucinic, Mayor of Subotica

TILBURG

Mr Gijs Bax, Programme Manager Integration and Participation, Gemeente Tilburg

Mr Peter Noordanus, Mayor of Tilburg

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Alison Crabb, European Commission

Altai Manço, Irfam, Belgium

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Laura Cassio, European Commission

Dino Pinelli, Network of Excellence SUS.DIV Sustainable Development in a Diverse World, IPRS, Rome, Italy

Effy Theslikas, journalist, Greece and France

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Paresh Solanki, journalist, UK

Pascale Bonniel, cultural policy researcher, France

Phil Wood, Comedia, UK

Thijs Malmberg and Willie van Eijs, Ordina Management Consulting, the Netherlands

Graeme Evans, Director, Cities Institute, London Metropolitan University, London, UK

Andrea Wagner, BakBasel Economics, Basel, Switzerland

Marten van Harten, Social Development Advisor, CrossCulture Solutions, Amsterdam, the Netherlands

Robin Wilson, Policy Analyst, Belfast, Northern Ireland

Jude Bloomfield, Independent Urban Researcher and Writer, London, UK

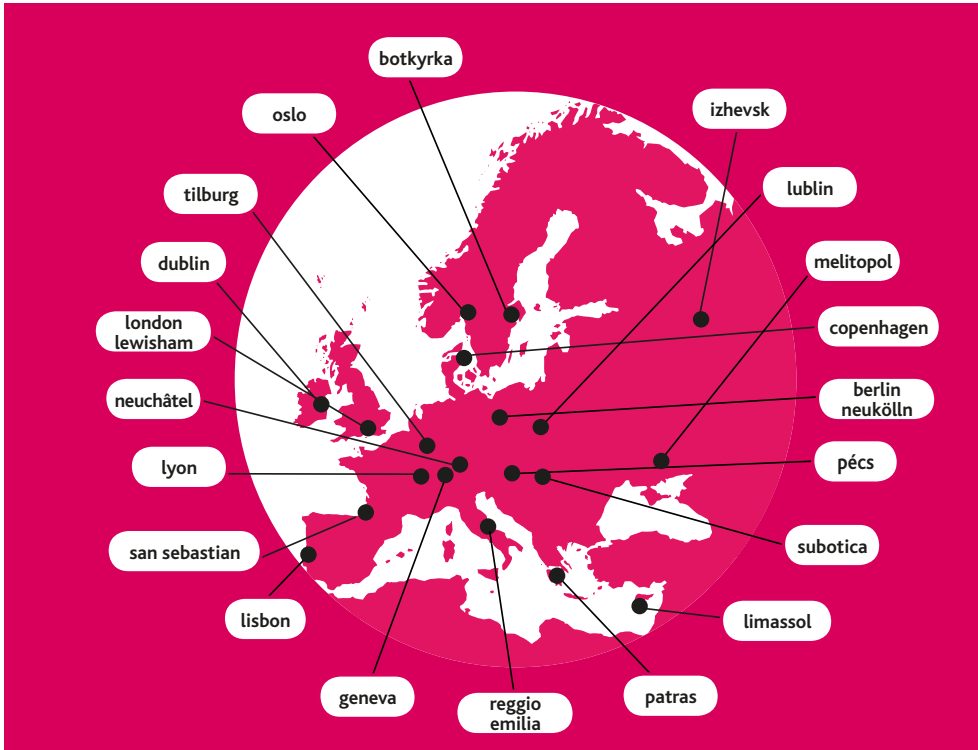
Phyllis Brunson, Associate Director, Center for the Study of Social Policy, Washington, D.C., USA

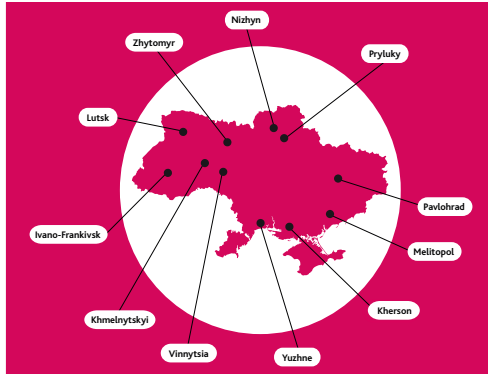
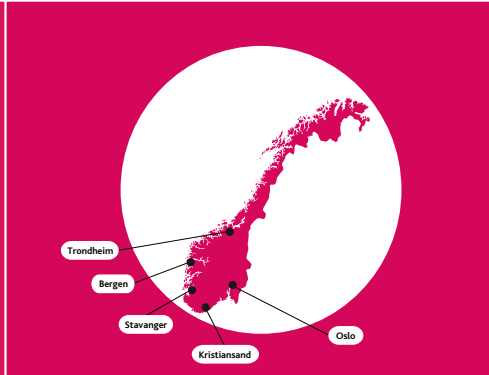
Frank Farrow, Director, Center for the Study of Social Policy, Washington, D.C., USA

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Preface

*Snežana Samardžić-Marković
Jan Truszczyński*

Diversity is Europe's future. Today we can no longer afford to deal with it by neglect or by default. Managing diversity must become one of the key functions of public authorities not only because exclusion, xenophobia and hate crime are unacceptable violations of human rights and dignity, but also because in an increasingly competitive world economy, making the best of all available talent is crucial.

The Council of Europe and the European Union have adopted a range of standards and initiatives in order to combat racism and xenophobia and promote intercultural dialogue. Through the Intercultural Cities programme, they are supporting the emergence of local strategies for diversity management that focus on diversity as an opportunity.

A solid body of research has demonstrated the potential of diversity for social, cultural and economic development, for the attractiveness of cities and regions, for the effectiveness of policy-making. But these benefits are not automatic: diversity trumps homogeneity only if difference is positively embraced and if social structures are able to deal competently with cultural conflict. In order to realise the diversity advantage, we need to embed diversity into democratic institutions, learning environments, enterprises, artistic and welfare organisations, media, and the public realm. We need to empower intercultural innovators and bridge-builders and create incentives and spaces for people of different backgrounds to engage together around shared goals.

The Intercultural Cities programme has encouraged cities throughout Europe and across the world to re-design their policies and re-shape their governance structures in order to turn diversity from a stumbling block into a stepping stone. This Guide tells the story and transmits the lessons of the intercultural cities' adventure and makes a wealth of knowledge and examples available to policy-makers and diversity practitioners.

Harmonious living together in diversity is best translated into Japanese as "intercultural symbiosis". This conveys to perfection the essence of the intercultural cities philosophy: we are all co-dependent, empowering a part, means empowering the whole, division threatens the survival of society as a whole.

Snežana Samardžić-Marković

Director General of Democracy
Council of Europe

Jan Truszczyński

Director General for Education, Training,
Culture and Youth
European Commission



1. Introduction

- 1. Who is this guide intended for?**
- 2. Purpose of the guide**
- 3. Structure of the guide**

1. Who is this guide intended for?

Most countries in Europe are facing the growing challenge of international migration and it falls primarily upon cities to design and implement integration policies that foster community cohesion and turn migration into a factor of development rather than a threat.

This guide is designed for city leaders and practitioners wishing to learn from the “intercultural cities” experiment, a three-year pilot programme run by the Council of Europe and the European Commission, in developing an intercultural approach to integration.

The intercultural cities model, which has been derived from the complex process of the programme, is not a “one size fits all” with a rigidly pre-determined sequence of events and procedures. As such, this guide contains recommended actions and suggestions on how, when and in what order they might best be achieved. However, what we expect of any city embarking on the intercultural cities agenda is that it is already a confident, competent and independently-minded entity that does not need to be led by the hand but is able to creatively adapt the general concepts and actions contained in this guide to local circumstances. We also appreciate that no city embarking on the process is a tabula rasa and that each starts from a different place and is on its own unique trajectory of development. This document is therefore not an instruction manual but rather a menu and an aide-memoire.

2. Purpose of this guide

Despite the enormous complexity of diverse communities and the potential conflicts involved, cities can manage diversity and can even benefit hugely from what migrants and minorities can offer to the community. To do this, they need to review a range of institutions, services and policies and create the appropriate governance structures and mechanisms to remove obstacles and enhance the integration of migrants and minorities and their contribution to the development of the city. This guide gives city policy-makers and practitioners ideas and tips on how to deal with these tasks.

Before reading this document it is important that all key participants are familiar with the basic principles of intercultural cities. At the very least this should include:

- the Council of Europe White Paper on Intercultural Dialogue “Living Together as Equals in Dignity”,¹
- the results of the European Year on Intercultural Dialogue,²
- Intercultural Cities: towards a model for intercultural integration,³
- Intercultural Cities 2008-9: Final Report.⁴

3. Structure of this Guide

This guide is conceived as a supplement to the range of documents and tools developed by the Intercultural Cities pilot and is available at www.coe.int/interculturalcities. It provides a brief outline of the concept of intercultural integration, provides advice on steps and measures which could help cities develop an intercultural strategy, and illustrates the elements of such a strategy with analytical questions, suggestions and examples of practice in various European cities. Finally, it deals with the issue of monitoring the implementation of the intercultural strategy.

Whenever possible, the guide refers to documents and other resources which could help the reader delve into specific issues and aspects in greater detail.

1. http://www.coe.int/t/dg4/intercultural/Source/Pub_White_Paper/White%20Paper_final_revised_EN.pdf

2. <http://www.interculturaldialogue2008.eu/>

3. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/ICCMModelPubl_en.pdf

4. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/finalreport_en.pdf



II. Intercultural cities: concept

- 1. Genesis of the intercultural cities concept**
- 2. The challenges addressed by the intercultural cities concept**
- 3. Definition of an intercultural city**
- 4. The research evidence for the intercultural city**
- 5. Normative basis for the intercultural city**

I. Genesis of the intercultural cities concept

The intercultural cities concept originated in research carried out by Comedia,⁵ which analysed the links between urban change and cultural diversity and introduced a new conceptual framework for the management of diversity in urban contexts.

The Intercultural Cities (ICC) Programme, launched in 2008 as a joint Council of Europe/European Commission pilot initiative, took up Comedia's concept and set out to identify strategies and policies which could help cities implement that concept and work with diversity as a factor of development.

The programme sought to widen and deepen the parameters of the discussion of these issues beyond the news headlines and into the realities of how people live together and create their cities on a daily basis. Significantly, it set out to propose practical policies and methods which cities across Europe might adopt and from which they could benefit.

Eleven pilot cities⁶ engaged in the programme to test and further develop the analytical and policy tools involved in the intercultural cities concept such as the “intercultural lens”, “the governance models for intercultural development”, the “intercultural city strategy” and “the Intercultural City INDEX”. Nine other cities⁷ joined in 2011 to benefit from peer and expert support for their intercultural policy-making.

An important difference between intercultural cities and classical international learning initiatives is that it is not restricted to one particular peer group, city department or specialist area. Meaningful and lasting change is more likely to occur when organisations and people are mobilised across the board towards achieving a vision rather than just technical changes. Very often an active department finds out about a successful

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

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

7. Botkyrka (Sweden), Copenhagen (Denmark), Geneva (Switzerland), Dublin (Ireland), Lisbon (Portugal), Limassol (Cyprus), London Lewisham (UK), Pécs (Hungary), San Sebastian (Spain).

project in another city on the subject of, say, safety or libraries, and imports it successfully, but the overall impact is limited because otherwise business continues as usual. The intercultural cities ethos is about mobilising politicians, civil servants, business and professional people, citizen groups and even media towards a common goal – creating an inclusive city that is proud of and strengthened by its diversity.

Another key aspect of the intercultural cities approach is that it seeks to deal with the root causes of inequality, discrimination and lack of cohesion – the natural tendency of in-groups, defined by ethnic or cultural criteria – to secure benefits for the members of the group at the expense of other groups. Interculturalism is the attempt to design policies and institutions that minimise the consolidation of ethnically defined in-groups.

Further reading

“Background and rationale”, *Intercultural city: towards a model for Intercultural Integration*, Council of Europe, 2009, pp. 17-20⁸

2. The challenges addressed by the intercultural city concept

Cities across Europe and the world are dealing with an increasingly diverse population as people move across borders or from the countryside into urban areas in search for jobs and opportunities. Other cities are struggling to create cohesive communities including national minorities, especially in areas of recent regional conflict.

Cultural differences due to migration or the presence of minority groups can, if left unmanaged, undermine the city’s sense of community and identity, and weaken its ability to respond to challenges, adapt to change, attract investment and grow. In the worst case scenario, cultural differences can lead to paralysing forms of conflict and even violence.

8. www.coe.int/interculturalcities

Mainstream approaches to the management of diversity have reached their limit. They either ignore diversity (as with guest-worker approaches), deny diversity (as with assimilationist approaches), or overemphasise diversity and thereby reinforce the barriers between culturally distinct groups (as with multiculturalism). Such inadequacies are due to a misconception of the cultural dimension of integration – a simplistic or biased understanding of culture and diversity, an over-emphasis on difference leading to the marginalisation of migrant cultures and the perpetuation of poverty and exclusion through ethnic ghettos.

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

The focus of the intercultural cities approach is on cultural diversity but its principles and methods apply equally to gender, age, profession, ability and other types of diversity. To apply the intercultural cities approach effectively, it is necessary to take advantage of all kinds of diversity and foster the mixing of people from all sorts of backgrounds, occupations, histories, positions, and across gender and age.

Further reading

“Background and rationale”, *Intercultural city: towards a model for Intercultural Integration*, Council of Europe, 2009, pp. 20-28⁹

3. Definition of intercultural cities

Intercultural cities have a diverse population including people of different nationalities and origins, and with different languages or religions/beliefs. Most citizens regard diversity as a resource not a problem and accept that all cultures change as they encounter

9. www.coe.int/interculturalcities

each other in the public arena. The city officials publicly advocate respect for diversity and a pluralistic city identity. The city actively combats prejudice and discrimination and ensures equal opportunities for all by adapting its governance structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law. In partnership with business, civil society and public service professionals, the intercultural city develops a range of policies and actions to encourage more mixing and interaction between diverse groups. The high level of trust and social cohesion help to prevent conflicts and violence, increase policy effectiveness and make the city attractive for people and investors alike.

4. The research evidence for the intercultural city

Kseniya Khovanova-Rubicondo and Dino Pinelli undertook a review of the scientific literature in the field of diversity so as to understand whether there is sufficient evidence to support the intercultural cities approach. Given its novelty, this concept has not been widely analysed by social scientists. Yet, a number of studies have been conducted, focusing on the key elements, concepts, and settings of the intercultural cities approach. This includes the growth, productivity and employment impact of diversity; governance structures and processes; urban space planning; housing and neighbourhood policies; security and policing policies.

