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Oct. 09

Ten Steps to an Intercultural City Policy

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Guidance for city policy-makers with good practice examples

The Intercultural city aims at acquiring a pluralistic identity based on the explicit acknowledgement that diversity is a resource and not necessarily a problem, and develops a comprehensive set of governance structures and processes, and adapts its policies and actions in all relevant fields to the needs and requirements of a diverse population. The following steps are proposed as examples of elements of a **comprehensive intercultural city strategy**¹.

Adopt a strategic approach to the integration of diverse communities, based on a vision and a policy strategy which has been developed and accepted across the party spectrum.

In 2001, the Stuttgart City Council adopted the Pact For Integration involving policies and initiatives developed by a coalition involving public, private, and civil society interests and focusing on participation and equal opportunity for everyone, peaceful cohabitation and social cohesion, and the capitalization of cultural diversity as a community and economic asset. A strong motivation for the Pact came from the recognition that successful integration was necessary to attract and retain migrants as well as foreign investment and

¹ **NOTE** – Cities are advised to begin the policy-making process by conducting some form of public opinion survey. An identical survey can be carried out at the end of the process to measure what the impact has been. Examples of the kinds of questions that should be asked in such a survey can be found at www.ec.europa.eu/public_opinion/flash/fl_217_sum_en.pdf and at <http://195.153.208.93/polls/2006/pdf/cre2.pdf>

ultimately essential to the city's economic development. Stuttgart now has the lowest crime rates of any city in Germany and the lowest unemployment rates for people with migrant background.

http://www.demographiekonkret.aktion2050.de/Stuttgart_Standortfaktor_Integration.170.0.html

Barcelona has had an intercultural action plan since 2002. In 2009 the second action plan will be adopted. Interculturalism is now an element of all policies of the city, from economic planning, security, social services, to culture. This approach has been developed and implemented through continuous debates on and a practice of interculturalism, and by means of a partnership involving the main city institutions and the neighbourhood actors. Indicators for the success of this future plan are being developed but will most likely involve mixed cultural projects and events, real effort to bring diverse participants and audience in cultural activities, participation of foreigners in mainstream associations such as commercial associations or parents associations; the proportion of mixed marriages; the ethnic backgrounds of municipal employees, etc.

Suggested activities	Examples and Resources	Questions	Indicators
1. Make a public statement or a symbolic gesture demonstrating that the city explicitly understands and is adopting an intercultural approach. Treat media as a partner.			
<p>Take an iconic action to symbolise the transition to a pluralistic city approach and identity and as a basis for a comprehensive intercultural policy approach, for example through:</p> <ul style="list-style-type: none"> making atonement for a past misdeed or designating a day devoted to intercultural understanding. establishing awards or other schemes to reward and acknowledge single acts or lives devoted to building intercultural 	<p>The city of Galway in Ireland has declared itself an intercultural city and set out an 'intercultural framework' in its three year strategy 'Towards a City of Equals'. It has an action plan constructed around five themes:</p> <ol style="list-style-type: none"> 1) Enhancing protection against racism. 2) Ensuring economic inclusion and equality. 3) Accommodating cultural diversity in service provision. 4) Recognition and awareness of cultural diversity and racism. 5) Enhancing the participation of cultural and ethnic minorities in Irish society. <p>But also represents a powerful statement of the city's intent www.galwaycity.ie/AllServices/CityDevelopmentBoard/ProjectsandSchemes/TowardsaCityofEquals-Anti-RacismStrategy/</p> <p>The project Neuchàtoi (a play of words for Your Neuchâtel) which ran for over 9 months in 2006, involved hundreds of events (conferences, plays, exhibitions, posters...and many other types) and partners inviting people to question their customary idea of the city's identity and develop a more pluralistic idea of Neuchâtel, a city with around 25% foreign residents. http://www.neuchatoi.ch/nat/78.php.</p>	<p>How can the city let local people know that being 'intercultural' is not just a word but a new way of doing things?</p> <p>How can the city signal to different sections of the community that they each have a role to play?</p> <p>What incentive will encourage people to behave more interculturaly?</p>	<p>The percentage of people who feel that they belong to (a) the country, (b) the city, (c) their neighbourhood .</p> <p>The number of mentions the initiative receives in the media</p> <p>Number of visitors,</p>

