



THE INTERCULTURAL CITY STEP BY STEP

Practical guide for applying the urban model of intercultural integration

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I Introduction

1. Who is this guide for

Most countries in Europe face 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 proposed to the attention of city leaders and practitioners wishing to learn from the experience of a three-year pilot programme of the Council of Europe and the European Commission, "Intercultural cities", 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, our expectation of any city embarking on the Intercultural cities agenda is that they are already a confident, competent and independently-minded entity that does not need to be led by the hand are able to creatively localise the general concepts and actions contained in this guide. 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. Therefore this document is 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 potential conflicts involved, cities can manage diversity and can even benefit hugely from the potential of migrants and minorities for 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 for the integration and contribution of migrants and minorities to the development of the city. This guide gives to city policy-makers and practitioners ideas and tips about dealing with these tasks.

Before reading this document it is important that all key participants are familiar with the basic principal of the Intercultural Cities. At the least this should include:

- the Council of Europe White Paper on Intercultural Dialogue Living Together as Equals in Dignity
http://www.coe.int/t/dg4/intercultural/Source/Pub_White_Paper/White%20Paper_final_revised_EN.pdf
- the results of the European Year on Intercultural Dialogue
<http://www.interculturaldialogue2008.eu/>
- Intercultural Cities: towards a model for intercultural integration
http://www.coe.int/t/dg4/cultureheritage/culture/Cities/ICCMoDelPubl_en.pdf
- Intercultural Cities 2008-9: Final Report
http://www.coe.int/t/dg4/cultureheritage/culture/Cities/finalreport_en.pdf

3. Structure of this Guide

This guide is conceived as a supplement to the range of documents and tools developed by the Intercultural city pilot and available on www.coe.int/interculturalcities. It outlines briefly the concept of intercultural integration, provides advice on steps and measures which could help the city develop an intercultural strategy, and illustrates the elements of such as 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 further detail.

II Intercultural city: concept

1. *Genesis of the Intercultural cities concept*

The Intercultural cities concept originated in research carried out by Comedia¹, 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 pilot initiative of the Council of Europe and the European Commission, 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 are living together and creating their cities on a daily basis. Significantly, it set out to propose practical policies and methods that cities across Europe might adopt and benefit from.

Eleven pilot cities² engaged in the programme to test and further develop the analytical and policy tools around the Intercultural city concept such as the 'intercultural lens', 'the governance models for intercultural development', 'Intercultural City strategy' and 'the Intercultural city INDEX'.

Further reading: Intercultural city: towards a model for Intercultural Integration, Council of Europe 2009, Background and rationale, pp. 17-20 (available on www.coe.int/interculturalcities).

2. *What challenges does the Intercultural city concept address?*

Cities across Europe and the world are dealing with an increasingly diverse population as people flow across borders or from the countryside into urban area in search for jobs and opportunities. Other cities are struggling to create cohesive communities involving 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, cultural differences can engender paralysing conflict and even violence.

Mainstream approaches to the management of diversity have reached their limit. They either ignore diversity (as with guest-worker approaches), denying diversity (as with assimilationist approaches), or overemphasising diversity and thereby reinforcing walls between culturally distinct groups (as with multiculturalism). Such inadequacies are due to a misconception of

¹ The Intercultural City: Planning for Diversity Advantage, Phil Wood and Charles Landry, 2007

² 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).

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 underlines also the right of all cultures to contribute to the cultural landscape of the society they are present in. 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 reinforcing the fabric of the community.

Further reading: Intercultural city: towards a model for Intercultural Integration, Council of Europe 2009, Background and rationale, pp. 20-28

3. Definition of the Intercultural city

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

III Building the Intercultural city

1. Developing a vision for the intercultural city

In order to mobilise people and resources towards intercultural developments, there is a need for a change in mindset of local leaders – both elected and in civil society. This means the city asking of itself ‘If our aim were to create a society which were not only free, egalitarian and harmonious but also one in which there was productive interaction and co-operation between ethnicities, what would we need to do more of or do differently?’ And in particular, ‘what kind of leaders (political and communal) and citizens will this require? What new institutions, networks and physical infrastructure would it suggest?’

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

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

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

a) 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 up with a similar conclusion and its validity is difficult to contest.

City leaders are often squeezed between the need to manage diversity and encourage it as a part of the city development strategy, and the quiet hostility of voters to migrants and foreigners, fuelled by a 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 the leadership, 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 and possible and constantly reiterated, particularly at symbolic occasions such as celebrations of city-wide importance or political gatherings.