The main findings are reproduced below.¹⁰

a. The diversity advantage

An established literature provides evidence of the impact of diversity on **companies and organisations**. Empirical results tend to show that demographic diversity may reduce social cohesion and increase the probability of socio-emotional conflict. Only when they correlate positively with cognitive diversity do the benefits of cognitive

10. The full paper available at <http://www.coe.int/t/dg4/cultureheritage/culture/Source/Cities/Review.doc>

diversity more than outbalance the costs of demographic diversity. Cognitive diversity refers to the variety of skills, preferences and knowledge.

It is generally recognised **that immigration produces a wide range of economic effects in host countries**, both positive and negative. The general finding is that communities with a higher degree of ethnic diversity are less willing to pool their resources for public goods provision. However, in the case of well-defined markets, where people understand the value of contributing to the costs of the services they use, there is no efficiency loss as a result of heterogeneity. Several classical writings have linked diversity with urban agglomeration and highlighted the fact that the **functioning and thriving of urban clusters rely on the variety of people, factors, goods and services**. A more multicultural city environment makes the native population more productive. The positive effects are stronger when only second and third generation immigrants are taken into account, which suggests that the positive effects are reaped only when some degree of integration between communities takes place.

The complementarity of skills between native and foreign-born workers plays a key role in the literature. Even if they have the same level of education, problem-solving, creativity and adaptability may differ between native and foreign-born workers with the result that there may be a reciprocal learning process. Recent OECD studies have also underlined immigrants' contributions to economic growth. It has been noticed in particular that immigrants contribute to the economies of their host countries by introducing new skills and competencies and via the direct creation of new businesses in a wide range of sectors and occupations including innovative areas.

The *Leadership Diversity in the Nonprofit Sector: Baby Steps, Big Strides, and Bold Stances* report by Carleton University's Chris Fredette¹¹ based on three surveys of more than 420 organisations in the Greater Toronto Area (GTA) finds that the more diverse a board the better it works by, for example, safeguarding and fulfilling the mission of the organisation and enhancing fiduciary oversight. Board diversity also improves stakeholder relationships, increases the organisation's responsiveness to the community and their clients, and brings fresh perspectives to decision-making. The report also finds that once a critical mass of 30% leadership diversity is reached, there is an increase in reported benefits.

11. <http://diversecitytoronto.ca/publications/dc-counts/diverse-city-counts-5/>

Despite the overwhelming advantages of leadership diversity, the research found that visible minorities continue to be underrepresented on non-profit boards in the GTA. While visible minorities make up 40% of the GTA's population, of the 4,254 board positions examined only 15.6% are held by visible minorities.

The report includes a number of recommendations for organisations that wish to strengthen their board, including understanding and communicating the benefits of leadership diversity and aligning diversity efforts to the organisation's mission and mandate.

b. The conditions: tapping the potential benefits of diversity

Research literature has provided a large amount of positive evidence regarding the effects of diversity on economic performance and policies. It has also made it clear that diversity entails a continuous trade-off between costs and benefits.

A wide range of literature has looked at the impact of residential segregation on diversity. If contact theory holds, residential segregation would imply worse socio-economic outcomes.

These costs and benefits depend not only on the number and relative sizes of cultural groups living in the city but also their degree of integration and the institutional and political environment that encourages or undermines this integration. It is up to city managers and administrators to create the appropriate conditions to amplify the social and economic benefits of heterogeneous communities.

First generation migrants living in ethnic enclaves tend to have a higher income and better living conditions than their peers outside such enclaves. Such homogenous ethnic enclaves may however persist over time and become detrimental to their inhabitants. This happens because the enclave acts as a barrier to economic and social integration in the host society, as migrants tend to not develop connections and economic relations with the outside. The role of policy would be to intervene so as to break (or avoid the formation of) diversity fault lines that might emerge endogenously from individual choices. This would require action at different levels and in a multiplicity of domains – schools, workplaces and urban public spaces – to foster encounters and mixing across ethnic and other social boundaries.

Institutions, values and governance mechanisms have an important role to play in relating diversity to socio-economic outcomes. At the cities and team level, several strands of research underline **the importance of tolerance and openness to differences**.

In sociology, Richard Florida argues that cities where differences are appreciated are able to attract creative people and will therefore become more creative and more innovative. In his view, tolerance becomes the ultimate driver of thriving, creative and innovative cities. In psychology, Homan finds that the disruptive effects of diversity fault lines on the operational efficiency of working teams can be overcome by convincing the team members of the value of diversity.

Overall, it could appear that when backed by efficient institutions, diversity may indeed serve as a valuable asset for society. In particular, democratic institutions and a tolerant environment that allow differences to express themselves and interact freely appear to be prerequisites for reaping the benefits of diversity.

A wide range of literature, mainly in political sciences, suggests that this may not be sufficient and also highlights the limitations of representative democracy in accounting for the multiplicity and complexity of interests, views and identities in our complex societies. The concept of governance therefore comes to the fore as a broad notion that encompasses and transcends that of government and allows for a pluralism of actors, including non-official (profit and non-profit making) organisations along with government bodies, in the processes of framing (and then managing) public policies and activities. The need is therefore for more open and participatory democracy processes that allow other actors (civil society organisations, NGOs and grassroots movements) representing specific legitimate interests to have a voice.

The city appears, once again, to be the most appropriate level where new forms and types of participatory and inclusive policy processes can be designed and implemented.

c. What type of diversity policies?

Sen argues that the emphasis on religion, by downplaying non-religious values and affiliations, has strengthened the position of the religious establishments and increased the sense of distance between communities. Empirical research at country level also shows important examples of such counter-effects.

Research reveals that events and festivals to promote intercultural dialogue, when framed in ethnic terms (i.e. organising a festival for a specific minority), tend to lead to a decrease in community involvement and result in lower levels of intercultural relations in the neighbourhood. This happens because ethnically-framed festivals tend to promote the idea that the communities to which they are dedicated are cultural “others”, ultimately reinforcing rather than weakening cultural distinctions and barriers. It is therefore important, for all the above reasons, that diversity policies and practices acknowledge the multidimensional nature of diversity and use non-ethnic perspectives, going beyond ethnic boundaries. Policies and practices should be designed to promote informal encounters and help local groups focus on other-than-ethnic axes of difference. Encounters do not necessarily need to be formal; they can take place in environments such as churches, sports, schools, cafes, streets and all sorts of urban spaces.

An important amount of literature has stressed the relevance of how power relations structure and influence diversity outcomes. Bourdieu is a classical reference. In Bourdieu’s views, the dominating class has not only economic but also social and symbolic capital and uses this to set social norms, to which the other parts of society are called on to relate and against which they are measured. Through this mechanism, (cultural) attitudes, values and behaviours reflect and ultimately underpin the perpetuation of socio-economic hierarchies. Diversity policies and initiatives therefore need to consider and address actual and potential inequality issues (for instance, stemming from people’s socio-economic backgrounds).

d. Dealing with diversity: The intercultural cities approach

Janssens and Zanoni provide a useful four-fold categorisation of traditional models: the *segregation* model, the *assimilation* model, the *marginalisation* model and the *multicultural* model and consider the shortcomings of each. The focus should be on fostering (formal and informal) encounters and mobilising citizens on issues of common interests that cut across ethnic and social boundaries while setting out conditions for fair and equitable negotiations. The city, rather than the nation state, increasingly appears to be the appropriate level for dealing with this task. Banerjee writes of the need for “convivial cities” and Amin speaks of participatory and open-ended engagement to sustain “micro publics of negotiation”.

What is evident from the literature is that institutional and public administration structures in host countries are best placed to develop the capacities to influence the effects of immigration on society by increasing the benefits of heterogeneous communities and reducing their negative effects.

The intercultural cities approach is an attempt to build a new model to tackle this challenge.

5. Normative basis for the intercultural city

The intercultural cities concept as presented in this guide has several sources of legitimacy: research evidence, city practice, and international legal instruments and documents. This section lists the instruments, primarily those adopted by the Council of Europe, which underpin the principles of Intercultural integration.

a. Key documents on intercultural diversity management

Committee of Ministers of the Council of Europe, *White Paper on Intercultural Dialogue. Living Together As Equals in Dignity*, 7 May 2008

Council of the European Union, “Conclusions on the strengthening of integration policies in the European Union by promoting unity in diversity”, June 2007

Resolution 280 (2009) of the Congress of the Local and Regional Authorities of the Council of Europe, “Intercultural cities”, March 2009

Recommendation 261 (2009) of the Congress of the Local and Regional Authorities, “Intercultural cities”, March 2009

Recommendation R (92)12 of the Committee of Ministers to member states on community relations, 21 September 1992

Recommendation CM/Rec(2011)1 of the Committee of Ministers on interaction between migrants and receiving societies, 19 January 2011

“Building Migrants’ Belonging through Positive Interactions: A Guide for Policy-Makers and Practitioners” (appendix 4 to document CM(2010)172), 16 December 2010

b. Intercultural education

Recommendation CM/Rec(2008)4 of the Committee of Ministers on strengthening the integration of children of migrants and of immigrant background, 20 February 2008

Recommendation CM/Rec(2008)4 of the Committee of Ministers on strengthening the integration of children of migrants and of immigrant background, 20 February 2008

Maurice Coles and Bob Vincent, *The role of schools in intercultural education*, 2006¹²

c. Housing and participation

Council of Europe, Convention on the Participation of Foreigners in Public Life at Local Level, 5 February 1992

Resolution 183 (1987) of the Standing Conference of Local and Regional Authorities of Europe on foreigners in regional and local communities, October 1987

Resolution 270 (2008) of the Congress of the Local and Regional Authorities, “Improving the integration of migrants through local housing policies”, May 2008

Recommendation 252 (2008) of the Congress of the Local and Regional Authorities on improving the integration of migrants through local housing policies, May 2008

Resolution 92 (2000) of the Congress of the Local and Regional Authorities on the participation of foreign residents in local public life, May 2000

Recommendation 76 (2000) of the Congress of the Local and Regional Authorities on the participation of foreign residents in local public life, May 2010

Resolution 181 (2004) of the Congress of the Local and Regional Authorities, “A pact for the integration and participation of people of immigrant origin in Europe’s towns, cities and regions”, May 2004

12. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/EducationColes_Vincent.pdf

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

Recommendation CM/Rec(2011)1 of the Committee of Ministers on interaction between migrants and receiving societies, 19 January 2011

“Building Migrants’ Belonging through Positive Interactions: A Guide for Policy-Makers and Practitioners” (appendix 4 to document CM(2010)172, key Recommendation 2.2), 16 December 2010

d. Intercultural approaches to public services

Council of Europe, European Social Charter, 1961

Recommendation (2006)18 of the Committee of Ministers on health services in a multicultural society, 8 November 2006

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

Resolution 281 (2009) of the Congress of Local and Regional Authorities, “Equality and diversity in local authority employment and service provision”, March 2009

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

Recommendation Rec(2004)2 of the Committee of Ministers on the access of non-nationals to employment in the public sector, 24 March 2004

e. Employment and labour market

Recommendation CM/Rec(2011)2 of the Committee of Ministers on validating migrants’ skills, 19 January 2011

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

“Ethnic diversity and entrepreneurship in Oslo and Drammen” (two related case studies on the application of intercultural approaches in the Norwegian context), 30 May 2006¹³

Lia Ghilardi, “The Contribution of Outsiders to Entrepreneurship and Innovation in Cities: The UK Case”¹⁴

f. Mediation and conflict resolution

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

g. Language

Council of Europe, European Charter for Regional or Minority Languages, 1992

Recommendation CM/Rec(2008)4 of the Committee of Ministers on strengthening the integration of children of migrants and of immigrant background, 20 February 2008

David Little, “Concept Paper: The linguistic and educational integration of children and adolescents from migrant backgrounds”, Council of Europe Publications, November 2010¹⁵

Jean-Claude Beacco, “Adult migrant integration policies: Principles and implementation”, Council of Europe Publications, 2010¹⁶

h. Relations with media

Recommendation R (97) 21 of the Committee of Ministers on the media and the promotion of a culture of tolerance, 30 October 1997

Recommendation CM/Rec(2007)2 of the Committee of Ministers of the Council of Europe on media pluralism and diversity of media content, 31 January 2007

13. <http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/OsloDrammen.pdf>

14. <http://www.coe.int/t/dg4/cultureheritage/culture/cities/Publication/Entrepreneurfinal2.pdf>

15. http://www.coe.int/t/dg4/linguistic/Source/Source2010_ForumGeneva/MigrantChildrenConceptPaper_EN.doc

16. http://www.coe.int/t/dg4/linguistic/Source/Migr2010_BrochureB_en.doc

i. An open and international outlook

Recommendation CM/Rec(2007)10 of the Committee of Ministers on co-development and migrants working for development in their countries of origin, 12 July 2007

Recommendation Rec(2006)9 of the Committee of Ministers on the admission, rights and obligations of migrant students and co-operation with countries of origin, 12 July 2006

Recommendation Rec (84)7 of the Committee of Ministers on the maintenance of migrants' cultural links with their countries of origin and leisure facilities, 28 February 1984

j. Welcoming new arrivals

Recommendation CM/Rec(2011)1 of the Committee of Ministers on interaction between migrants and receiving societies, 19 January 2011

“Building Migrants’ Belonging through Positive Interactions: A Guide for Policy-Makers and Practitioners” (appendix 4 to document CM(2010)172, key Recommendation 2.1), 19 January 2011



III. Building an Intercultural city

- 1. Developing a vision for the intercultural city**
- 2. Preparing an intercultural strategy**
- 3. Building the intercultural strategy**

I. Developing a vision for the intercultural city

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

We call this building the city’s intercultural vision or looking at the city afresh through an “intercultural lens”.

In the intercultural city approach, the development of a cultural sensitivity, the encouragement of intercultural interaction and mixing, is not seen as the responsibility of a special department or officer but as a strategic objective and an essential aspect of the functioning of all city departments and services.

The intercultural city approach is not about ADDING new policies, structures or initiatives (indeed, many urban problems are due to an excess of rules, structures and controls) but revisiting what the city already does through “the intercultural lens”. Thus, the intercultural city does not need new expenditure – and could well lead to savings and more efficiency by focusing efforts on clearly defined and shared goals, eliminating duplication, rivalry, turf thinking and clientelism.

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

a. Political leadership and commitment

The first and possibly most important of these blocks is leadership. Probably all studies and texts on city-building have come to a similar conclusion and its validity is difficult to contest.