<p>trust and understanding.</p> <ul style="list-style-type: none"> • adopting a declaration at the highest political level (Mayor, City Council) to acknowledge the value of cultural diversity and a pluralist city identity. • Organising a campaign to raise awareness of the demographic reality of the city's cultural diversity, debate citizens's concerns about issues such as security or the quality of public services, and raise citizens's understanding of the advantages associated with a diverse population. • Adopting an official slogan for the city which evokes its intercultural identity 	<p>On 9 December 1999 Liverpool City Council passed a formal motion apologising for the City's part in the slave trade. It was unanimously agreed that Liverpool acknowledges its responsibility for its involvement in three centuries of the slave trade. The City Council has made an unreserved apology for Liverpool's involvement and the continual effect of slavery on Liverpool's black communities. On 22 August 2007, the International Slavery Museum was opened in the city, see www.liverpoolmuseums.org.uk/ism/</p> <p>A number of cities now make awards to highlight intercultural behaviour. The city of Bern launched an annual <i>Integrationspreis</i> in 2004 to the individual who achieves the most in cultural integration each year www.bern.ch/stadtverwaltung/bss/ki/IP</p> <p>The city of Oslo declared itself an open and inclusive city in 2001. The policy is named OXLO – Oslo Xtra Large. The declaration "Oslo –a city for all" passed by an unanimous city council, states: "Oslo is a city where all citizens are of equal value. The citizens of Oslo are its future and its most cherished resource. We are citizens with different ethnic, cultural and religious backgrounds, and have all the same fundamental rights, duties and responsibilities. (..) The municipality of Oslo aims to mirror the diversity of its population, among its public servants and leaders, and in the services it provides."</p> <p>The City Council of Berlin Neukölln was awarded by the German Federal Government the title "Place of Diversity" and with this sends a message against right-wing extremism and for diversity and tolerance. The place-name sign "Neukölln – Place of Diversity" is set up visibly on the square in front of the underground station "Britz-Süd".</p> <p>The official slogan of Reggio Emilia in the context of the Intercultural cities programme of the Council of Europe and the European Commission is "Positive contamination of cultures"</p> <p>The official statement of the goal of the intercultural policy of Tilburg reads as follows: <i>Each resident of Tilburg, regardless of his or her background, forms part</i></p>	<p>How can public institutions demonstrate their attachment to interculturalism?</p>	<p>inward investors and relocating businesses surveyed who refer to the city's positive community relations.</p> <p>Number of organisations and people involved in public debates or awareness-raising campaigns.</p>
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	<p><i>of the community of the city of Tilburg, shoulders the responsibility to keep the quality of life of this city, and acts upon it. At the same time we admit and appreciate the diversity of the people and groups in the city, because we are all residents of Tilburg.</i></p> <p>This statement has been accepted unanimously in the city council. Intentionally, this note has an open character. The local government believes it cannot force people to live together in solidarity and friendship; its residents have to be tempted.</p> <p>In Lyon, on the occasion of the 14th July (national day) ball, an oriental music stage was erected in 2009 as a symbolic recognition that oriental culture is an integral part of the diverse culture of the city.</p>		
<p>2. Initiate an exercise to review the main functions of the city 'through an intercultural lens', and establish some flagship trial projects</p>			
<p>Conduct a reappraisal of the policies of the council (and other public agencies) asking the question: 'if greater cross-cultural interaction was a priority for this city, how would we run our services differently?'</p> <p>Organise a series of public consultations to find out how people living in the city envision public space, policies, institutions and projects in an intercultural perspective.</p>	<p>The UK Government has developed a tool for assessing the impact of community cohesion and community conflict prevention policies, see: http://www.communities.gov.uk/documents/communities/pdf/communitycohesiontool.pdf</p> <p>In the Spanish city of Vic (40.000 inhabitants) three councillors oversee the intercultural relations policies (the councillors involved are in charge of governance, social assistance and citizenship and education). Several services (education, welcome office, police, mediation teams, citizens participation and urbanism office, office for the support for NGOs, department for employment and social integration, "environment integration plan" etc.) are involved in a coordinated system which allows for a personalised follow up of newly arrived families and migrants with specific needs and mainstreams integration and intercultural relations across all city services and departments. This system exists since 2006 and involves 40 professionals</p> <p>The city of Tilburg undertook a complete reassessment of the offer and performance of public services in the light of citizens' expressed wishes and needs. The result was public services which are much more flexible, client-centred, result-oriented, evidence-based, responsive and effective.</p>	<p>How to establish an understanding that interculturalism is not just the responsibility of a few race equality or migration specialists, but all the professional disciplines within the city?</p> <p>How to assess the impact of changing policies and demonstrate progress.</p> <p>How to identify people's real</p>	<p>The number of people who say they believe that local ethnic differences are recognised and respected by the city's public services.</p>