Examples

- See the expressions of intercultural commitment of city leaders: ICC video (<http://www.youtube.com/watch?v=MS6UQowJd8s>).
- See also statements by the Mayors of Amsterdam (<http://www.iamsterdam.com/en/living/city-of-amsterdam/people-culture/diversity>) , London Bexley (<http://www.bexley.gov.uk/CHttpHandler.ashx?id=205&p=0>) and Copenhagen (<http://www.kk.dk/sitecore/content/Subsites/CityOfCopenhagen/SubsiteFrontpage/LivingInCopenhagen/Adiversecity.aspx>) on their commitment to positive diversity management
- Tilburg city council statement on diversity (http://www.coe.int/t/dg4/cultureheritage/culture/Cities/tilburgprofile_en.pdf)

Further reading:

- In relation to processes, 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.
<http://www.openspaceworld.org/>
- An example of a vision building process with a strong focus on deprivation and the inclusive city is York
<http://www.irf.org.uk/knowledge/findings/summary/353.asp> Ex)

b) Develop a diversity-friendly discourse

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 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.

Examples

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

2. *Preparing for an Intercultural strategy*

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

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

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

a) Establish Leadership and Management Structures

- i) Appoint a **political champion**: City wide intercultural vision-building offers an opportunity to identify intercultural ‘champions’ across the city system who can act as ambassadors and change agents in their own right, extending the reach of the initiative. Past experience has shown that in some cities the deputy mayor takes a high profile and hands-on role whilst in others they may stand back. The only prescription here is 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 responsible to the politician in charge of the ICC strategy but could also be placed in the department for 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 worked alongside the international relations specialist.

- iii) As well as politicians and formal executive leadership, there will be committed and interested individuals in different departments and divisions of the city, among officials providing services to communities, and within NGOs and communities. These individuals can be brought together in a **champion's forum** 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 for taking forward specific strands and projects of the intercultural strategy, developing and spreading leadership of the initiative more widely. Forum members may also be provided with specific training and skill development to form a critical mass and resource for interventions, for example, on intercultural mediation.

- 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 which have an influence on interculturality but have not yet articulated it.

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 beginning. The city of **Melitopol** has worked hand-in-hand with the NGO Democracy through Culture from the very beginning.

Izhevsk, which 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 established 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

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 like 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.

b) Map intercultural issues and challenges of the city

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

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. Intercultural city strategy should explicitly consider how these groups are responded to and their needs also addressed.

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

- 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.

Example: In preparation of the **Intercultural Plan for Barcelona**

(http://www.bcn.cat/novaciutadania/pdf/en/PlaBCNInterculturalitatAng170510_en.pdf) , the City Council set a priority in creating internal 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 means of 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 do 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 of achievement of these goals?

Melitopol carried out a survey of 1000 citizens about the intercultural objectives and priorities, several consultation meetings, as well as an Intercultural "Future city game" to develop its intercultural strategy. A special TV programme of the Municipal television channel "My city of Melitopol" was begun, dedicated to the intercultural policy adopted by the city. A working group has been established consisting of local officials, culture practitioners, businessmen and representatives of NGOs, the founding of this group constituted the team of "cultural transformers".

Further reading:

- See the quick analysis papers by **Neukölln** (<http://www.coe.int/t/dg4/cultureheritage/culture/Cities/neukollnprojects.pdf>) and **Tilburg** (http://www.coe.int/t/dg4/cultureheritage/culture/Cities/tilburgprofile_en.pdf)
- For a wealth of references on mapping in a range of related areas see the ICC resource pack (<http://www.coe.int/t/dg4/cultureheritage/culture/Cities/resourcepack.pdf>)

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

3. *Building the Intercultural strategy of the city*

The formulation of the Intercultural strategy would usually be done by the 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 change that can result.
- Clarity in the purpose of consultation / participation.
- Clarity in scope of consultation / participation. What is being discussed that is open to change? What is non-negotiable?
- Clarity on who is being consulted and why. Often authorities may search for 'representatives' of minority communities when in reality these communities are very diverse. When the authority is unsure it is more useful to go for wide participation and consider the diversity of views that may come forward rather than looking for a single, unified response.
- Clarity in identifying outcomes of consultation and participation. This should include not only what has been agreed, but also where there is disagreement or areas that require further work to achieve resolution.
- Intercultural sensitivity and cultural appropriateness in the logistics and process of consultation. This may include timing consultation so that it is convenient for the participants rather than officials, appropriate choice of venue in the community rather than in city authority buildings, availability of appropriate refreshments, recognition of the needs of women and childcare arrangements.
- A commitment to feedback the results publicly.
- A commitment to an ongoing process and evaluation of the process, rather than one-off consultation exercises on specific issue areas.