City leaders are often caught between the need to manage diversity, and encourage it as a part of the city development strategy, and voters' quiet hostility to migrants and foreigners, fuelled by xenophobic discourse.

The intercultural city cannot emerge without a leadership which explicitly embraces the value of diversity while upholding the values and constitutional principles of European society. It takes political courage to confront voters with their fears and prejudice, allow for these concerns to be addressed in the public debate, and invest taxpayer money in initiatives and services which promote intercultural integration. Such an approach is politically risky but then leadership is about leading, not simply about vote-counting. The public statements of the Mayor of Reggio Emilia in favour of "cultural contamination" are in this sense exceptional and emblematic in fostering a way of thinking which recognises the value of diversity for the local community.

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

For instance, Marcel la Rose, the District Mayor of Amsterdam South-East, says he believes that all great metropolises must operate in a state of flux if they are to survive and thrive in the uncertainties of globalisation. This means having one foot in the West and one in the developing world, one foot in the rural and one in the urban, acknowledging that migration is increasingly circular and that people and economies are transnational and transcultural. He argues that Bijlmer is now a leading example of what a recent influential book described as the "arrival city".¹⁷

Such a place is also a challenge to the western concept of the rationally planned and functional city. They (and there can be fewer more extreme examples than Bijlmer) have been a disaster for poor and migrant people because they have bred a culture of dependency and marginality and a passive workforce waiting to be called upon if the economy requires it. It is not surprising that people have sought to bend or subvert the rules in such a situation and that alternative lifestyles and grey economies

17. Saunders, Doug (2010), *Arrival City: How the Largest Migration in History is Reshaping Our World.*, London, Heinemann.

have emerged. But far from such activities being prohibited, he believes they can be the source of new creativity and innovation, which a city like Amsterdam desperately needs. Inspired by another book,¹⁸ he makes a distinction between “planners”, who impose idealistic but unrealistic solutions from above, and “searchers”, who look for bottom-up solutions to specific needs. He sees himself as one of the latter.

He believes the people of Amsterdam South-East are naturally sensitive to a cosmopolitan and intercultural approach and thinks the time is right for the area to join a project like ICC. No longer preoccupied with itself and inward-looking, it is time for the district to start looking outside for opportunities. He believes the area has done little to explore and capitalise upon the diasporic connections and skills of its mixed population. Mr La Rose wants cultures to mingle and is aware of the paradox that by using cultures for social and economic advantage you may be reinforcing differences. Surinam people feel that ASE is traditionally a part of their heritage and are resentful of Turkish and Moroccans coming in. As he sees it, these newcomers are taking a risk by immersing themselves in a different culture and this needs to be encouraged.

Examples

See the expressions of intercultural commitment of city leaders: ICC video.¹⁹

See also statements by the Mayors of Amsterdam,²⁰ London Bexley²¹ and the Mayor of Employment and Integration of Copenhagen²² on their commitment to positive diversity management.

Tilburg city council statement on diversity.²³

b. Diversity-friendly discourse

Closely related to the question of leadership is the issue of political discourse – understood in the broad sense of symbolic communication – the way in which public

18. Easterly, William (2006), *The White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good*, Penguin Press HC.

19. <http://www.youtube.com/watch?v=MS6UQowJd8s>.

20. <http://www.iamsterdam.com/en-GB/living/city-of-amsterdam/people-culture/diversity-in-the-city>

21. <http://www.bexley.gov.uk/CHttpHandler.ashx?id=205&p=0>.

22. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Newsletter/newsletter16/scream_en.asp.

23. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/tilburgprofile_en.pdf.

perceptions of diversity are shaped by language, symbols, themes, dates, and other elements of the collective life of the community. Cultural artefacts symbolising the identity of cultures are often first to be destroyed in violent inter-community conflicts – they can convey a powerful message about the plurality of the city identity.

Communication and public debate are an essential element of local diversity strategies. Diversity needs to be publicly recognised as an asset and unfounded myths and prejudices about minorities need to be addressed to ensure the sustainability of integration policies and foster social trust and cohesion.

Communicating about migration and diversity is a complex task and the results are difficult to assess. Lack of knowledge about the reality of diversity, migration and integration, expressions of xenophobic and racist ideas in the public arena and media, misinformation and misperceptions undermine integration efforts and community cohesion. Political leaders committed to intercultural integration need to underline the value of diversity for city development in written and spoken statements, interviews and the social media, and mobilise a large network of organisations and individuals able to relay this discourse among the general public.

Example

The Barcelona City Council has identified prejudices and stereotypes that are commonly associated with the local migrant community. It is implementing an initiative to educate its citizens and combat negative perceptions of migrant groups. This project is part of Barcelona City Council's Intercultural Plan. In addition to the political support it receives from the city's authorities, it is also backed by 200 local organisations and 3,000 individuals. All of them contribute to the implementation of a policy which promotes and manages the peaceful coexistence of an increasingly diverse population. The initiative includes the provision of free training for local players who work with migrant communities; the dissemination of an educational comic strip illustrated by local artist Miguel Gallardo; the distribution of a handbook for local players who work in the field of social cohesion and intercultural integration; as well as the creation of a website which serves as a resource centre on policies implemented to combat prejudice and stereotypes.²⁴

24. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Newsletter/newsletter15/barcelona_en.asp

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

Below are some recommendations based on the SPARDA²⁵ project run by the Council of Europe and 7 cities with EU support:

Leaders and staff need to be very well informed about the diversity facts of their city and how diversity has influenced the local labour market, economy, services, and cultural life. There are many tools that can be used to build this knowledge: contextual analysis, mapping or surveying and identification of success stories, to name but a few. Ideally such research needs to be undertaken locally by professionals used to engaging in these issues in the context of universities, think tanks, etc.

Collaborating with local migrant groups and civil society organisations should provide most of the cities with a sound basis for gathering expertise with which they can then build policies and discourses on interculturality and the diversity advantage.

The focus and message of the campaign should be developed together with key stakeholders and be very clear and sharp.

Campaign planning should include context, audiences, messages, activities, responsibilities and budgets.

Cities need to have a basic understanding of communication principles, for instance, the difference between messaging and slogans, the function of each and how each can help reinforce and convey a strong public discourse. Cities need to improve their public campaigning skills so they understand the use of techniques and tools to help them build more effective activities and campaigns. It is worth noting that whilst this technical knowledge is necessary it cannot replace a political vision on the subject.

25. SPARDA, Shaping Perceptions and Attitudes to Realise the Diversity Advantage: http://www.coe.int/t/dg4/cultureheritage/culture/sparda/default_EN.asp?

Campaign activities must be able to convey the messages to target audiences, especially activities which encourage human contact and human experiences. Campaign messages based on personal stories work better than statistics or abstract statements.

Campaigns receive wide media coverage when they provide the basis for debate: political visions, numbers, strong and moving stories. Cities need to learn how to gather this kind of data and communicate it strategically to the media.

Cities need to be aware of the resources that such initiatives require, to campaign wisely as well as to deal with the administrative and financial obligations entailed in EU funding. Campaigns need local expertise on the technical aspects of communication and on the issue, and administrative support needs to be effective.

Examples

By inviting foreign residents or people with a migrant background to speak at the official city celebrations (Neuchâtel), by symbolically decorating a school copying the pillar of a mosque in Pakistan and letters from the alphabets of all languages spoken in the city (Oslo), by inviting migrants to join in the traditional forms of cultural participation such as the preparation of carnivals (Tilburg, Patras), or by adopting non-stigmatising language (“new generation” rather than “third generation” – Reggio Emilia), the community makes a symbolic gesture of acceptance and openness to “intercultural transfusion”.

Regular surveys are indispensable in assessing the impact of diversity campaigns and intercultural policies on public opinion.

Further reading

Open space technology offers useful pointers on how to successfully run large vision-building meetings where people may be meeting for the first time and have very divergent views.²⁶

An example of a vision building process with a strong focus on deprivation and an inclusive approach is York.²⁷

26. <http://www.openspaceworld.org/>

27. <http://www.jrf.org.uk/knowledge/findings/summary/353.asp>

2. Preparing an Intercultural strategy

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

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, if handled well, can be a source of creativity and lead to mutual learning and growth for all participants, including city authorities.

a. Establish management and leadership structures

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

- iii. As well as politicians and official executive leadership, there will be committed and interested individuals in different departments and divisions of the city, among officials providing services to the communities and within NGOs and communities. These individuals can be brought together in a **Champions Forum** or support group to assist in the development of the intercultural city strategy and assist and advise on implementation, including giving feedback on the practical impact of implementation on the ground.

Individual champions may be considered to take forward specific strands and projects of the intercultural strategy, to develop and spread leadership of the initiative more widely. Forum members may also be provided with specific training and skills development to form a critical mass and resource for interventions, for example, on intercultural mediation.

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

Tip

Experience has shown that the most effective intercultural city programmes involve large numbers of people and interest groups. Creating such a broad-based network of support is not easy and there will be periods, as opposition emerges, when it seems that things are not progressing. It might be tempting to limit involvement in the ICC process to a few known and trusted participants. This would be a mistake. Only when there is understanding, support and active engagement from a wide and diverse constituency can you begin to achieve the synergies, new thinking and innovations that make this process effective.

Examples

In **Lyon**, a collaborative platform of four deputy mayors has been set up to develop and oversee the intercultural strategy and an Action Group to Promote Equality

in the City (GIPEV) has been set up to carry out reforms. A survey of civil society and practitioners and several consultation meetings have been held to discuss the necessary impact of diversity on city policies.

Some cities involve advisors from outside the city council on the Task Force from the very outset. The city of **Melitopol** has worked hand-in-hand with the NGO “Democracy through Culture” from the very beginning.

Izhevsk held two initial seminars to discuss the prospects and format of the Intercultural Cities programme in the city. Following the seminar, a Task Force was set up to prepare a programme strategy. It now comprises 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 interested observers.

b. Map intercultural issues and challenges facing the city

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

A mapping of intercultural issues should not ignore the needs and aspirations of the host population experiencing socio-economic disadvantage, who may also feel discriminated against and marginalised. There is wide evidence that these groups can feel “left behind” in a focus on minority communities and this can exacerbate intercultural tensions. The intercultural city strategy should explicitly consider what response is given to these groups and whether their needs are also addressed.

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

for enhancing cultural contribution and interaction in the cultural sector and in the business sector given the entrepreneurialism of many migrant minority communities.

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

If public authorities do not have adequate information about the organisations, initiatives, events, decisions, agreements, results and data which are relevant to the intercultural integration agenda, it may be helpful to commission an initial mapping to provide a basis for the constitution of the Champions forum and other working groups, and structure the debate. Such mapping has been, for instance, carried out by an expert at the request of Limassol (Cyprus) and has proven very useful in identifying people, organisations, issues, achievements and challenges.²⁸

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

The Intercultural strategy will certainly build upon previous integration work carried out by the city and on relationships established with migrant and minority organisations. While such organisations are a key resource and pillar for local intercultural policies, the natural propensity of many of them is to advocate policies, initiatives and resources supporting the expression and transmission of the culture of the community they represent and therefore act as cultural gate-keepers. The fostering of intercultural relations, trust and co-operation requires an emphasis on structures, action and resources which bring people together across cultural boundaries. For this to happen, it is essential to involve people who have an understanding of more than one culture, a cultural openness and a vision of intercultural development. All organisations include such people, and it is important to identify them and empower them by inviting them to meetings and working groups and assigning specific tasks to them.

28. <http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Limassolmapping.pdf>

Most city officials dealing with diversity and integration issues probably know these people but in larger cities, or if officials are new to the job, it might be helpful to use the simple method pioneered by the Ashoka foundation which finds and supports emerging social entrepreneurs. To identify potential change-makers, Ashoka prospectors ask many people whether they know someone with such and such a profile. The names which crop up most often are then included on the shortlist.

A very important aspect of mapping is the immersion of those leading the process in the real life and activities of organisations dealing with intercultural issues, or working with different audiences. It is simply impossible to understand the intercultural dynamics, stories, narratives, actors and relationships from behind a desk, by reading reports and participating in meetings: intercultural leaders and co-ordinators need to go on site, to markets, town squares, events, organisation and functions, to listen, observe and feel the pulse of the community.²⁹

The elegance of interculturality

The intercultural city approach is designed to be elegant – meaning that it addresses issues and challenges in an organic, spontaneous way, building upon the energy and imagination of intercultural innovators and ordinary citizens rather than applying schemes, inflexible rules or adding new structures and procedures. It is elegant because it seeks solutions that require the least energy and resources for a maximum impact by addressing underlying causes and pulling key levers – like setting a domino chain in motion. But to identify the pattern of the domino chain and the levers you need to pull, it is essential to first observe, listen, analyse the root causes of issues instead of jumping to quick solutions. To achieve elegant solutions it is often necessary to stop doing certain things and to set aside unnecessary complexity.

An excellent reading on elegance: Matthew E. May, *In Pursuit of Elegance: Why the Best Ideas Have Something Missing*, Crown business, 2009.

In her 2006 study Jude Bloomfield²⁴ suggests that many people are innovators in their field as a result of their intercultural background. A key premise of the intercultural cities initiative is that, if correctly harnessed, diversity is a key resource for

29. <http://www.coe.int/t/dg4/cultureheritage/culture/cities/Publication/ProfileInterculturalInnovators.pdf>

the development of a city. According to the study, such intercultural individuals are said to have successfully managed and used their cultural diversity to become successful at what they do. The study makes the hypothesis that because intercultural people have crossed cultural boundaries, they are able to absorb important aspects of other cultures, which in turn provides them with a new way of seeing, thinking and creating. This cross-cultural experience is thought to be a direct cause of their success and is what defines them as “intercultural innovators.” Intercultural actors can be defined as those who cross the boundaries between ethnic minority and mainstream networks. The 33 individuals involved were sought out on the basis of their reputation, which brought them to the attention of the city researchers. They fell into three broad categories; artists and amateurs, those involved in community development, including local politicians and entrepreneurs, and were from six UK cities; London, Birmingham, Leicester, Newcastle, Huddersfield and Bradford.

Examples

While preparing the **Intercultural Plan for Barcelona**,³⁰ the City Council had set the priority of establishing internal interaction between policy departments and external participation at an early stage. Firstly, every department of the council was invited to conduct a diagnosis of its sphere of action from an intercultural perspective.

This was conducted by answering five questions:

- How has the increase in socio-cultural diversity in recent years affected your area of work?
- What consequences has this impact had on the policies drawn up by your area?
- From the intercultural perspective, what strong and weak points can you identify in your area?
- What do you think needs to be done in your area to meet the challenges and achieve the goals posed by the intercultural model?
- What indicators could be used to measure the degree to which these goals have been achieved?