	In Lyon a task force composed of political officials with different portfolios, policy officers, institutional representatives and civil society members will review as of 2010 city policies and propose changes in order to ensure that these policies promote equality of opportunity, non-discrimination and a positive recognition of cultural diversity. The task force will be supported by a secretariat, will be able to request studies and take policy initiatives. It will have an evaluation procedure and an observatory will monitor the impact on the ground.	understanding of, an wishes regarding intercultural relations?	
In education , establish a few schools and colleges as intercultural flagships, with high investment in staff training, intercultural curriculum, co-operative learning models, closer links with parents and community, twinning links with mono-cultural schools, and citizenship education. Ensure a regular exchange of experience between intercultural flagship schools and other schools and training of teachers by colleagues from intercultural schools. Seek to adapt pedagogical methods to pupils' family culture backgrounds ("collectivist" cultures in Hofstede's term privilege group learning, rewards for group, not individual success, and a more	In the British city of Bradford , the education authority found that in some neighbourhoods schools were increasingly polarising into becoming all white or all-non white. This was allowing little opportunity for children to learn more about each other. A process of linking between over 70 local schools has now led to much closer co-operation and joint working between staff and pupils. Pupils have on average made 2.6 new cross-cultural friendships since the project began www.bradfordschools.net/slp/ The neighbouring borough of Kirklees has attempted to extend the community cohesion potential of twinning through the involvement of adults other than teachers, not only parents but also non-teaching assistants and playtime assistants who are often people with significant networks and influence in a locality. This has been well received by parents www.kirklees.gov.uk/you-kmc/bigpicture/storypdfs/CED10-SchoolTwinning.pdf Several multicultural schools have been set up in Greece in areas with particularly diversified school population. These schools have a special curriculum and reinforced links with the local community. Albert-Schweitzer-School (ASS) in Berlin Neukölln . Currently 530 pupils attend the ASS, 85 % are migrants or have at least a migration background. The school is in the process of developing a concept for a full-time day school providing special support for the acquisition of a standard language knowledge in German and cultural education in general. See also: www.albert-schweitzer-schule.de 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.	Is the school experience helping young people to build cross-cultural relationships or is it reinforcing cultural separation? Is 'intercultural competence' part of the school curriculum? Are school teachers trained in intercultural competence? Does the ethnic profile of schools reflect the diversity of the city or is there a trend towards polarisation and monocultural schools?	How many children say they have made more friends from a different culture as a result of a special initiative. Do educational outcome improve in schools where mixing is encouraged? Numbers of schools where children learn about other cultures and have the chance to practically experience them.