Example

Berlin carried out very skilfully a consultation process to prepare an anti-discrimination strategy/action plan. The Anti-discrimination office mandated an umbrella NGO with more than 70 members to organise the participation process for 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, a consultation with various Senate departments took place take stock of previous action and identify possible future actions.

As a second step, the departments were asked to respond to the proposals submitted by NGOs. Some departments said they don't 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 symbolically very gesture of recognition of their efforts); a statement by the administration concerning suggested measures that could not be implemented with the reasons for that; a list of 44 measures with suggested methods of implementation and sources of funding.

Further reading: detailed guide on ICC consultation and participation (http://www.coe.int/t/dg4/cultureheritage/culture/Cities/paperviarregio_en.pdf)

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 how to attract citizens to be 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 invite people 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 migration strategy of the city: a 4-year action plan with five main themes, one of which is intercultural relations. Throughout 2009 the Commissioner for integration and intercultural dialogue of Barcelona 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 – how, for instance, housing or city planning increase or impede contacts and interactions between ethnic groups and what they need to change.

There was also an external consultation process with 5 questions to the public about their perceptions of diversity, intercultural spaces and initiatives in Barcelona. Thousands of postings appeared on the specially designed web site and were analysed. The site also contained results from 32 workshops with 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 videos interviews of people from different backgrounds, and comments from specialists.

All this information was used for the preparation of Barcelona’s intercultural strategy which was to a large extent informed by the Intercultural city concept and ideas, as we worked very closely with Barcelona in this period.

Read more about Barcelona’s consultation process (<http://www.interculturalitat.cat/eng/Plan-Under-Construction/Pla-Barcelona-Interculturalitat>).

b) Results-based accountability (RBA) as a tool for building and monitoring the Intercultural city strategy

The Results-based 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 RBA?

The principle of results based accountability means that public agencies measure their performance not on the basis of the efforts they make to address a social issue,

such as good community relations, but on the basis of results on the ground, which are agreed with the participation of all community stakeholders. Targets are set and indicators for success are identified through a community consultation process, results are constantly monitored (in the medium and long term through a set of indicators and in the short term through a smaller set of performance indicators called “dashboard”). Solutions to issues are imagined collectively and involve the participation of agencies but also families and the broader community (co-investment of institutions and citizens).

RBA is not a management tool, but a tool to mobilise the people and the public agencies around a common goal.

ii) The RBA process involves the following steps

- Intercultural Task Force, in co-operation with the Forum of Intercultural champions, as the structure steering the development of the ICC strategy, will also carry out the RBA procedures. The first step would be to provide them with information/training about the RBA 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 be, in the first instance, related to diversity, but when discussing people might realise that cultural isolation or prejudice are obstacles to reaching these goals and decide to address them.
- Establish indicators to measure the achievement of goals: indicators need to be measurable, but the measurements could be very loose, for instance how security personnel 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 be actually its the 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 that will help you to turn the curve (what sort of thing a public agency is doing to make progress)

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

Anecdotes – even if you are not able a critical mass, at least 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 (is not marginal), data power (you can get consistent data to measure the result).

It is very important to discuss to what extent the 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 that try to make communities more cohesive and often don't see their efforts reflected in city-wide indicators.
- Select strategies: define through what actions the results can be achieved
- Design financing strategies, partnerships with various institutions and organisations
- Develop an accountability system (design the procedure for relating 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

- RBA in action: How one California community achieves better results for vulnerable populations?
(<http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/BookCoE15-Deanne.pdf>)
- Tilburg's RBA experience
(<http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/BookCoE21-EijsBongaarts.pdf>)
- Stories of intercultural city-making
(<http://www.coe.int/t/dg4/cultureheritage/culture/Cities/Publication/BookCoE05-PhilWood.pdf>)

Toolbox: Questions for auditing policies through the intercultural lens
(<http://www.coe.int/t/dg4/cultureheritage/culture/cities/audit.pdf>)

IV Elements of an intercultural strategy

A city strategy can be structured in many ways, but recommend 10 important elements that, taken together, are likely to impact on public perceptions and public policies alike (or what has been called in the context of the programme the “software” and the “hardware” integration) and trigger collective dynamics towards “taming” and harnessing diversity for the benefit of the city and its people.

1. Encourage the development and persistence of positive public attitudes to diversity and a pluralist city identity by using public discourse and symbolic actions.