30. http://www.bcn.cat/novaciudadania/pdf/en/PlaBCNInterculturalitatAng170510_en.pdf

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

Further reading

See the quick analysis papers by **Neukölln**³¹ and **Tilburg**³²

For a wealth of references on mapping in a range of related areas see the ICC resource pack³³

Toolbox: quick self-assessment exercise (Appendix I to this Guide)

Robin Wilson’s 10-point template for policy-making:

1. an evidence-based definition of the **problem** to be solved;
2. an overarching aim to identify the possible solution;
3. a set of objectives which would realise that aim if achieved;
4. programmes and projects, developed with users, to implement them;
5. the structures/mechanisms needed to provide a coherent framework;
6. designated actors to take responsibility, including co-production by users;
7. the scale and source of resources required for implementation;
8. the vehicles for communication of the policy and to whom it should be communicated;
9. arrangements for monitoring and evaluation of its effectiveness; and
10. means for **review and revision** of the policy in that light.

31. <http://www.coe.int/t/dg4/cultureheritage/culture/Cities/neukollnprojects.pdf>

32. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/tilburgprofile_en.pdf

33. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Index/default_en.asp

These points correspond to the sequence identified by Jordan and Lenschow, of agenda setting (1), initiation (2), decision-making (3), implementation (4-8), evaluation (9) and revision (10).³⁴

3. Building the Intercultural strategy of the city

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

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.

a. Consultation and participation

Useful principles that can guide effective approaches include:

- Recognition that there may, in minority communities, be a perceived history of ineffective consultation and scepticism about the changes that can result from such consultation.
- Clarity in the purpose of consultation/participation.
- Clarity in the scope of consultation/participation. What is there under discussion that is open to change? What is non-negotiable?

34. Andrew J Jordan and Andrea Lenschow (2008), "Integrating the environment for sustainable development: an introduction", in Jordan and Lenschow (eds), *Innovation in Environmental Policy? Integrating the Environment for Sustainability* (Cheltenham: Edward Elgar), p. 12.

- 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 be put forward rather than to look for a single, unified response.
- Clarity in identifying the 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 holding consultation at times which are convenient for the participants rather than the officials, appropriate choice of venue in the community rather than in city authority buildings, availability of appropriate refreshments, recognition of the needs of women and childcare arrangements.
- A commitment to provide public feedback on the results.
- Commitment to an ongoing process and evaluation of the process, rather than one-off consultation exercises on specific issue areas.

The strategy for engaging people needs to be very diversified to reach out to very different people so that when government changes it cannot change the policy because there are many people and organisations involved. Businesses should also be evangelists of interculturality.

Hire a famous blogger (like Copenhagen) to attract attention and large groups of followers to intercultural issues.

Example

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

At the same time, consultation with various Senate departments took stock of previous action and identified possible future actions.

As a second step, the departments were asked to respond to the proposals submitted by NGOs. Some departments said they did not have resources to implement measures so the action plan involves non-cost measures and measures for which further resources are sought.

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

Further reading: detailed guide on ICC consultation and participation³⁵

Toolbox: list of organisations and people who could be involved in the Strategy consultation (Appendix II)

Tip

When embarking on the consultation process you will need to think about how to encourage citizens to become involved. For example, neighbourhood associations and other groups are important but you will have to attract them with a subject that matters to them. Unless there is a very obvious local concern in a neighbourhood about community relations it is not a good idea to call people to a meeting to talk about “how we can all get on better with each other”. It will be far more effective to issue invitations to a meeting to talk about things that directly concern people of all backgrounds. This might be standards of education, the condition of housing and local amenities, traffic plans – anything that you know will motivate people. Once people’s attention and trust has been gained it will then be easier to tackle more sensitive issues such as social and power relationships.

Example

In 2008 the Barcelona city council approved the city migration strategy: a 4-year action plan with five main themes, one of which is intercultural relations. Throughout 2009 the Barcelona City Commissioner for Integration and Intercultural Dialogue

35. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/paperviarregio_en.pdf

carried out a very extensive and inclusive consultation on the implementation of the intercultural chapter of the integration plan. He mobilised all city departments to assess their work from an intercultural perspective – for instance, how housing or city planning increases or impedes contacts and interaction between ethnic groups, and what needs to be changed.

There was also an external consultation process whereby 5 questions were put to the public about their perceptions of diversity, intercultural spaces and initiatives in Barcelona. Thousands of postings appeared on the specially designed website and were analysed. The site also contained results from 32 workshops involving citizens from all neighbourhoods – associations of neighbourhood shops and all sorts of other local associations have been very active in the process – 200 interviews, including with school classes, 150 video interviews of people from different backgrounds, and comments from specialists.

All this information was used in the preparation of Barcelona's intercultural strategy, which was to a large extent drew on the intercultural city concept and ideas, as we worked very closely with Barcelona in this period.³⁶

b. Community-based results accountability (CBRA) as a tool for building and monitoring the intercultural city strategy

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

i. What is CBRA?

The principle of results based accountability means that public agencies measure their performance not on the basis of the efforts they make to address a social issue, such as good community relations, but on the basis of results on the ground, which are agreed with the participation of all community stakeholders. Targets are set and indicators for success are identified through a community consultation process, results

³⁶. Read more about Barcelona's consultation process: <http://www.interculturalitat.cat/planpdf/proces-participatiu>

are constantly monitored (in the medium and long term through a set of indicators and in the short term through a smaller set of performance indicators called “dash-board”). Solutions to issues are imagined collectively and involve the participation of agencies but also families and the broader community (co-investment of institutions and citizens).

CBRA is not a management tool, but a tool to mobilise people and public agencies towards a common goal.

ii. The CBRA process involves the following steps:

- Intercultural Task Force, in co-operation with the Forum of Intercultural Champions, the body steering the development of the ICC strategy, also carries out the CBRA procedures. The first step would be to provide them with information/training on the CBRA approach and convince them of its usefulness.
- Selection of results: on the basis of the results of the intercultural mapping, and in broad consultation with organisations and citizens, identify diversity management goals (or re-state the goals defined by the city council if this has been done through an inclusive participatory process), define priorities and obstacles to reaching the goals. Goals identified by the process might not, in the first instance, be related to diversity, but when discussing the issue people might realise that cultural isolation or prejudice are obstacles to reaching these goals and decide to address these problems.
- Establish indicators to measure the achievement of goals: indicators need to be measurable, but the measurements could be very loose, for instance, how security staff in some public spaces feel that conflicts between people from different cultural backgrounds have diminished. There should not be too many goals and indicators. Strong, welcoming and diverse cities are the general goals we have identified. In many cases, the success of the programme will actually be its steady progress over 2-3 years.

Types of indicators:

Turning the curve – show progress towards the goals over a certain period of time, from the baseline.

Performance indicators that show how well you are performing on the tasks will help you to turn the curve (what sort of things public agencies are doing to make progress).

Accomplishments: positive activities not included above – for instance, we opened a community centre

Anecdotes – even if you are not able to achieve a critical mass, at least tell the stories behind the statistics that show how individuals are better off.

An indicator is a measure that helps you quantify the achievement of a result.

A good indicator should be common sense and compelling (communication power), should say something important about the result (i.e. not be marginal), data power (consistent data to measure the result).

It is very important to discuss the extent to which perceptions are relevant indicators. For instance, “what does it mean for you to be a diversity-friendly community”?

- Establish data sources and data collection processes, based on the indicators, to support the monitoring process.
- Establish the baseline data that you will be using as a starting point to measure your progress later. This data should be able to somehow demonstrate the efforts of people such as youth and social workers who try to make communities more cohesive and often do not see their efforts reflected in city-wide indicators.
- Select strategies: define the actions through which results can be achieved.
- Design financing strategies, partnerships with various institutions and organisations.
- Develop an accountability system (design the procedure for communicating with the stakeholders, reporting, making changes to the strategy and the system, etc.). Both success and lack of it should be reported, for instance, at community summits, through newsletters, etc.

Further reading

CBRA in action: How one California community achieves better results for vulnerable populations?³⁷

Tilburg’s CBRA experience.³⁸

Stories of intercultural city-making.³⁹

37. <http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/BookCoE15-Deanne.pdf>

38. <http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/BookCoE21-EijsBongaarts.pdf>

39. <http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/BookCoE05-PhilWood.pdf>

Toolbox: Questions for auditing policies through the intercultural lens⁴⁰

Assessing policies through the intercultural lens (guiding questions):

- Is it easy and natural for citizens/clients/residents/patients/customers (including those with low skills in the host language or limited experience with democracy and participation) to express their views and ideas? Do we seek to meet them in places where they lead their lives rather than expecting them to do so; do we use intermediaries with various cultural backgrounds as liaison persons to help build trust with citizens? Or do we instead prefer the comfort of discussing and deciding within the administration or with close allies (“friendly” NGOs or others)?
- Do we use non-paper and non-verbal methods of expression to facilitate the participation of those who may have problems expressing their views through conventional channels?
- Do we really listen to those who do not necessarily have professional and expert competence in a certain field – ordinary citizens, young people, and children?
- Are we prepared to try out all ideas, in particular by cheap prototyping?
- Are we prepared and able to cut red tape to implement ideas that help increase intercultural interaction and innovation (in particular in relation to the use of public space)?
- Are our staff diverse at all levels of authority?
- Are our staff aware of the challenges of diversity and do they think about their practice?
- Have we given staff from different cultural backgrounds the impetus to be critical of our approaches and policies and propose ideas that stem from other cultural practices?
- Do we encourage creative interaction between employees from various backgrounds, genders, ages, professional specialisms (meeting places that are inviting to everyone, moderated events)?
- Do we encourage policy innovation (including by rewarding mistakes as a sign of initiative, risk-taking and stepping out of the routine)?

40. <http://www.coe.int/t/dg4/cultureheritage/culture/cities/audit.pdf>

- Do we strictly enforce the principle of non-discrimination?
- Do we communicate to stakeholders our intercultural commitment? Are we explicit about our belief in the diversity advantage?
- Do we have clear goals about improving our practice?
- Do we emphasise the internal diversity of citizen/user/client groups and adapt our approaches accordingly or do we tend to place people in boxes?
- Do we always question our spontaneous assumptions about what a certain group wants or thinks and confront them with the reactions of people belonging to that group?
- Do we think of citizens/users/clients as people generally in need of help, assistance, services or people that can contribute something special to the organisation or the city?
- How do we try to find out what unique added value people from different backgrounds from ours can offer?
- Are we prepared to deal with “cultural” conflict? What are our principles in this respect?
- Do we have enough knowledge/data/information about the backgrounds and situations of our citizens/clients/users to be able to frame policies that foster the diversity advantage (educational levels and achievement, languages spoken, work experience, life experience, special skills, aspirations, capabilities...)?
- Do we tend to develop “home-made” solutions or do we seek support and inspiration from a broad range of organisations and people? Do we try to find examples and experiences from other cities and countries? Do we empower and trust stakeholders (NGOs, companies, individuals) to drive and deliver policies and projects?



IV. Elements of an intercultural strategy

- 1. Developing a positive attitude to diversity**
- 2. Assessing the city functions through the “intercultural lens”**
- 3. Mediation and conflict resolution**
- 4. Languages**
- 5. Media strategy**
- 6. International relations**
- 7. Evidence-based approach**
- 8. Intercultural awareness training**
- 9. Welcoming newcomers**
- 10. Intercultural governance**

A city strategy can be structured in many ways but you should 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.

I. Developing a positive attitude to diversity

*Encourage the development and persistence of **positive public attitudes to diversity** and a **pluralist city identity** through public discourse and symbolic actions.*

Make a public statement pointing out that the city explicitly understands and is adopting a positive attitude to diversity and embracing an intercultural approach. Take some kind of iconic action to symbolise the transition to a new era of positive embracement of diversity, for example, making atonement for a past misdeed or designating a particular day to be devoted to intercultural understanding. Establish awards or other schemes to reward and acknowledge single acts or lives devoted to building intercultural trust and understanding.

A city may contain many examples of interculturality but these may remain isolated or the public at large and the outside world may be unaware of them. The ideal intercultural city would be one which has taken a conscious decision to seek out, identify and acknowledge such cases, and to establish a policy objective of consolidating and building upon them and a development strategy which has appropriate resources to support it. The city would also have made 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.

Examples

The project **Neuchàtoi** (a play on the words Your Neuchâtel), which ran for over 9 months in 2006, involved hundreds of events (conferences, plays, exhibitions, poster campaigns... to name but a few) 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.⁴¹

The city of **Oslo** declared itself an open and inclusive city in 2001. The policy is named OXLO – Oslo XtraLarge. The declaration “Oslo – a city for all” unanimously approved by the city council, states that “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 the same fundamental rights, duties and responsibilities. (...) The municipality of Oslo seeks to reflect the diversity of its population among its public servants and leaders and in the services it provides”.

Guidelines of the City of **Nürnberg**'s integration program, approved by 68:1 by the city council on 24.11.2004: “Since the beginning of urban civilisation almost five millennia ago, the cultural diversity of cities and the development of culture through the integration of people from different cultural backgrounds provide important impetus for social development. Whether or not the effort to create a solidarity society is successful can be seen by the way in which people who have not yet lived in the city for a long or continuous time are treated. The more open a city is with its citizens, the more innovative the city appears in a global context. Cities benefit from the creative tension to which the different cultures contribute”.

A multitude of projects focus on the intercultural understanding between long-standing residents of **Neukölln** and new immigrant residents. The Department of Culture and Arts designs exhibitions and presents migrants' journeys through life. Every year the Department for Youth raises school classes' awareness by asking questions such as “Where do I come from?”, “Where are my roots?”, “Where is my home?” with the media school project “@thnien”.

41. www.neuchatoi.ch

2. Assessing the city functions through the “intercultural lens”

Initiate an exercise to review the main functions of the city “through an intercultural lens”, and establish some flagship trial projects.

Too often, municipal diversity policies are shaped in a reactive way, responding to serious and extreme issues (such as minority unrest, racist murders and other threats to law or public order) which are, however, comparatively rare. Meanwhile the day-to-day work, which constitutes the vast majority of the city’s activity, is sometimes overlooked. The heart of the intercultural city concept is the notion of taking the important – but often mundane – functions of the city and re-designing and re-configuring them in an intercultural way.

Practically all areas of urban policy could be reviewed from an intercultural perspective, i.e. with regard to their impact on cultural identity, mutual perceptions between ethnic communities and the nature of their relationships. Below are some examples of intercultural approaches in several urban policy areas.

a. Education

Attitudes to culture, race, cultural dominance and pluralism, as well cultural skills and curiosity as can be formed at an early age. School has a powerful influence here and has the potential to either reinforce or challenge prejudices in a number of ways: through the physical, pedagogical and social environment that it creates, the guidance it provides and the values and knowledge it instils.