<p>authoritative, directive role of the teacher).</p> <p>Encourage schools to expose objects and decorative elements (kilims, paintings etc.) from other cultural contexts as a sign of recognition of the cultures of children from migrant families.</p> <p>Appoint intercultural mediators in the most multicultural schools or train some of the staff in intercultural mediation</p> <p>Involve migrant communities in school projects not only as participants but also as initiators and leaders</p> <p>Avoid an early selection into academic and vocational tracks which often penalises children from migrant origin.</p> <p>Enlarge possibilities for all-day schooling and homework support for all but especially migrant children.</p> <p>Consider providing supplementary classes in out-of-school locations (sport, arts, university</p>	<p>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 whether 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.</p> <p>Reggio Emilia has established intercultural laboratories in secondary schools to encourage a positive perception of diversity by young people and understanding of the mechanisms of stereotypes and prejudice.</p> <p>In Tilburg extra lessons are offered to migrant children in the weekend school every Sunday. The lessons are given in the class rooms of the Tilburg University. The program includes theatre and music, with children being able to prepare a video clip and a CD with own songs. The location (Tilburg University) is very stimulating. Most children dream to be a student there once.</p> <p>In Greenwich, the CARE partnership between the city and the Charlton Athletic football club provides literacy classes at the stadium in specially equipped premises. These classes are very attractive to white working class boys (and girls) who have dropped out of school.</p> <p>In 2005 the city of Subotica formed a Team for the inclusion of Roma children in the school system consisting of experts, the members of the Roma Educational Centre and two Roma high school students. This team prepared the Strategy for the inclusion of Roma children in the school system. According to the data of the Roma Educational Centre (REC) from 2006 already 61% of Roma children between the age of 7 and 14 (primary school) were included in the school system, what is a great achievement both of the REC and of the local government. http://www.ec-roma.org.rs/en/index.htm</p> <p>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.</p>	<p>How can an intercultural school have an influence on its wider community?</p>	
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<p>centres) which are attractive for children.</p> <p>Seek to ensure adequate mixing of pupils by ethnic background to combat "white flight" and the emergence of "black schools" with poor standards.</p>	<p>They take into account the place of residence, whether brothers and sisters are attending a particular school, educational level of the child, availability of spaces. The goal is to divide children from each ethnic group/nationality as broadly as possible between the schools to avoid ethnic clustering. This works well for public schools, a bit less for private schools which are reticent to take in more than a minimum of migrant children. Nevertheless, the city remains firm.</p>		
<p>In the public realm, identify a number of key public spaces (formal and informal) and invest in discrete redesign, animation and maintenance to raise levels of usage and interaction by all ethnic groups; develop a better understanding of how different groups use space and incorporate into planning and design guidelines.</p>	<p>Sense of Place in Manchester is a new form of community planning which draws upon a much wider and deeper range of cultural factors to inform city planners on the future development of neighbourhoods, see www.manchester.gov.uk/downloads/Manchester A Sense of Place.pdf</p> <p>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/DeptfordTownCentre/InterculturalCity.htm</p> <p>The London Borough of Tower Hamlets is the most diverse part of London. It is replacing all its libraries and transforming them into spaces of community interaction. The objectives of the Council are: ... to bring the community together and to empower individuals to help themselves, whether it is learning to read, pursuing hobbies, expanding their knowledge or seeking a job. An Idea Store is an ideal place to browse and borrow books, read a newspaper or magazine, learn new skills, surf the net or to relax and meet friends over a coffee in a fun and stimulating environment. The physical presence of an Idea Store is striking. Firstly, it does not have a defined threshold between street and library so one is drawn inside without the feeling one is crossing any kind of boundary. This helps to create the sense of neutrality of the space which encourages users to interact. www.ideastore.co.uk/</p> <p>Berlin Neukölln: „Käpt'n Blaubär" – Meeting point for kids and parents Due to the fact that there was no meeting point for children and youngsters in the whole area, the neighbourhood management established a new playground</p>	<p>Do the city's main public spaces and institutions reflect its diversity or are they monocultural?</p> <p>How do different groups behave in the city's public places: do they seek or avoid interaction? Is the atmosphere positive, indifferent, or tense?</p> <p>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</p>	<p>Numbers of people of different ethnicity who use public spaces and institutions.</p> <p>Numbers of people who say they have met people of a different ethnicity in a public space (by survey).</p> <p>Proportion of people who feel they know more people of different ethnicity now than they did 5 years ago.</p>

	<p>and a small building (financed by the programme „Soziale Stadt“ – Social city which is funded by the Land of Berlin, the federal government and the European Union). The team of “outreach” monitors the project. „Outreach” is an alternative to the traditional social youth work in youth centres. www.outreach-berlin.de</p> <p>In on one of the migrant neighbourhoods in Lyon regular café-discussions are organised where migrant women talk about their traditions in different areas – marriage, cuisine etc.</p> <p>The artist Karin Bruers proposed to place 1,000 ‘art’ benches in the city of Tilburg. These benches are called ‘social sofa’s’ and encourage residents to can sit down and talk to each other. The municipality supports the idea creating more meeting places. People in a neighbourhood can apply for a social sofa.</p> <p>The House of The World in Tilburg is a unique experimental space for multicultural meetings, a source of inspiration for people who want to do their best for a tolerant world. The House of The World is a platform for education and exchange, for debate, expositions, movies and creative activities. In its restaurant work refugees. Another example is The Round Table House, which is a inter-religious centre in Tilburg-North. In this house residents with their questions about religion and society are important. This house bundles multiformity. People from all different religions can organise their meetings there. In this way social cohesion is promoted and stimulated.</p>	<p>unsafe?</p> <p>Are the city planning and built environment professionals trained in intercultural competence?</p> <p>Is social interaction considered a priority in the planning guidance for new public spaces?</p>	
<p>In social services, provide training for intercultural competence of staff.</p> <p>Make special provisions for specific cultural communities if this is in the interest of providing a better service.</p>	<p>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.</p> <p>The constructive cooperation with the domestic migrant associations at all areas of the services for senior citizens, in particular the work of the social</p>		