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

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

Examples

The project **Neuchâtoi** (a play of words for Your Neuchâtel) which ran for over 9 months in 2006, involved hundreds of events (conferences, plays, exhibitions, posters....and many other types) and partners inviting people to question their customary idea of the city's identity and develop a more pluralistic idea of Neuchâtel, a city with around 25% foreign residents. www.neuchatoi.ch

The city of **Oslo** declared itself an open and inclusive city in 2001. The policy is named OXLO – Oslo XtraLarge. The declaration “Oslo – a city for all” passed by an unanimous city council, states: “Oslo is a city where all citizens are of equal value. The citizens of Oslo are its future and its most cherished resource. We are citizens with different ethnic, cultural and religious backgrounds, and have all the same fundamental rights, duties and responsibilities. (..) The municipality of Oslo aims to mirror the diversity of its population, among its public servants and leaders, and in the services it provides.”

Guidelines of the integration program of the city of **Nürnberg**, Passed with 68:1votes by the city council on the 24.11.2004.

“Since the beginning of the urban civilisation almost five millenniums ago the cultural diversity of cities and the development of culture through integration of people who bring different cultural contexts are a significant motor of the social development. If the effort to create a solidarity society is successful or not comes into notice through the fact how people who have not yet stayed for a long or continuous time in the city are treated. The more open a city is with its citizens, the more innovative the city can present itself in a global context. Cities live from the positive suspense which the different cultures bring into it.”

A multitude of projects focuses on the intercultural understanding between long-time residents of **Neukölln** and immigrated new residents. The Department of Culture and Arts conceives exhibitions and presents migrants' paths of lives. The Department for Youth yearly sensitises school classes on questions like “Where do I come from?”, “Where are my roots?”, “Where is my home?” with the media school project “@thnien”.

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

Too often, city policy on diversity is shaped in a reactive way, responding to serious and extreme issues (such as minority unrest, racist murders and other threats to the law or civil order) which are, nevertheless, comparatively uncommon. Meanwhile the day-to-day work which constitutes the vast majority of the city's activity can be overlooked. However, the heart of the Intercultural City thesis is the notion of taking the important – but often mundane – functions of the city and re-conceiving and re-configuring them in an intercultural way.

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 about 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 carried 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 its 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 range of elements and factors – from the diversity of the student and teacher body to the physical appearance of schools, the educational content and the relationships between schools and the wider community.

Examples:

In the city of **Vic** (Spain) every two weeks the school inspectors, the teacher from the education welcome space, the school headmasters and the officer of the municipal education office meet to assign newly arrived children to schools. They take into account the place of residence, whether brothers and sisters are attending a particular school, educational level of the child, availability of spaces. The goal is to divide children from each ethnic group/nationality as broadly as possible between the schools to avoid ethnic clustering. This works well for public schools, a bit less for private schools which are reticent to take in more than a minimum of migrant children. Nevertheless, the city remained firm in its policy.

In **Reggio-Emilia** in Italy the Intercultural centre Mondinsieme 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 video and written material, projects to explore the cultural diversity in the city (ethnic shops, restaurants etc.) and communicate about the results with the wider community, are part of the regular work throughout the school year. Mondinsieme mediators observe the behaviour of pupils 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 shaped to involve references of migrant children's culture of origin such as the climbing wall made up of letters of all world alphabets, the original carved wood pillar of a destroyed Mosque in Pakistan, kilims and other objects which create a warm, homely atmosphere. The curriculum in the school (which is a primary school) involves cultural and intercultural learning. There is a benchmarking tool allowing teachers to check where they stand in diversity matters such as engaging parents from different origins. The school has edited a book from a joint project from Ankara and is now running a film project with schools from Denmark and Turkey.

b) The public realm

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

city's intercultural intentions. Conversely badly-managed spaces can become places of suspicion and fear of the stranger.

Questions to address in relation to the intercultural potential of the public realm involve, 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 going to be used as a location for a multicultural experiment in urban planning entitled "Marxloh, Istanbul". Land between the new Merkez mosque and the Catholic Church will be declared a special planning space for a competition to accommodate the ideas of young creative people without the normal restrictions of building regulations. The aim is to strengthen the emotional identification of local residents with the whole of their suburb as well as attracting new residents with its cosmopolitan image. <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 of the borough, the international identity of the city is promoted with the title "**Action! Karl-Marx-Street - young, colourful, successful!**". The objective is to improve the amenity value of this area to become a vital city centre, amongst others with a close participation of the local ethnic economy. The word "Colourful" of the title in the sense of interculturality was explicitly defined to be in the heading. Therefore a programme was developed, whose aim is the linking of different protagonists of this sector. A special focus is the aspect of ethnic economy was examined closely and represented by local protagonists during the term of the project.