Questions to ask in relation to interculturality and education include, for instance: 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 or the subject of specific projects outside the 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 mono-cultural schools? How can such a trend be countered? How can an intercultural school have an influence on the wider community and in particular, how can the school involve

parents from various ethnic backgrounds in the educational process and help reinforce the fabric of the community?

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

To effectively foster intercultural competence, schools need to approach it in a holistic way – not only through the curriculum:

- Provision of mother tongue classes (or recognition of knowledge of mother tongue);
- Strong partnership with parents and their involvement in school policies and school life; specific measures to reach out to and involve migrant parents;
- Informal ways of approaching parents: one school decided to experiment by sending an invitation to parents on an open post-card instead of in an envelope as parents often did not open official-looking envelopes. The response rate was much higher;
- Links to schools of other faiths (for faith-based schools);
- Ethnic diversity of teachers;
- Interaction with the local community;
- Intercultural projects;
- Ethnic mixing of pupils;
- Representation of diversity in the school interior design/decoration;
- Educational process and curriculum: teaching **about** religion (sociology and history of religion), intercultural angle in all disciplines, not only humanities, multi-perceptivity in history teaching;
- Encouraging migrant pupils to take an active part in democratic processes in schools;
- Intercultural training for teaching staff;
- Mentoring for minority pupils by majority pupils.

With the help of 30 teachers, school heads and experts from all over Europe, the Council of Europe has developed a tool to help teachers and learners to assess their intercultural or diversity competence, i.e. their behaviour in the context of diversity.⁴²

Examples

In the city of **Vic** (Spain) the school inspectors, the teacher from the “education welcome space”, the school headmasters and the municipal education officer meet every two weeks to assign newly arrived children to schools. They take into account the place of residence, whether brothers and sisters are attending a particular school, the child’s level of education, the availability of places, etc. The aim 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 and slightly less well for private schools, which are reluctant to take in more than a minimum of migrant children. Nevertheless, the city remains firm in its policy.

In **Reggio-Emilia** in Italy the Mondinsieme Intercultural Centre has developed an intercultural education curriculum for high schools, dealing with issues such as religion, media and ethnic prejudice, culture and food, etc. Classroom discussions, the preparation of a video and written material, projects to explore cultural diversity in the city (ethnic shops, restaurants, etc.) and communication of the results to the wider community, are part of the regular work throughout the school year. Mondinsieme mediators observe pupils’ behaviour and propose various activities to help mix pupils and combat excessive ethnic clustering and isolation.

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 designed to involve references to 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, for example, the extent to which they involve parents from different origins.

42. http://www.coe.int/t/dg4/education/pestalozzi/intercultural/ICTool/ICTool%20v.3.0_EN.pdf

The school has edited a book on a joint project with a school in Ankara and is now running a film project with schools from Denmark and Turkey.

Förskolan Örnén in **Alby** in Sweden has 130 pupils, 99% of whom have Swedish as a second language. The staff philosophy is rooted in respect for human rights and democracy and principles of transculturalism and social constructionism, connected to the work of Per Dahlbeck, a professor of Pedagogy in Malmö, but also the work of the Malaguzzi Centre in Reggio Emilia. They aim to encourage values of openness and curiosity in their children and an aversion to nationalism and other absolutes. For example, when dealing with a multi-ethnic class many schools might encourage kids to establish their identity by reference to the national flags or signifiers of their parents' countries of origin. They reject this method as it immediately forces kids to select a fixed identity and would prefer to allow pupils to develop a hybrid identity, which is a more accurate representation of the transculturality of their daily lives, in which everything is in a constant state of formation and transformation. Every child is treated as an individual rather than the product of an archetypal social or cultural background.

Sense of place is important to a child's identity but usually this sense of place is defined by others. Children are therefore given cameras and invited to explore their neighbourhood and identify places that are meaningful to them. They are asked to discuss what makes a place attractive or unattractive, who makes these judgements and why – all at the age of 5! Given our earlier comments on Fittja Centrum and the stigmatizing of place this seems like a very necessary thing to do in **Botkyrka**.

Another project, which is even more specifically intercultural, involved a twinning exercise with an all-white school in prosperous inner-city **Södermalm**. They collaborated in exploring each other's local environment and describing their impressions to each other. Very quickly the kids found that language was not a straightforward mode of communication as many of the Örnén kids had limited Swedish – whilst the Örnén kids were amazed to discover that most of the Södermalm kids had nothing but Swedish, whilst they were multilingual. So they had to evolve many non-verbal means of communication, which will be essential skills for the rest of their lives in a multi-ethnic world. They were also taken to a third, neutral space where they were able to relax in each other's company and work together on making objects out of ice.

Further reading

Joseph Huber (ed), *Intercultural competence for all – Preparation for living in a heterogeneous world*, Council of Europe Publishing, 2012

b. The public realm: intercultural urban planning and place-making

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

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

Intercultural place-making is not about planning and built environment professionals being “nice to minorities”. It implies a much deeper recognition and engagement with all forms of difference in our cities, and preparedness on the part of all who design, build, manage and use urban spaces and places.

Multicultural planning practice has established important principles such as the requirement of equality for all in the face of planning legislation and for equitable and just treatment of all in its application. However, the intercultural city demands more of the people, the professionals and the politicians.

Whilst multiculturalism is predicated upon static notions of group identity, interculturalism expects a dynamic and constantly changing environment in which individuals and collectives express multiple, hybrid and evolving needs and identities.

In such a complex environment the place-making professionals need not only a new skillset but a new mentality, based on three themes: Principles, Awareness and Skills,

Knowledge and Practices, which can be summarised as the learning of CULTURAL LITERACY in order to achieve a state of INTERCULTURAL COMPETENCE.

Principles

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

Awareness and Skills

- The human brain can exhibit different forms of intelligence and sensory perceptions and requires rational and affective stimulation in equal measure. Traditional approaches to planning and building have denied most of these traits, thus excluding the majority from participation and reinforcing the power of the few.

- The most important skill for place-makers and planners is to listen to people, to their stories, to the way in which they use space and live their lives, and their aspirations and then to work with them to translate this into expert systems.
- Professionals must always be aware of the biases inherent in their own education and training, and regularly seek to review and transcend them.
- Recognise that people express their feelings about their environment through very many means but rarely use the language of the professional.
- Whilst professionals cannot become experts in all the languages and cultural traits of a diverse community, they can become experts in recognising the key “intercultural moments” when communication is being sought and offered, and in selecting the appropriate medium.
- Don’t take everything at face value – always seek out the hidden skills, resources and connections in a place.
- The preparation of interculturally competent citizens and professionals cannot begin too early and should be considered in school curricula for the very young.
- The greatest gifts that professional place-makers can give to cities are neither plans nor physical structures but their skills as facilitators and mediators of opportunity.
- Many of the best intercultural spaces emerge organically and unplanned and the art of a good place-maker is to know when to intervene and when to leave well alone.

Knowledge and Practices

- Good intercultural place-makers cannot know the answer to every question but they usually know where to look or who to ask.
- They have the humility to recognise the limits of their knowledge and the curiosity to challenge them.
- Engagement with people is not a one-off event but a constant process of listening, learning, designing, acting and re-listening – not a means to an end but the end in itself.

- Professional place-making teams, in municipalities and elsewhere, should constantly seek to enhance the diversity of their membership through training, recruitment and collaboration.
- They are not afraid of making mistakes or of reversing out of a wrong direction – place-makers are human too and good place-making is based on empathy not infallibility.
- Place-making is an act of co-creation between citizens and professionals. They ask each other three questions:
 - What do you do already for your place?
 - What do you dream for it?
 - What do you pledge to do for it?

Questions to address in relation to the intercultural potential of the public realm include, for instance: 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? Are consultation spaces and techniques flexible and diversified enough to accommodate non-Western participation styles and non-verbal forms of expression?

Example

Planned for the Ruhr 2010 European Capital of Culture programme, the **Duisburg suburb of Marxloh** is 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 a special planning space for a competition to accommodate the ideas of young creative people without the usual restrictions imposed by building regulations. The aim is to strengthen local residents' emotional identification with the whole of their suburb as well as to attract new residents with its cosmopolitan image.⁴³

43. <http://www.essen-fuer-das-ruhrgebiet.ruhr2010.de/en/program/projects/urban-quarters.html>

In the framework of the urban development project for the Karl-Marx-Street in **Neukölln**, one of the most important shopping streets and traffic links in the city, the international identity of the city is being promoted with the slogan **“Action! Karl-Marx-Street – young, colourful, successful!** The objective is to improve the amenity value of this area to make it a vital city centre, amongst other things through the close involvement of the local ethnic economy. The use of the word “colourful” in the slogan, in the sense of interculturality, was deliberate. A programme was therefore developed, whose aim is to link different protagonists in this sector. One special focus is the ethnic economy, which was examined closely and represented by local protagonists during the project.

Good practice and further reading

- A selection of place-making project reports and practice guidance notes from the formative years of Intercultural Cities.⁴⁴
- The UNESCO Chair in *Social and spatial inclusion of international migrants: urban policies and practices* at the Università Iuav di Venezia (Italy).⁴⁵
- *Sense of Place*, an example of the co-production approach to urban place-making in a multi-ethnic district of Birmingham, UK.⁴⁶
- *Surrey Canal*, a comprehensive, inner-city, private sector-led development project founded upon intercultural principles.⁴⁷
- Designing an *Intercultural Park* in Melitopol, Ukraine. Project by an intercultural team led by Stadslab, NL.⁴⁸
- *Intercultural Urbanism*, blog by Dean Saitta from Denver, USA.⁴⁹

44. <http://tinyurl.com/75bsd7n>

45. <http://www.unescochair-iuav.it/>

46. <http://tinyurl.com/blhfh67>

47. <http://surreycanal.com/>

48. <http://tinyurl.com/7ghvfau>

49. <http://www.interculturalurbanism.com/>

- *What is this thing called Multicultural Planning?* By Mohammad A. Qadeer. A useful document for making comparisons between the Canadian multicultural method of planning and other methods.⁵⁰
- *Design for All* is concerned with environments, products and services is intended to ensure that everyone, including future generations, regardless of age, gender, capabilities or cultural background, can enjoy participating in the construction of our society with equal opportunities, and in economic, social, cultural, recreational and entertainment activities, while also being able to access, use and understand any aspect of the environment with as much independence as possible.⁵¹
- Sandercock, Leonie, *Towards Cosmopolis: planning for multicultural cities*, London: John Wiley, 1998.
- The London Borough of Lewisham has pioneered a new way of looking at city planning through an intercultural lens.⁵²

c. Housing and neighbourhoods

There is 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 ideal intercultural city does not require a “perfect” statistical mix of people and recognises the value of ethnic enclaves, so long as they do not act as barriers to the free flow of people, ideas and opportunities both inward and outward.

The level of neighbourhood cohesion is an important indicator of integration as well as of positive attitudes towards diversity. In a 2011 survey carried out by IPSOS in 7 European cities in the context of SPARDA, a joint Council of Europe/European

50. <http://tinyurl.com/6t5tafw>

51. <http://www.designforall.org/>

52. www.lewisham.gov.uk/Environment/Regeneration/DeptfordAndNewCross/DeptfordTownCentre/DeptfordToday.htm

Union project, highlighted the relationship between perceived levels of neighbourhood social cohesion and securing the benefits of diversity. People who perceived low levels of social cohesion in their neighbourhood were more negative on most aspects of immigration. For example, 66% of people who perceive low cohesion levels in their area agree that immigration has placed too much pressure on the infrastructure of their city compared to 54% of those who perceive high cohesion levels in their area.

The intercultural integration approach therefore needs to place special emphasis on community development and neighbourhood cohesion. Along with participatory structures and processes, **neighbourhood projects which enable residents to work together towards a common goal** are a key tool.

Such projects need to be designed in such a way as to encourage and facilitate the involvement of people of different cultural, educational and social backgrounds, ages and genders. It is important to provide incentives and opportunities for people to interact across their differences as frequently as possible since physical mixing is not automatically conducive to greater contact, openness and proximity. Such incentives comprise the creation of community centres with diverse staff or/and volunteers, educational, civic and festive events, mediation activities, open spaces with a range of cultural connotations where people of different backgrounds and ages feel welcome and at ease.

Questions to 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 monocultural?

Example

The “South-East” cultural centre in **Reggio Emilia** is the nerve centre of a daring initiative to re-create a civic culture of debate and self-management and re-build the fabric of the diverse community living in the Rail Station district.

The centre is run by volunteers from a range of different origins. It was instrumental in facilitating the signature of a pact between the residents of the station district and

the Mayor of Reggio Emilia, whereby the municipality declared its trust and promised to invest in the neighbourhood, while citizens undertook to manage the centre, look after public spaces and exercise community control to ensure respect for law and order. The notions of cohesion and co-existence are commonly used and the citizens show a strong commitment to them.

Within the context of the Community Pact, inhabitants have developed projects to combat alcohol and drug abuse, undertaken citizen mediation of neighbourhood conflicts, youth and family education and a “dances of the world” project. The city has rehabilitated a park in the neighbourhood, improved street lighting and reinforced police presence. Within only a year, the neighbourhood, which previously had the reputation of being dangerous and unpleasant, has become a reference for citizen commitment and positive development.

The project is based on the key principles of interculturality:

- citizen participation in defining the objectives, dialogue with the city authorities and mobilisation of city services to work, together with volunteers, towards these objectives;
- citizen empowerment and cross-cultural communication;
- development of a positive discourse and diversity-based action (videos, a weekly neighbourhood journal, participation of artists...); and
- proximity action: reducing the psychological distance with “the other” through actions which involve people from different backgrounds.

Continuous feedback and monitoring by citizens is a part of the scheme. Quantitative and qualitative tools have been put in place to make a sound assessment of the initiative, which is planned to last for three years.

Motivating residents to take part has not been easy – the first citizen group was constituted as a result of door-to-door contacts with people asking them to take part in the first consultation meeting. Still, the rate of participation and the impact of residents of non-Italian origin are very low. So alternative methods for consultation and facilitation, including non-verbal techniques, are being considered to give these residents a better opportunity to take part. A theatre project has been initiated as a means to help migrants express their concerns to the community.

d. Public services and civic administration

In an ideal intercultural city public employees – at all levels of seniority – would reflect the ethnic/cultural background of the population. Moreover, the city would recognise that as the population changes, the very nature of the public service must be reviewed and possibly revised. It must be open to the possibility of new ideas and innovation contributed by minority groups rather than imposing a “one size fits all” approach.