	<p>committees and the Senior citizens' Committee on the local level, is an objective of the culture sensitive service for seniors.</p> <p>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.</p> <p>All civil servants in Tilburg who have contacts with clients in their work has got an intercultural training. Especially the people in Social Affairs are trained in diversity. It is a standard procedure for any new employee.</p> <p>The housing corporations in Tilburg build old people's homes for specific groups, like elderly from Suriname and from Turkey. The policy is: general when possible, specific when needed.</p>		
<p>In housing, try programmes in allocation and publicity which give ethnic groups confidence and information enabling them to consider taking housing opportunities outside traditional enclaves.</p> <p>Avoid segregated low income neighbourhoods by placing social housing in small units throughout the city, or social housing flats in commercial-housing buildings.</p>	<p>For a review of good practice in the UK see <i>Ethnic diversity, neighbourhoods and housing</i> at: www.jrf.org.uk/knowledge/findings/foundations/110.asp</p> <p>Integration helps Roma become full members of European society. A housing project to integrate Roma and Spanish communities in Avilés: http://ec.europa.eu/employment_social/spsi/docs/spsi_gpa/gpa5_peer_review_aviles_en.pdf</p> <p>One way of measuring residential segregation is the <i>Index of Isolation</i>. Further details of this can be found at http://www.interculturalcity.com/The%20Knowledge%20Base.pdf</p> <p>A project launched by MFSC in Lublin called "Save Haven" aims at creating the so-called "protected flats" for refugees. Families living in such flats will be assisted by the so-called "family assistant", a trained social worker whose aim is to help the family in leading an independent life.</p> <p>There are also other activities included in the project:</p> <ul style="list-style-type: none"> • education and integration activities for the inhabitants of the districts • intercultural classes in district school 	<p>Does the city have residential areas which are defined along ethnic lines?</p> <p>Does the system for allocation of public housing and/or the private housing market contribute to ethnic concentration?</p>	<p>Use the Index of isolation to measure levels of residential mixing or segregation and to follow trends</p>

	<ul style="list-style-type: none"> • reportages in the local press on refugees advances in integration with local community and adaptation to independent life 		
<p>In neighbourhoods, designate key facilities as intercultural community centres, containing key services such as health, maternity, childcare and libraries.</p> <p>Encourage, including through fiscal measures or the provision of community facilities, the setting up and action of culturally mixed community groups and organisations acting as catalysts of neighbourhood activities and mediators.</p> <p>Encourage small-scale initiatives that enable migrants to act as a link between individuals or families and the services.</p> <p>It is very important to show to migrant young people that their parents and grandparents are respected by the community: give them spaces and occasions to contribute and show their skills.</p>	<p>In Århus the public libraries have been developed to include many other public services to become the hub of multiethnic neighbourhoods, see <i>Public Libraries: -Embracing Diversity, Empowering Citizens in Denmark</i>, at: www.aakb.dk/sw3893.asp</p> <p>Collingwood Neighbourhood House www.cnh.bc.ca/ is a multi-functional local service centre that has united a diverse and formerly run-down quarter of inner-city Vancouver.</p> <p>The "Helene-Nathan-Library" is the Central Library of Neukölln (Berlin) with 160. 000 media and an overall floor space of 3000 sqm. It is very popular for migrant children and young people. During the years 2004 – 2006 it was centre of the project "News from Babylon", which dealt with multilingualism in Neukölln and the responsibility of a library in a multicultural city and its way to actually become an intercultural library. www.stadtbibliothek-neukoelln.de</p> <p>Many examples of practices and approaches to ensure cultural mixing in housing estates and neighbourhoods are quoted in the CLIP network study "Housing and Integration of Migrants in Europe". http://www.eurofound.europa.eu/pubdocs/2007/94/en/1/ef0794en.pdf</p> <p>The Citizens Foundation Neukölln is the only German citizens foundation that is explicitly positioned interculturally. It was initiated by personalities of the business world, culture, church and politics of Neukölln and founded in 2005. 102 founders got engaged each with financial contributions from 500 EUR onwards. The foundation is a platform for people that are dedicated to their borough. It aims at the participation of all inhabitants in shaping the quality of life in their neighbourhood and in supporting a respectful togetherness. In cooperation with the migrant communities it wants to establish new multiethnic community structures. Therefore the foundation explicitly invites migrants to participate in the work and become co-founders.</p>	<p>Do local community facilities encourage greater ethnic interaction or are they mainly monocultural?</p>	<p>The percentage of people who feel that their local area is a place where people from different backgrounds can get along with each other.</p>