Further reading

- 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, see: www.lewisham.gov.uk/Environment/Regeneration/DeptfordAndNewCross/DeptfordTownCentre/DeptfordToday.htm

c) Housing and neighbourhoods

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

The level of intercultural mixing and interaction is not related only to the proportions of people and families with different backgrounds (in terms of ethnicity but also educational and income levels and age). It is important to provide incentives and opportunities for people to interact across their differences as frequently as possible since the physical mixing is not automatically conducive to greater contact, openness and proximity. Such incentives consist of 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 cultural centre South-East in **Reggio Emilia** is the nervous 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 of the Rail Station area.

The management of the centre is composed of volunteers from a range of different origins. The centre was instrumental in facilitating the signature of a pact between the residents of the station area and the Mayor of Reggio Emilia. Through this action, the Municipality declared its trust and promised to invest in the neighbourhood while citizens engaged to managing the Centre, looking after the public spaces and exercise community control to help respect the public order. The notions of cohesion, coexistence are commonly used and the citizens show a strong commitment to them.

Within the framework of the Community Pact, inhabitants have developed projects against alcohol and drug abuse, citizen mediation of neighbourhood conflicts, and youth and family education, 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 a dangerous and unpleasant place, has become a reference for citizen commitment and positive development.

The project has been based on the key principles of interculturality:

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

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

Motivating residents to take part has not been easy - the first citizen group was constituted following door-to-door contacts with people asking them to take part in the first consultation meeting. Still, the rate of participation and impact of residents of non-Italian origin so alternative methods for consultation and facilitation, including non-verbal techniques are considered to give a better chance to these residents 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

An optimum intercultural city would see an equal reflection of the population in the ethnic/cultural background of public employees – at all levels of seniority. More than this however, it would recognise that as the population changes, the very nature of the public service must be reviewed and possibly revised. It must be open to the possibility of new ideas and innovation brought by minority groups rather than imposing a ‘one size fits all’ approach.

Questions to consider: Is the city taking action to ensure 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 deliver in order to account of the ethnic/cultural mix of its citizens and staff? Does the city take action to encourage intercultural mixing in the private sector labour market? What is the role of the police in regard to cultural diversity – does it act as a factor of positive acceptance of diversity or does it reinforce prejudice, to maintain peace between groups, to enforce immigration laws, to maintain the status quo? To what extent are the police willing and able to take a more proactive role and community bridge-builders between groups?

Example

Following a campaign for culture sensitive care for senior citizens, the Department for Social Affairs, Housing and Environment of the City Council of **Neukölln** works together with the migration service of the Caritas (social welfare institution of the Catholic Church in Germany) in the area of services for senior citizens. The staff of the service for senior citizens was familiarised with culture sensitive services for senior citizens in the framework of information and sensitisation events. An important matter was to attract migrants for voluntary participation in the social committees. The constructive cooperation with the domestic migrant associations at all areas of the services for senior citizens, in particular the work of the social committees and the Senior citizens’ Committee on the local level, is an objective of the culture sensitive service for seniors. A further cornerstone of the culture sensitive service for seniors is the opening of the established meeting points for seniors specified on themes for groups of elderly migrants to gain more visitors of this group.

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

Further reading

Intercultural competence for social care workers: <http://incoso.wikidot.com/intercultural-competences>

London’s Mentoring for diversity programme: <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 they may fall within its sphere of influence. Because of nationally-imposed restrictions on access to the public sector labour market, the private sector may

provide an easier route for minorities to engage in economic activity. In turn, such activity (eg shops, clubs, restaurants) may provide a valuable interface between different cultures of the city.

To make sure that the skills of migrants are recognised and optimally used 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.

Some questions to consider: Is there a business umbrella organisation which has among its objectives to promote diversity and non-discrimination in employment? Does the city have a charter or another binding document against 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 action to encourage 'business districts' in which different cultures could more easily mix? In its procurement of goods and services does the city council give priority to companies with a diversity strategy?

Examples

Businesses in **Neuchâtel** have launched, in co-operation with social services, Speranza 2000 a recruitment and training project for marginalised young people. Then the young people are trained for 12 weeks and then offered a contract of unlimited duration. Following the project's first year, all 48 young people have remained in the enterprises. Only 30% of them only were Swiss nationals.