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

How to motivate the authorities’ interest in intercultural development:

- Organise workshops or discussions with officials in mixed groups, across administrative silos and specialisms, and including intercultural innovators with professional, educational and creative backgrounds;
- Organise workshops or other meetings not in the administrative offices but in art spaces or other unusual environments that invite out-of-the-box thinking. Foster the creative confidence of the administration;
- Encourage civil servants to take part in field projects involving interaction with citizens, as in designing Dublin;
- The Bonus for mistakes approach in Copenhagen.

Example

Following a campaign for culturally sensitive care for senior citizens, the Department for Social Affairs, Housing and Environment of the City Council of **Neukölln** is working together with the migration service of Caritas (a 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 culturally sensitive services for senior citizens at information and awareness-raising events. An important aim was to attract migrants for voluntary participation in social committees. The constructive cooperation with domestic migrant associations in all areas of services for senior citizens, in particular the work of the social committees and the Senior citizens' Committee at local level, is an objective of the culturally sensitive service for seniors. A further cornerstone of the culturally sensitive service for seniors is the opening of established meeting points for seniors on themes for groups of elderly migrants with the aim of attracting more visitors from this group.

The police has a very experienced group of colleagues, the so-called "Foreigners Working Group", in which employees with migration background also work. They are in contact with every migrant association, as well as mosque associations in the municipality. The mutual trust and the knowledge built up over the years have proved to be essential. In very special individual cases, e.g. homicides, the working group has had a de-escalating effect and has mediated between fronts.

Further reading

Intercultural competence for social care workers⁵³

London's Mentoring for diversity programme⁵⁴

Constructing an inclusive institutional culture – Intercultural competences in cultural services, Council of Europe Publishing, 2011

53. <http://incoso.wikidot.com/intercultural-competences>

54. <http://www.london.nhs.uk/what-we-do/londons-workforce/leading-for-health/mentoring-for-diversity-programme>

e. Business and economy

Large parts of the economy and the labour market may be beyond the remit and control of the city authority but may fall within its sphere of influence. 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 activities (e.g. shops, clubs, restaurants) may provide a valuable interface between different cultures in the city.

To ensure recognition and optimal use of migrants' skills in the urban economy to drive innovation, growth and entrepreneurship, the city must encourage business organisations to go beyond formal qualification recognition and look for a greater range of criteria for establishing skills, provide mentoring and targeted guidance for migrant entrepreneurs, incentives for young entrepreneurs such as prizes and incubators, and encourage business links with countries of origin.

In 2008, at the peak of an economic boom, the total unemployed workforce in Copenhagen was 40,000 people, one third of whom were of a minority background. Ninety per cent of the 1,000 companies approached thought that having a minority workforce was positive and around 30% thought minority employees were more reliable. However, at that time Danish immigration policy was very restrictive, there was much extreme anti-migrant discourse in Europe. 70 % of Danes did not have any friends from minority backgrounds, an indication of a high degree of cultural divide.

An organisation called “New Danes” was created at that time by minority DRH and other professionals, to raise awareness of the lack of equal job opportunities for migrants. At first they used moral arguments, based on the concept of corporate social responsibility. In the meantime their discourse has shifted towards the business case for diversity, using examples and data to convince enterprises to open up to a diverse workforce and develop competence in diversity management.

The secret of New Danes' success was to involve various stakeholders – academia, municipality, enterprises, in a comprehensive process towards realising the diversity advantage. They use appreciative enquiry to assess the level of achievement of each company, looking at the diversity of the workforce, within their customer and user groups, as well as within partner and supplier companies, and at initiatives and policies to seek and cultivate diversity and a diversity culture. Criteria by which to gauge the

diversity advantage are innovation, management quality, product and service development, new markets, recruitment and retention, and communication and branding.

The city of Copenhagen has launched a series of projects to enhance migrant employment (e.g. “Integration Contact”, which was run by the Jobcentre), a Diversity Board to involve businesses in the city’s diversity agenda.

The Confederation of Norwegian Enterprise has launched the Global Future programme aimed at qualified professionals of minority background who seek high executive and board positions. Through a series of 19 one-day seminars over a year and a half and a mentoring scheme, they benefit from leadership and management skills development, intercultural understanding and networking.⁵⁵

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

Building companies in Botkyrka (both public and private) provide space for small-scale educational centres providing support for children with learning needs. One company has also provided an apartment free of charge as an artist residence for community-based art projects.

Further reading

Global Diversity and Inclusion: Fostering Innovation Through a Diverse Workforce, Forbes insights⁵⁶

55. <http://www.nho.no/globalfuture>.

56. http://www.forbesmedia.com/files/Innovation_Through_Diversity.pdf

Examples

In co-operation with the social services, businesses in **Neuchâtel** have launched **Speranza 2000**, a recruitment and training project for marginalised young people. The young people are trained for 12 weeks and then offered a contract of unlimited duration. At the end of the first year of the project, all 48 young people have remained in the companies concerned. Only 30% of them were Swiss nationals.

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

The association “**Economy and Work in Neukölln**” regularly organises business salons on different topics in co-operation with the Economic Development Department of the City Council. The business salons, traditionally in the style of the old Berlin Evening Salons, take place with about 120 guests invited to a festive evening event based on a general topic. The guests are businessmen and women of Neukölln and personalities who have rendered outstanding services in the field under discussion. The salons combine interesting themes, cultural performances and a formal dinner and create a unique atmosphere of exchanges. They help business entrepreneurs to become acquainted with each other and encourage guests to look “beyond their own nose”. Interculturalism is also to be found in the economic sector, where Turkish businessmen are an important economic factor.

f. Sport and the arts

The time which people allocate to their leisure may often be the best opportunity for them to encounter and engage with people of another culture in a neutral and festive context. At the same time, however, if leisure is structured along ethnic lines (e.g. a football league of teams from only one culture) it may reinforce separation. The city can influence this through its own activities and through the way it distributes resources to other organisations. For cultural events or activities to be vectors of

intercultural communication and interaction, they need to be conceived with a diverse public in mind; people must be encouraged to cross over artificial barriers and experience other cultures; cultures must be presented as living, changing phenomena which thrive on interaction with other cultures and stimulate the hybridisation of cultural expressions.

The following questions need to be asked: 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 backgrounds?

Elements of an intercultural urban policy for the arts:

- Invite high-level contemporary artists from the countries of origin of major migrant communities – this gives them pride in their culture and allows them to keep abreast of the cultural evolution of the country of origin, avoiding the classic syndrome of migrant conservatism;
- Encourage mainstream cultural institutions (opera, theatre, dance halls, museums, orchestras...) to programme local migrant artists – international and intercultural programming are not one and the same thing. Opening up these institutions to contemporary art forms (video, hip-hop, graffiti...) helps to involve more diverse artists and audiences (ethnic and age-wise);
- Encourage artistic programmes that promote intercultural collaboration between artists and feature the results of such collaboration;
- Allocate significant resources to neighbourhood and amateur artistic involvement (e.g. carnivals, art clubs, graffiti competitions, video and photo projects, etc.);
- Sponsor artists' work on intercultural themes (e.g. on the segregation of public space and minds), employ artists as cultural mediators for community-building projects;
- Divert the holding of cultural events from the mainstream institutions, city centre and prestigious venues, to open spaces, marginalised/poor neighbourhoods;
- Encourage (also through funding criteria) the active involvement of people from other communities in "national" cultural events and celebrations (e.g. the Chinese New Year), not only as spectators but also as participants.

Examples

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 carnival procession. From that time on a strong bond was established between the two different cultures. The so-called T-Parade now boasts 60,000 visitors, 37 floats and 1,200 participants of Japanese, Dutch, Moroccan, Indonesian, English, Brazilian, Venezuelan, Surinam, Antillean, Turkish and Chinese origins.

The “**Sport Youth Neukölln**” project is implemented in the area of “Streetball” youth cultural activities in co-operation with the citizens association “Culture of Helping”, the Turkish Community Berlin and the German-Arabic Independent Community and with the support of the Berlin-Neukölln City Council. The objective of the youth social work department in the field of sports is to support children, adolescents and young adults in developing a self-dependent and socially compatible personality, to support them in their individual and social development, to encourage self-organisation and strengthen self-activity, to provide support for the development of decision-making skills and responsibility, to demonstrate non-violent conflict resolution methods and impart social skills and also to demonstrate participation opportunities. Proposed activities should have a lower participation threshold and be demand-oriented, work on violence prevention, support social integration and social participation and include gender specific approaches and various methods. “Satellitstaden” is a public arts project that relies on community participation to make an artistic installation using satellite dishes in Fittja, a public housing estate located in **Botkyrka** municipality, 30 kilometres south of Stockholm. It is a research-driven artistic project carried out over one year and aims to study the importance of satellite media in the lives of immigrants and cultural integration issues. The main part of the project consists of colouring several satellite dishes in the area, in close collaboration with local residents. The project is led by the Swedish-Brazilian artist Isabel Löfgren, in collaboration with the Swedish artist Erik Krikortz, and in partnership with several local organisations, including Residence Botkyrka, an artists’ residence in the area. For the onsite installation, residents are invited to pick a colour for their satellite dishes from an assortment of 9 bright

neon colours. The colour is, in fact, a custom-made waterproof textile cover installed over the satellite dish, and is free of charge. In return, we ask for a short interview and that they recommend the project to a relative, friend or neighbour in the area. The participant decides which part of our conversation can be made public and this corresponds to their coloured dot on the project's online interactive map. These short statements then become a collective message reflecting the voices of members of the community as they express their views on several issues. These statements include views on the importance of satellite media in their lives, statements to defend their right to keep the satellites on their balconies, their views on living in Fittja or why they picked that particular colour. The last element is a series of walking tours through the area following the coloured dots, with local youths reading these collective statements to the public.⁵⁷

Further reading

Pascale Bonniel-Chalier, *Interculturalism in the cultural policies of European cities*⁵⁸

Ricard Zapata-Barrero, *Cultural policies in contexts of diversity: the city as a setting for innovation and opportunities*⁵⁹

g. Urban safety

1. *Focus on shared safety priorities.* Draw up safety strategies that combine “The Best of Three Worlds” i.e. *problem-oriented policing (POP)*, *intelligence-led policing (ILP)* and *community policing (CP)*. This new model is currently being taught at the Dutch police academy. As a first step, crime trends are identified on the basis of annual police data and reports, using the standardised method of *Scanning, Analysis, Response and Assessment (SARA)*. Priority problems are defined according to the “80/20 rule” that 80% of problems are due to 20% of causes. These problems are analysed in terms of concentration (“*hot spots*”), frequency (“*hot crimes*”), perpetrators (“*hot shots*”) and targets (“*hot victims*”). The project plan is supported by an intelligence-led model of task forces, partnerships

57. <http://www.satellitstaden.org>

58. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/CULTURAL.policy_en.pdf

59. [http://www.eui.eu/Projects/ACCEPT/Documents/News/Culturalpoliciesorg\[1\].pdf](http://www.eui.eu/Projects/ACCEPT/Documents/News/Culturalpoliciesorg[1].pdf)

and management, with the mayor occupying the key role of prioritising police capacities and engaging partner institutions. Adopt the Hague “SARA model”, a standard procedure for defining priorities and actions with the police, social partners and citizens of diverse backgrounds (see the Hague example below).

2. *Look for creative safety alternatives in the public realm.* Highlight visible improvements in “hotspot” neighbourhoods (Lisbon Mouraria, Reggio Emilia station district, etc.), make safety workshops a key element of the intercultural city strategy.
3. *Promote trust-building in changing police cultures.* Make intercultural communication part and parcel of police training, as well as new methods of proximity (community) policing through social media, such as the Finnish “Net Cops” and the Geneva “Flic du Quartier”.
4. *Establish structural and visible relations between safety and care.* Develop an intercultural response to youth violence and criminal gangs; connect tested models like the Botkyrka approach to rioting, the Lewisham “Cease Fire” for youth murder re-offenders and the “Tilburg Care & Safety House”, as business-cases in the ICC approach to Community-Based Result Accountability (CBRA).
5. *Develop monitoring tools for safety interventions.* Adapt the “Rotterdam-Copenhagen Safety Index” model to local priorities, as a way of taking the safety concerns of citizens seriously, and enabling both trust-building and law enforcement in neighbourhoods.

Examples

Since 2008, youth violence is being tackled by “virtual community policing”. A team of “Net Cops” is making proactive use of social media like Facebook and Twitter. In their professional capacities as uniformed policemen, they talk with young people and share information and advice. A 2011 Internet survey showed that the Net Cops had 172,269 fans on Facebook and were easily recognised in regular street patrols. Apart from preventing incidents, this approach helped to improve reporting on issues such as domestic violence, sexual abuses and cybercrime. Trust in the police clearly increased, also among migrant children. The evaluation study suggests that this approach also helps to prevent radicalisation and extremist violence. But the process is delicate and care should be taken to make sure that young people are not perceived as informants. At present, 30 new Net Cops are being trained at the Police Academy.

Such an approach combines a community policing strategy with intelligence-led policing. It helps establish widespread trust in the police (96% in Finland). Concrete results can be measured in terms of both “value for money” and “public values” such as greater cohesion and well-being of society. The state of research is summed up in the draft article, “Innovation of community policing in Finland”, which was distributed prior to the seminar.⁶⁰

The Hague district “Schilderswijk” stands out in all the statistics: it has the highest levels of segregation and poverty in the Netherlands, and 85% of the 30,000 residents are migrants of 120 different origins, predominantly Moroccan, Turkish and Surinamese. In this compact living environment, world conflicts like the “Arab Spring” can have a direct impact on feelings of safety. Problem-oriented policing (POP) showed that there was a rising number of burglaries (*hot crimes*), concentrated in particular streets and blocks (*hotspots*), and committed by frequent offenders, 75% of whom were young people between 12 and 17 years of age, if not younger (*hot-shots*). The most vulnerable were elderly migrants because of lack of social control and poor quality housing (*hot victims*).

In response, community policing was reinforced with 42 “bikers”, highly mobile and approachable street patrols. In co-operation with social workers and housing corporations, the quality of door locks and street lights was improved. The partners made a joint list of the 40 most persistent offenders, selecting 5 persons every week for extra attention at multiple police levels. Former offenders also receive frequent visits from community police officers or social workers. Intelligence-led policing is made public, through social media and neighbourhood meetings. Instead of hiding disturbing crime data, people are fully informed, receive advice about burglary prevention and are encouraged to discuss community efforts.