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

The association "**Economy and Work in Neukölln**" regularly organises business salons on different topics in cooperation with the Economy Development Department of the City Council. The business salons, traditionally in the style of the old Berlin Evening Salons, take place with about 120 invited guests as a festive evening event with a general topic each time. Guests of the salon are businessmen and women of Neukölln and personalities that have rendered outstanding services to the topic of the evening. The salons combine interesting themes, cultural performances and a formal dinner und create a unique atmosphere of exchanges. They contribute to becoming acquainted with each other and encourage guests to take a look "beyond one's own nose". The interculturalism also and particularly appears in the economic sector, in which 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. Equally however, if patterns of leisure are structured along ethnic lines (e.g. a football league of

teams from only one culture) it may be a powerful reinforcer of separation. The city can influence this through its own direct activities and through the way it distributes resources to other organisations. For the cultural events or activities to be vectors of intercultural communication and interaction, they need to be conceived with a diverse public in mind, encourage people to cross over and experience other cultures, present cultures as living, changing phenomena which grow from the interaction with other cultures, and stimulate the hybridisation of cultural expressions.

Some questions: Are most cultural and leisure groups in the city constituted on mono-ethnic or multi-ethnic lines? Do the city's professional sports and arts organisations explicitly encourage ethnic mixing? Are there funding and training schemes to support talent from ethnic minority background?

Example

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 cooperated on a single plan for the carnival procession. From that moment a strong bond was established between the two different cultures. The so-called T-Parade now boasts 60.000 visitors, 37 groups floats and 1.200 participants of Japanese, Dutch, Moroccan, Indonesian, English, Brazilian, Venezuelan, Surinam, Moroccan, Antillean, Turkish and Chinese origins.

The project of the “**Sport Youth Neukölln**” is implemented in the youth cultural activities area Streetball in cooperation with the citizens association “Culture of Helping”, the Turkish Community Berlin and the German-Arabic independent Community and with the support of the City Council of Berlin-Neukölln. The youth social work operating with sports has the objective to support children, adolescents and young adults in their development of a self dependent and social compatible personality, to support them in their individual and social development, to incite self-organisation and strengthen self activity, to provide support for their development of decision-making and responsibility competence, to show non-violent conflict resolution methods and impart social competences and also to show participation opportunities. The offers are to be lower thresholded and demand-oriented, work on violence prevention, support social integration and social participation and include gender specific approaches and various methods.

Further reading

Pascale Bonniel-Chalier, Interculturalism in the cultural policies of European cities, http://www.coe.int/t/dg4/cultureheritage/culture/Cities/CULTURAL.policy_en.pdf

*3. 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 of social and economic status are present in close proximity, there is always the potential for conflict over values, behaviour or resources. This is natural – what is unnatural would be for city authorities to seek to deny or ignore it. The process of anticipating, identifying, addressing and resolving conflicts is a fundamental process of living together in a dynamic and communicative community. Indeed the optimum Intercultural City sees the opportunity for innovation and growth emerging from the very process of conflict mediation and resolution.

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

- Recognising the full range of contexts and situation in the city where tension and conflict is underpinned by intercultural misunderstanding, lack of awareness or hostility.
- Recognising the full scope for intercultural mediation that can take place 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 of dress and faith symbols in schools, policing, family and social welfare concerns.
- Identifying professionals and NGOs having to mediate on a daily basis as part of their practice. Looking at whether there is expertise there 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 resource 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 their institutions in the city that can help communities resolve their differences?

Examples

Casa dei Conflitti in Torino is a place for resolving neighbourhood disputes, see http://urbact7.urbact.eu/fileadmin/subsites/euromediation_securities/pdf/03maisondesconflicts-turin.pdf

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

Those schools of **Neukölln** that are located in special development areas (neighbourhood management areas) provide some mediation projects, because especially at those schools self-dependent and social-compatible behaviour needs to be learned. Positive attitudes towards tolerance, non-violence, solidarity, considerateness, moral courage and the sense of responsibility are imparted. Measures to prevent violence are integrated into the school concept.

*4. Invest heavily in **language** training to ensure that all migrants are able to converse in the majority language, but also enable members of the majority to learn or get an impression of minority languages, give added visibility of these languages in the public space.*

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

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

Examples

Libraries providing books in world languages and proactively recruiting readers in the neighbourhoods and skills 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 perform multilingual texts in more than 400 public readings. Over 30.000 people from all over the world could be reached with readings and a poetry slam. The main issue of the project is the beauty of all languages of the world. The initiative has been developed on the basis of civic engagement and has the aim to encourage both reading skills and cross-cultural communication.