It is expected that 2012 will show a drop in the number of burglaries. Experience shows that when the number of burglaries goes down, all other types of crime go down as well. The main challenges are a change of organisational culture in the police force and in social organisations to engage in problem-oriented partnerships, and the active involvement of groups of inhabitants in each neighbourhood. 90%

60. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/meetings/LisbonVirta_en.pdf

of the victims are migrants who usually do not trust the police and fail to report crimes out of fear of retaliation. The focused policing method helps to create a diversity advantage in urban safety, in the sense that migrants are not misperceived as potential criminals but valued as potential allies. Police officers are trained in intercultural skills, also through informal learning, for instance, organising a youth football event together with mosques and other community groups.

Reggio Emilia's safety strategy. By responding to urban degradation and antisocial behaviour in the notorious railway station zone, the municipality fosters the creation of a new identity for the neighbourhood through urban renewal. Public spaces have become sites of intercultural mixing and dialogue, with the establishment of a new square and the intercultural refurbishment of a local park with Moroccan-themed children's theatre, an ethical fair trade shop and a social mediation centre. The municipal police local office next door is open 12 hours a day. The project has mobilised volunteers to work in the Reggio East Community Centre, which hosts the "Academy of Everyday Life" – Italian language courses and everyday culture for Arab women, and courses in sport and arts for the 167 summer festival.

Further reading

Intercultural approaches to urban safety (section thematic papers)⁶¹

3. Mediation and conflict resolution

*Acknowledge the inevitability of conflict in mixed communities and develop the city's skills in **mediation and resolution**, including by setting up specialised institutions to deal with cultural conflict.*

It is a basic tenet of the intercultural city that where groups of different cultural background and 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

61. www.coe.int/interculturalcities

would be 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.

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

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

Questions to consider: Is city policy strongly influenced by the need to avoid the possibility of ethnic conflict? Are city officials trained in mediation and conflict resolution skills? Does the city have procedures and mechanisms for recognising and dealing with potential flashpoints? Are there institutions in the city that can help communities resolve their differences?

Examples

Casa dei Conflitti in **Torino** (Italy) is a place for resolving neighbourhood disputes⁶²

62. http://urbact7.urbact.eu/fileadmin/subsites/euromediation_securityes/pdf/03maisondesconflits-turin.pdf

In **Vic** (Spain) a team of 10 “street mediators” deals with minor neighbourhood conflicts and tries to meet and talk to people on the streets and in public places about their concerns relating to the arrival of foreigners, the changes in the host community and the role of the host population in the integration process.

Schools in **Neukölln** which are located in special development areas (neighbourhood management areas) provide scope for mediation projects, particularly as self-dependent and socially compatible behaviour needs to be learned at these schools. Positive attitudes towards tolerance, non-violence, solidarity, considerateness, moral courage and a sense of responsibility are fostered. Measures to prevent violence are integrated into the school concept.

4. Language

*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, and give added visibility to and recognise these languages in the public sphere.*

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

One of the key areas for promoting multi-lingualism is school education. In the age of super-diversity where children in schools increasingly bring with them dozens of heritage languages, schools can foster language awareness by using examples of languages spoken by the pupils and help to abolish the de-facto ranking between “noble”

Western languages and less “noble” or “useful” languages of the non-Western world. Not only is such a ranking contrary to the refusal of the intercultural approach to establish a hierarchy between cultures and languages, but also out of step with the increasing economic and cultural importance of the languages of emerging economies.

Language awareness-raising can be used for all foreign languages but it seems logical to focus on the home languages and linguistic varieties already present in the classroom (for example, singing songs, counting, citing the days of the week in different languages, language portfolio). A positive attitude towards language diversity may contribute to a better understanding between children in class and at school. It also contributes to wellbeing and to the development of the identity of non-native language speakers. After all, if this approach is used these children feel encouraged to express their ideas, opinions and feelings in their own language. The attention paid to their native language increases its status and thanks to this children become experts in their mother tongue and their self-esteem, and indirectly their motivation to learn and their school results, increases.

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

Between language awareness-raising and multilingual education there is still a wasteland full of opportunities waiting to be discovered, which can be called “functional multilingual learning”. In the context of functional multilingual learning, schools use the multilingual repertoire of children to increase knowledge acquisition. The home languages and linguistic varieties of children can be seen as capital explicitly used to increase educational success and personal development. The first language may serve as a steppingstone for the acquisition of the second language and new teaching content. In this approach, the teacher encourages students to help each other in the execution of a task (for example, explaining to a new student with insufficient knowledge

of Dutch what to do) or in the preparation of group work. This approach requires a certain working method: the teaching environment should allow students to interact on a regular basis and should not be entirely teacher-directed. During such intense interactive moments the linguistic skills of the students help to solve a mathematic problem or to execute a task in physics.⁶³

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

Examples

Libraries providing books in world languages and proactively recruiting readers from the local neighbourhood enable parents who may not have strong skills in the host language to affirm their educational role and authority by reading to their children in their native language.

In the context of the Biennale of Contemporary Art in **Lyon**, speed language courses are organised for migrants to present their language to others, as a symbolic recognition of the importance of these languages for the community.

In **Neukölln**, during the “Weeks of Language and Reading”, celebrities as well as “ordinary” citizens read multilingual texts in more than 400 public performances. Over 30,000 people of different nationalities attended readings and a poetry slam. The main aim of the project was to highlight the beauty of all languages of the world. The initiative has been developed on the basis of civic engagement and aims to encourage both reading skills and cross-cultural communication.

63. Sierens, Sven et Van Avermaet, Piet, Language diversity in education: evolving from multilingual education to functional multilingual learning, Centre for Diversity and Learning, Gand University.

5. Media strategy

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

Important considerations in public discourse and media ethics may include:

- Defining and communicating the key messages of the intercultural cities initiative locally.
- The intercultural understanding, skills and competence of media professionals, including editors and journalists, and how these can be enhanced.
- The scope for intercultural champions and key city figures to act as “ambassadors” and spokespeople on intercultural issues for the media.
- The scope for “catalytic” events at key points of the initiative to generate media attention and public discussion of intercultural issues and for “critical debates” where complex and sensitive issues are addressed by experts and others to sensitise the media to interculturalism and break down stereotypes.

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

The local media should be active participants in the ICC project not simply channels for reporting. Ideally the media should be represented on the task force or at least the wider support network. At the very least there should be regular discussions with the media on the progress of the project.

At the same time, cities should address some of the root causes of lack of balanced approach to diversity in the media. On all levels, from owners downwards – to editors-in-chief, editors and reporters – mainstream media lack space for open dialogue on

issues relating to language, race, faith, ethnicity, gender and other diversity challenges. There needs to be more diversity in two areas: content (in most of the cases – media content does not reflect existing social diversity), and recruitment (the staff working in the media organisation is less diverse than the audience).

A comprehensive media diversity strategy in cities would involve actions in the following areas:

- media monitoring,
- mid-career diversity training and professional development,
- diversity reporting initiatives,
- diversity reporting, journalism education and curricula development,
- media assistance for civil society organisations and marginalised communities,
- intercultural media award.

Further reading: media diversity concept⁶⁴

6. Establish an international policy for the city

A genuine 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 businessperson, tourist or new migrant) found legible, friendly and accessible, with opportunities for entering into business, professional and social networks.

The intercultural strategy of a city would:

- proclaim that the city is open to both ideas and influences from the outside world and also seek to outwardly project its own identity,

64. <http://www.coe.int/t/dg4/cultureheritage/culture/Cities/mediapack.pdf>

- establish independent trade and policy links with the countries of origin of minority groups, monitor and develop new models of local/global citizenship.

Questions to consider: What is the external image of the city? Is it seen as cosmopolitan and open to outsiders? As a place to visit, to invest or do business in? How many local people believe that foreigners bring advantage to the city? How many people think foreign influences threaten local culture?

Example

Lublin (Poland) has established “Closer and closer” – the Euroregional Information and Cultural Cooperation Centre – with a view to providing ongoing support to trans-border cultural cooperation between Lublin and Lutsk in Ukraine, and Brest in Belarus. The Centre operates as an entity of the Lublin Municipality. It has an important role in bringing the cultural institutions and organisations of the three towns together by exchanging information on current cultural events and organising trans-border cultural projects.

Further reading: *Internationalisation of open cities*⁶⁵

7. Evidence-based approach

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.

65. http://opencities.britishcouncil.org/web/index.php?internationalisation_en

Intercultural policies should, just as any other policy, be evidence-based. A city cannot be intercultural if it is ignorant of its citizens, their diversity and lifestyles and how they interact with each other. An intercultural observatory takes existing data and examines 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 audit” underpinning the development of a diversity-management strategy.

Digital mapping

One of the instruments that have been developed more recently and which provides great opportunities for the management of public policies, including in the field of intercultural relations, is the digital mapping of a territory.

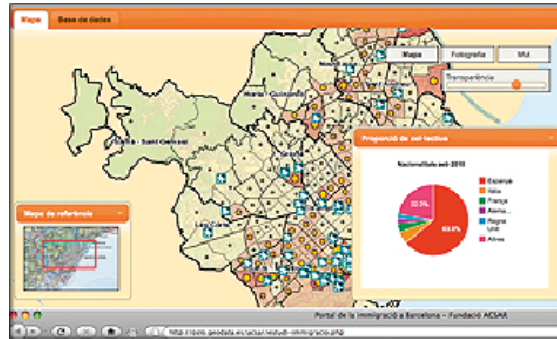
Barcelona has used this method to shape policies in the field of migration management and interculturality. A few years ago the City Council commissioned the development of a web portal that allows the mapping of various kinds of information related to immigration, cultural practices, places and organisations.

The result was the *Immigration Portal de Barcelona*, a valuable tool for visualising and securing a better understanding of the demographic changes taking place in the city in recent years.

The portal is structured as a city map and makes it possible to search for information from multiple variables that can display various units of territory: by district, ward or smaller units. The information that can be displayed is very diverse: statistical information regarding the city population profile and nationality (the number of people, places of residence, age, gender, births, etc.).

The map also incorporates a great deal of information relating to migrant associations, organisations dealing with intercultural dialogue, places of worship of different faiths, and relevant social, educational, cultural and health institutions and organisations.

The possibility of crossing several variables and displaying them simultaneously on the map makes it possible to deepen the perception and knowledge of a complex and rapidly changing reality.



For example, we can “create” maps that show and compare the degree of dispersion or concentration over time of citizens of different nationalities. We also have the possibility to compare the place of residence of citizens of a particular nationality with the location of the entities that offer hosting services or public libraries to assess the

degree of closeness with one another and give us a better understanding of the way in which they use these services.

When we “click” on a neighbourhood, a table appears giving all the statistical information we have chosen. And if we click on the symbols of the institutions or places of worship, the table will show explanatory information, a link to a web site, etc.

The interactive digital maps can be converted into a PDF to attach to any document, study or press release.

The portal is intended for the general public and obviously for policy-makers. But it can also be of interest to groups such as journalists, researchers and students, etc. as it facilitates access to objective information in an area where transparency and rigour is fundamental to increase knowledge and avoid the consolidation of stereotypes and clichés.

Questions to consider: Does the city work in collaboration with the local university? What role does the university play? Does it provide and process local information and data on ethnicity, on the impact of measures included in the city’s diversity strategy, on public perceptions of diversity? Is this data then used by local government to formulate and implement future initiatives? Does the local government use this information to directly/indirectly improve its services to ethnic minority populations?

Examples

In **Reggio Emilia**, a partnership with the local university ensures the monitoring of integration and the well-being of migrants, the public opinion and the effects of city policies.

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.

8. Intercultural awareness training

*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.*

Intercultural awareness first became popular in international enterprises, where it was used to facilitate the management of diverse teams and work with foreign clients. More and more cities now provide intercultural awareness training for their employees to improve the effectiveness of the administration and services and ensure adequate access to social rights. Such awareness is indeed vital for the employees to be able to assess the ways policies and services are perceived by different groups and adapt them to citizens' cultural specificities. Family relations, expressing one's expectations, feelings and reactions, perceptions of punctuality, authority and many other key dimensions of human behaviour are shaped by culture and affect profoundly the way people relate to each other, the community and public authorities.

Very few people can be expected to be experts in more than one or two of the languages and cultures of the many groups who live in a city. However, the competent public official in an ideal intercultural city should be able to detect, and respond to, the presence of cultural difference, and modulate their approach accordingly, rather than seeking to impose one mode of behaviour upon all situations. Such sensitivity and self-confidence in unfamiliar situations is not commonly seen but is a skill which can be acquired through expert training and must become as important to the officials as their specific profession and technical skills.

Example

Public authorities can extend intercultural awareness training beyond their own staff. Together with the Novarox company, the Multicultural Cohesion Department of the Canton of **Neuchâtel** has prepared a training course on intercultural awareness and offered it to over 200 managers working for the company.

In the context of the European certification system, Xpert, the **Neukölln** adult education centre has been training multipliers in the field of intercultural competence. Teachers, day-care centre teachers, teachers at the adult education centre and all interested persons are exposed to other cultures in a sensitive fashion. Certificates can be acquired at basic, master and professional levels.

All nine Neukölln neighbourhood management teams for areas with special development needs are organised in such a way that the teams and the neighbourhood advisory board takes account of migrants' competences. Migrant associations are involved in on-site decisions. The neighbourhood management teams are strong generators of integration work.

9. Welcoming newcomers

Launch **welcoming initiatives** for newcomers and urban exploration projects whereby not only (temporary and permanent) new arrivals but also local citizens can visit parts of the city they have not previously seen, hosted by people of different cultures, become acquainted with the city services and institutions, and receive personalised integration support.

People arriving in the city for an extended stay (whatever their circumstances) are likely to find themselves disorientated and in need of multiple forms of support. The degree to which these various support measures can be co-ordinated and delivered effectively will have a major impact on how the person settles and integrates. What is often overlooked, but has a powerful impact on intercultural relations, is whether those from the host community have been given any prior preparation or whether, on the contrary, they might feel surprised or alarmed by the new arrival.

Questions to consider: Do the local authorities provide welcoming initiatives such as encounters with policy-makers, orientation meetings with NGOs and services, skills

testing? Are there urban exploration projects (such as intercultural guides and city walks)? How often do these take place and who is targeted? How does the local authority select the guides for the projects/ initiatives? How does it ensure that the guides come from various cultural backgrounds? Is heritage – diverse heritage – celebrated through e.g. literature, songs myths or symbolic events where different groups can present their heritage?