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

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 for the media on intercultural issues.
- 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 media. This is a specific and very successful dimension of Intercultural cities. Meetings with journalists are always held during expert meetings to make them understand the Intercultural city concept and invite them to become partners in reaching the objectives. The methodology of cross-media reporting with international teams where over a few days mixed teams of journalists prepare written/radio/TV reports about certain intercultural issues and

them 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 this would mean it having representation on the Task force or at least the wider Support Network. At the very least there should be regular discussions with media on the progress of the project.

At the same time, cities should address some of the root causes of media lack of balanced approach to diversity. On all levels, from owners downwards – to editors-in-chief, editors and reporters mainstream media are lacking space for an open dialogue on the issues around language, race, faith, ethnicity, gender and other diversity challenges. The opening is needed in two segments: content (in most of the cases – media content does not reflect existing social diversity), and hiring (the staff working in the media organisation is less diverse than the audience).

A comprehensive media diversity strategy of cities would involve actions related to 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 marginalized communities
- Intercultural media Award

Further reading: media diversity concept
(<http://www.coe.int/t/dg4/cultureheritage/culture/Cities/mediapack.pdf>)

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 business person, 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 both open to ideas and influences from the outside world and also seeks to outwardly project its own identity
- Establish independent trade and policy links with the countries of origin of minority groups Monitor and develop new models of local/global citizenship

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

Further reading

Internationalisation of open cities:

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

7. Establish an **intercultural intelligence function** or an observatory, or at least begin the process of:

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

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 interrogates it from an intercultural perspective. It also identifies gaps in the city’s knowledge base and where necessary devises new kinds of data and analysis to add depth and clarity to the ‘intercultural audit’ underpinning the development of a diversity-management strategy.

Questions to consider: Does the city have a working collaboration with the local university? What role does the university undertake? 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 utilized by the local government to formulate and implement future initiatives? Does the local government utilize this information to improve directly/ indirectly its services to ethnic minority populations?

Examples

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

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. 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 to their employees in order to improve the effectiveness of the administration and services and ensure adequate access to social rights. Such awareness is indeed key for the employees to be able to assess the ways policies and services are perceived by different groups and adapt them to the cultural specificities of the citizens. 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.

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

Example

Public authorities can extend intercultural awareness training beyond their own staff. The Service for multicultural cohesion of the Canton of **Neuchâtel** has prepared, together with the Novarox company a training course on intercultural awareness and offered it to over 200 managers of the company.

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

All of the nine neighbourhood managements of Neukölln for areas with special needs in their development are organised in a way that ensures the inclusion of the competence of migrants in the neighbourhood management teams and the neighbourhood advisory board. Migrant associations are involved in on-site decisions. The neighbourhood management teams are strong generators of the integration work.

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

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

Questions 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, city walks and safaries etc.)? How often do these take place and who is targeted? How does the local authority select these guides for the projects/ initiatives? How does it ensure the guides come from various cultural backgrounds? Is heritage- diverse heritage celebrated through e.g. literature, songs myths or symbolic events where different groups could present their heritage)?

Example

In **Tilburg** each month there is a special ceremony in the town hall for the people who passed the exams of the integration programme. During a festive ceremony up to 30 are welcomed by the alderman to be an official resident of Tilburg. After the ceremony a city tour by bus is offered. Then the newcomers are informed about the historical places of Tilburg, about its heritage. Once a year a great party is organised by the municipality for all the new residents. In some neighbourhoods and in some block of flats special 'welcome'-guides welcome the newcomer in the neighbourhood. They teach the new resident how people in Tilburg used to live, and give information about the important issues (doctor, hospital, police, town hall, public transport, etc.). During the integration programme for newcomers there is a 'buddy system' can be used. A civil servant is coupled to a newcomer with the same nationality, so the newcomer can speak his or her own language.

10. Establish an **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 background and ensure the current leadership are culturally knowledgeable and competent

Perhaps the most powerful and far-reaching actions which a city can take in making a city more intercultural are the processes of democratic representation and decision- making. Clearly some of these may be determined nationally, but there is much that a city council can do to influence the way in which diverse groups interact and co-operate around the allocation of power and resources.

In relation 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.
- 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.
- That the initiative will inevitably raise questions of 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 to represent all ethnic minorities and which is independent of the local authority? Does the local authority have a cross-departmental body for overseeing implementation of the city's policy on integration and intercultural relations? Does the city account take account of the improvement of intercultural relations when it is

designing and implementing programmes of public consultation? Does the city encourage actions (for example neighbourhood management forums) in which neighbours of different ethnic/cultural background can participate together in the development of their area? How do political and community leaders in the city emerge? How open is the system to newcomers and outsiders? Do community leaders speak only for their own ethnicity or a broader interest group? Does the city nurture cross-cultural leaders who emerge outside the formal political and community channels?

Examples

Reggio Emilia has introduced an observer city councillor elected by the foreign nationals residing in the city. The city has also signed a “neighbourhood pact” in one of the poorer multicultural neighbourhoods outlining mutual obligations for the city (provision of services) and citizens (management of conflict, organisation of events and activities).

Instead of going directly to migrant organisations when an issue arises, **Tilburg** prefers the bottom-up approach: when there is an initiative by one of the residents, the city immediately looks for possibilities to support it. In the context of the *Enrich your neighbourhood* scheme residents can receive some money for special activities in their own neighbourhood. This could be related to a barbecue in the street, a multicultural cooking evening, flower-boxes in the street, an extra swing in the playground, a neighbourhood party, etc. The neighbourhood committee will decide about approval. Alcohol won't be paid. The city has special “enrich your neighbourhood”- ambassadors, residents who have experience and who can help other residents with the organisation or the paperwork.

Lyon has put in place an equality audit for the recruitment and career policy of the city as an employer and is preparing a quality label to encourage enterprises and associations working with the city to apply diversity policies themselves. Ultimately, being a diversity employer is set to become a condition for organisations receiving public support.

Further reading: ICC paper on intercultural governance
(http://www.coe.int/t/dg4/cultureheritage/culture/Cities/paperviarregio_en.pdf)

V Monitoring implementation and measuring progress

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

Some issues related to the development of an evidence base for intercultural policy have been discussed in point IV.7 above. The Results-based accountability method presented above also involves the development of indicators and a dashboard to monitor progress towards specific objectives.

The creation of monitoring groups and committees, composed preferably by representatives of public authorities and civil society, is a useful mechanism to ensure on-going 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 or

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 has been 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.

This 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 suggest the level of interculturality of a city, and which enable the beginning of a discussion whereby one city can be compared with another. However, it is not the intention of the project to use the Index for the crude ‘ranking’ of cities. Rather it should be used as spur to greater self-reflection, learning and improvement.

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 publicly available. The INDEX report is accompanied with a set of recommendations and suggestions as to where to look for inspiration and good practice.

Toolbox: Intercultural cities INDEX questionnaire
(http://www.coe.int/t/dg4/cultureheritage/culture/Cities/ICCindex_en.pdf)

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 operation limited issues	co-State does not recognise them	State supports them as agents of empowerment	State supports them as agents of integration
Labour Market	Ignore. Turn blind to market activity	Minimal aregulation eyelimited black assistance	General vocational –support – ethnic criteria	Anti-discrimination non-policy; Affirmative action on training and hiring	Anti-discrimination policy; intercultural competence and linguistic skills emphasised
Housing	Ignore migrant housing. React to crisis with temporary shelters	Short-term housing solutions; regulation with private sector	Equal access to social housing of ignore ethnic discrimination in housing market	Anti-discriminatory –lettings policy. Affirmative access to social housing	Anti-discriminatory lettings policy. Ethnic monitoring. Encouragement for ethnic housing mix
Education	Ad hoc recognition of migrants children	Enrol children of migrants schools	migrant innational history, culture. State ignores supplementary schooling	Emphasis on language, diverse culture. Mother tongue or language support. Religious cultural education.	Special support for diverse schools. mother tongue/culture teaching. Intercultural competence for all. Desegregation.
Policing	Migrants treated as security problem	Police as agents of regulation, monitoring, deportation	High profile policing of migrant areas	Police as social workers. Proactive anti-racism enforcement	Police as agents of inter-ethnic conflict management
Public awareness	Migrants as potential threat	Migrants as economically useful but political, cultural significance	as encourage of minorities, intolerance those assimilating	Campaigns to ‘Celebrate diversity’ of and city branding but campaigns of not	Campaigns to emphasise intercultural togetherness
Urban development	Ignore emergency of ethnic enclaves disperse if crisis arises	Ethnic enclaves tolerated considered –temporary	Ethnic enclaves but considered urban problem. Dispersal and gentrification. Oppose symbolic use of space	Recognise anenclaves ethnic community leadership. Area based regeneration. Symbolic recognition 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 recognition	or Facilitate naturalisation. 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
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It should come as no surprise if, having conducted this exercise, you find that different functional areas are operating in rather different ways. Perhaps due 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 process of 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 equalities, diversity and / or inclusion / cohesion representative(s)
- Council community services representative, including for cultural and arts policy and initiatives
- Council project managers of relevant related 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 allows to open up perspectives and create eventually new relations and alliances which cut across institutional silos and encourage lasting trust and partnership between the authorities and civil society organisations.