Example

In **Tilburg** there is a special ceremony in the town hall every month for people who have passed the integration programme exams. During a festive ceremony up to 30 migrants are welcomed by the alderman as official residents of Tilburg. After the ceremony a tour of the city by bus is proposed. Then the newcomers are informed about the historical places of Tilburg and its heritage. Once a year the municipality organises a big party for all the new residents. In some neighbourhoods and in some blocks of flats special “welcome”-guides welcome the newcomer to the neighbourhood. They teach the new residents how people in Tilburg used to live and provide important information (about doctors, hospitals, the local police, the town hall, public transport, etc.). During the integration programme for newcomers a “buddy system” can be used. A civil servant is paired with a newcomer of the same nationality, so that the newcomer can speak his or her own language.

Newcomers often find it difficult to decipher the cultural norms of the new host society and to distinguish them from legal norms and obligations. To dispel such confusion, **Neuchâtel** has introduced a Citizenship Charter, which breaks new ground in that it is designed to foster intercultural integration, in contradistinction to the integration agreements that one finds, for example, in Germany. The latter are a sort of contract between the authorities and the migrant, requiring him or her to fulfil certain obligations, with the emphasis on the formal, binding aspect. They tend to be used in very specific cases, e.g. foreign nationals taking up high religious office, or migrants who have committed criminal offences of some gravity. In contrast, Neuchâtel canton’s Citizenship Charter focuses on reciprocity between the migrant and society, while at the same time emphasising the basic values of democratic society. The Charter further emphasises “the notion of welcome” and mutual respect, which contribute to greater acceptance of the obligations associated with integration.

Central to the Charter is the idea of tolerance and open-mindedness as a way of ensuring stability in mixed communities. The vision of Neuchâtel canton as a “democratic, secular, social state that guarantees fundamental rights” is also explained in the Charter, in particular vis-à-vis newcomers. Copies of the charter are handed out against signature. Signing the charter does not create a binding legal obligation but it does underline the importance of the document. Experience shows that, contrary to expectations, most new arrivals are quite happy to sign the acknowledgement of receipt, with only a few refusing to do so.

The launch of the Charter in 2009 was preceded by a series of courses and individual sessions for municipal agencies and officials over a period of 2 days, so that they would be able to deliver the Citizenship Charter in an informed manner.⁶⁶

10. Intercultural governance

*Establish **intercultural governance** 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 backgrounds and ensure the current leadership is culturally knowledgeable and competent.*

Perhaps the most powerful and far-reaching processes a city can establish in making a city more intercultural are 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 through the allocation of power and resources.

With regard to intercultural governance cities need to recognise that:

- intercultural values build on accountability, transparency and trust between institutions and communities and these values, and projects to enhance them, are important in themselves;

⁶⁶The Citizenship Charter of the Swiss canton of Neuchâtel is available at: <http://www.ne.ch/chartecitoyennete>

- the intercultural city will require leadership in a wide variety of spheres and at different levels; the enhancing of intercultural leadership in NGOs and communities and of partnerships and networks will be as important as leadership of the city authority;
- the initiative will inevitably raise questions with regard to the representation of minorities in city authority structures and this may generate tension and conflict. This issue should not be avoided but be used creatively to consider how minorities are brought into the mainstream decision-making structures.

Questions to 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 which represents all ethnic minorities and 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 take account of the improvement in intercultural relations when it is designing and implementing public consultation programmes? Does the city encourage actions (for example, neighbourhood management forums) in which neighbours of different ethnic/cultural backgrounds 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?

The success of Neuchâtel's intercultural policy (Neuchâtel has the best score on the Intercultural Cities INDEX)⁶⁷ is due to a large extent to the multi-layered and yet coherent and effective system of governance of diversity, based on the canton law of 1996 (first of its type in Switzerland) and the new Cantonal constitution of 2002. The governance system consists of:

1. A **Multicultural Cohesion service** (the MC Service) with a multi-cultural staff of 15 who, between them, speak many of the 95 languages present in the community. The service has a mandate to work with other institutions at all levels and to take policy initiatives. The office has a good operational capacity and an integrated approach

67. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Index/default_en.asp

covering several policy fields. The Canton clearly cannot meet the challenge of diversity alone. It operates via a vast network of associations – African, Latin-American, Islamic, Turkish, Kosovar, Albanian and Macedonian – which provides a vehicle for consultation and programme implementation.

The role of the MC Service is to apply the Cantonal Law on the Integration of Foreign Nationals of 26 August 1996, which is aimed at mediating and fostering harmonious relations between Swiss people and foreign nationals and at promoting the integration of foreigners in the Neuchâtel canton. It oversees the service under the responsibility of the Department of the Economy.

It works in close co-operation with the Working Community for the Integration of Foreigners (Communauté de travail pour l'intégration des étrangers, CTIE, see point 2 below).

The Service has three principal and very important functions with regard to integration policy.

It acts as:

- a specialised contact centre,
- the cantonal Commissioner for Foreign Nationals and
- a logistical body for the CTIE (see point 2 below), migrant organisations and groups concerned by the various aspects of the presence of foreign and migrant populations.

The Service offers **interpretation and mediation services**, based on a three-party model and a network of 85 mediators (adopting a “pragmatic” – vs. cultural – approach). It includes a unit (centre de competence) providing targeted information to promote social and integration policies, and a unit to prevent racism and discrimination.

Along with the welcome programme for new arrivals (ANA) and Neuchâtel's Citizenship Charter, the key integration programmes carried out by the Service are:

- vocational integration, including (since 2005) collaboration with watch-making enterprises;
- implementation of the federal 12 measures concerning integration of pre-primary children;

- prevention of forced marriages, an initiative (since 2007) implemented by the *Conseil d'Etat* (Cantonal government) including an information campaign and the distribution of over 1,000 leaflets;
- the *FeNEtre sur le monde* programme, including radio broadcasting of significant cultural and sport events, with special focus on the migrant integration and intercultural relations dimension;
- the *Vivre ici en venant d'ailleurs* programme (since 2002) including the publication and the radio broadcasting of narratives by people of foreign origin living in the Canton.

Targeted information is also available through the *InterDialogos* review (www.ne.ch/interdialogos) published at La Chaux-de-Fonds.

The Service has been developing an “*Integratio Tempo*” tool to track and identify key issues and developments concerning the integration of migrants. The tool maps the position of migrants according to two intersecting tensions: inclusion-exclusion and aggregation-segregation. Such mapping produces four main positions: integration, distinction, discrimination and insertion. It is based on 12 basic and a number of complementary indicators.

2. Committee for the integration of foreigners (CTIE). The Committee has 40 members and since 1991 has served as a consultative body issuing recommendations for the *Conseil d'Etat* (Cantonal government). For 15 years the *Conseil d'Etat* has always adopted these recommendations and validated the policies and projects of the *Service du Délégué aux étrangers*. The Committee meets 4 times a year in plenary and holds sub-committee meetings (3-4 times a year for each sub-committee).

The Committee comprises representatives of ethnic communities (but not of religious communities because the Canton is officially secular) in numbers proportionate to the members of the group. The representatives are proposed by the communities and appointed by the *Conseil d'Etat*. Representatives of other groups (employers, trade unions, etc.) and geographical entities are also included, in particular in sub-committees. For instance, the sub-committee on employment and social problems comprises representatives of the Italian community, Catholics and Protestants, representatives of the watch-making and building industries.

Each session focusses on a theme or issue such as criminal behaviour (with a presentation by the head of police), cross-border workers (do they “steal” the jobs of locals – a researcher and the head of the observatory explained that there is no job dumping), integration through football; Islam between myth and reality.

The Committee also has an operational budget.

Immigration policy is the responsibility of federal government while integration policy falls within the local government remit. Integration policy makes no distinction between people in relation to their legal status. However, some fundamental principles/values have to be respected by everyone. As yet, no other Swiss canton has a body responsible for combating racism.

Current priorities for integration policy:

- a. Professional integration. Studies show that non-Europeans are often victims of discrimination;
- b. Housing integration;
- c. Citizenship.

Although the Neuchâtel integration policy is considered to be successful, the Canton’s participation in Intercultural Cities is motivated by the need to constantly anticipate and be prepared for new challenges, since the social context is constantly changing and situations are never consolidated. One of the key challenges identified by the Canton is the federal government policy of restricting immigration and not facilitating integration.

For additional information: the annual reports by the Multicultural Cohesion Service (Service de la cohésion multiculturelle – COSM);⁶⁸ the monthly newsletter;⁶⁹ an overview of Neuchâtel’s management of intercultural diversity as an example of public politics is provided by Oriane Von Gunten in the four-page article “Swiss interculturality in Neuchâtel”.⁷⁰

68. <http://www.ne.ch/neat/site/jsp/rubrique/rubrique.jsp?StyleType=bleu&CatId=1428>

69. <http://www.ne.ch/neat/site/jsp/rubrique/rubrique.jsp?StyleType=marron&DocId=12956>

70. <http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/BookCoE24-Neuchatel.pdf>

Examples

Reggio Emilia has introduced a city councillor with observer status, who is 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 decides whether or not to approve the request. Alcohol is not paid for. The city has special “enrich your neighbourhood” ambassadors – residents who have experience and who can help other residents with the organisation or the necessary paperwork.

Lyon has put in place an equality audit for the city’s recruitment and career policy and is preparing a quality label to encourage enterprises and associations working with the city to apply diversity policies themselves. Ultimately, employing people from diverse backgrounds is set to become a condition for organisations receiving public support.

Further reading: ICC paper on intercultural governance⁷¹

71. http://www.coe.int/t/dg4/cultureheritage/culture/Cities/paperviarregio_en.pdf



V. Monitoring implementation and measuring progress

Appendix I

Appendix II

As with all urban policies, it is essential to monitor implementation, assess progress, communicate the results of the assessment to the community and take corrective action.

A number of points relating to the development of an evidence base for intercultural policy have already been discussed in chapter IV.7. The results-based accountability method presented above also involves the development of indicators and a dashboard to monitor progress towards specific objectives.

The setting up of monitoring groups and committees, composed preferably of representatives of public authorities and civil society, is a useful mechanism to ensure ongoing assessment of progress. In some cases, such groups would critically assess results and make recommendations to a decision-making body responsible for the strategy. Ideally, however, the group which monitors results would be also able to take decisions to adjust the strategy.

An additional tool to follow the intercultural development of the city over time and in comparison with other cities across Europe is the Intercultural Cities INDEX.

The INDEX was developed during the pilot phase of the Intercultural Cities programme and tested by the 11 pilot cities. 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 elements of an intercultural city strategy presented above.

The INDEX is not intended to be a 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 give an indication of 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 simple “ranking” of cities. Rather, it should be used to encourage greater self-reflection, learning and improvement.

Since the INDEX is conceived as a development (bench-learning) tool to inform and support city policy-making and not as a ranking tool, its results are communicated directly to the cities and not made available to the public. The INDEX report is accompanied by a set of recommendations and suggestions as to where to look for inspiration and good practice.

Toolbox

Intercultural Cities INDEX questionnaire⁷²

Intercultural Cities INDEX interactive charts⁷³

72. <http://www.coe.int/t/dg4/cultureheritage/culture/Source/Cities/Indexquestionnaire.doc>

73. <http://www.culturalpolicies.net/web/intercultural-cities-charts.php>

Appendix I

Quick self-assessment exercise

What is it like in your city?

	Non-policy	Guestworker policy	Assimilationist policy	Multicultural policy	Intercultural policy
Minority group organisations	State ignores them	Informal co-operation on a limited number of issues	State does not recognise them	State supports them as agents of empowerment	State supports them as agents of integration
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 need for 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 letting policy. Affirmative access to social housing	Anti-discriminatory letting 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 does away with 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 treated 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



	Non-policy	Guestworker policy	Assimilationist policy	Multicultural policy	Intercultural policy
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, e.g. minarets	Encouragement of ethnically mixed neighbourhoods and public space. Conflict management a 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

It should come as no surprise if, having conducted this exercise, you find that different functional areas are operating in rather different ways, perhaps owing to the presence of a strong individual or team or in response to a particular crisis of opportunity. You may find some areas are already operating in an intercultural way, whilst others behave rather differently.

The categories outlined above are not exclusive and you may find it helpful to expand the table with other policy areas and complete the boxes yourself.

APPENDIX II

Key stakeholders to be consulted and involved in the preparation of the intercultural city strategy.:

- The Mayor
- City Council political representative(s) in charge of integration/diversity or related issues and chief policy officers
- Council equality, diversity and/or inclusion/cohesion representative(s)
- Council community services representative, including for cultural and arts policy and initiatives
- Council project managers of relevant programmes or initiatives (including city planning, education, housing, economy/employment, public services, etc.)
- Council project manager/coordinator for the Intercultural Cities project
- Some key individuals or groups – civil society organisations – from a range of key cultural communities expected to be key beneficiaries of the initiative, in particular migrant/minority groups
- Some key individuals from local media organisations, educational and cultural operators
- Individuals (artists, journalists, entrepreneurs and other professionals) with critical thinking, unusual ideas and leadership drive and commitment to diversity and intercultural relations
- If relevant, representatives of religious communities and organisations of non-believers
- Businesses, trade unions, housing associations and any other relevant partners
- Organisations carrying out integration/intercultural projects on the ground
- Researchers and/or statisticians

While consulting specific departments separately (both in writing and through specifically organised meetings) has a value in helping to explore issues in detail, organising

cross-service meetings, involving practitioners and civil society makes it possible to open up perspectives and eventually create new relations and alliances which cut across institutional silos and encourage lasting trust and partnership between the authorities and civil society organisations.

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Fax: +420 2 848 21 646
E-mail: import@suweco.cz
<http://www.suweco.cz>

DENMARK/DANEMARK

GAD
Vimmelskaflet 32
DK-1161 KØBENHAVN K
Tel.: +45 77 66 60 00
Fax: +45 77 66 60 01
E-mail: reception@gad.dk
<http://www.gad.dk>

FINLAND/FINLANDE

Akateeminen Kirjakauppa
PO Box 128
Keskuskatu 1
FI-00100 HELSINKI
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Fax: +358 (0)9 121 4242
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<http://www.kauffmann.gr>

HUNGARY/HONGRIE

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RUSSIAN FEDERATION/ FÉDÉRATION DE RUSSIE

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SPAIN/ESPAGNE

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C/ Balmes, 417-419
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Fax: +34 93 211 49 91
E-mail: david@diazdesantos.es
<http://www.diazdesantos.es>

Díaz de Santos Madrid

C/Albasanz, 2
ES-28037 MADRID
Tel.: +34 91 743 48 90
Fax: +34 91 743 40 23
E-mail: jpinilla@diazdesantos.es
<http://www.diazdesantos.es>

SWITZERLAND/SUISSE

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