<p>Plan for mixed-usage neighbourhoods including housing units but also recreational (cafés, hotels, sports), commercial, health and other service facilities to enable 24-hour movement of people and natural surveillance.</p> <p>Introduce regulations which allow such facilities to be located in the ground floor of housing buildings</p>	<p>The city of Subotica has all together 36 local offices out of which 17 are in the nearby settlements. These offices have a council and a general assembly and this way the locals can contribute to the questions or problems concerning their neighbourhood.</p> <p>In one of the city's neighbourhoods called Peščara live 500 Romas who came from Kosovo. Among other activities the REC formed in this neighbourhood a Board of parents, this way allowing them to have representatives in the school and on the local office as well. This body also took part in the animation of the Roma and non-Roma community to find a common priority question to be solved: building of a road in the neighbourhood. So we can say that the road was the "instrument/tool" to bring the two communities closer and make the communication better between the two. http://www.ec-roma.org.rs/en/index.htm</p> <p>One of the original actions Barcelona has developed in relation to integration is the anticipation of the arrivals of people through family reunion. Family reunion applications are screened and applicants are asked by social workers about the needs of the coming family members (educational and training needs, language learning, and psychological support, in particular in terms of husband/wife and parents/children relationships following a period of separation). Social service provision is planned on the basis of the identified future needs, the numbers of care professionals are increasing.</p>		
<p>Rethink the role of police and frontline police officers in key areas to act as primarily as agents of intercultural integration.</p>	<p>The Partnership for Safety and Security between the Police, Municipal Authorities and the Citizens: A joint programme for more safety and security in Stuttgart. www.stadtstuttgart.org/sde/global/images/mdb/publ/9366/2352.pdf</p> <p>The city of Vic (Spain) with only 40.000 residents, practices active conflict management – through a team of 3 specialised mediators and 4 neighbourhood (civil) police officers.</p> <p>For the 2009 Berlin Karneval der Kulturen, the Paul Hindemith Music School entered a float in the procession, under the banner 'Neukölln - Intercultural City'. The car upon which the float was built was given on a free loan by the</p>	<p>What is the role of the police in regard to cultural diversity? To maintain peace between groups, to enforce immigration laws, to maintain the status quo?</p> <p>To what extent are</p>	<p>Measure trends in reports of racially-aggravated crime and harassment.</p> <p>Numbers of ethnic minorities applying to</p>

	<p>police and the local police station opened up its premises for the building of the float. This was an impressive intervention for a number of reasons: it was one of the few floats not based upon a single ethnic group; it actively involved many young people some of whom might otherwise be considered 'difficult to reach'; it involved large numbers of Turkish-origin people who, despite being the largest minority group in the area, are not otherwise well-represented in the Karneval.</p>	<p>the police willing and able to take a more proactive role and community bridge-builders between groups?</p>	<p>work in the police force.</p>
<p>In business and economy, take extra effort to ensure migrants find jobs appropriate to their skills, ensuring recognition of accreditation; explore trade opportunities through diasporic networks of local migrants; assist migrant businesses to break out into multi-ethnic markets.</p> <p>Design special programmes to fight discrimination in employment. Involve successful migrants to provide role models for migrant young people</p>	<p>London is one of the first cities to establish a comprehensive 'business case for diversity'. The London Development Agency argues that companies which embrace the city's diversity will see economic advantage, ie through expanding the skill base of their workforce, extending their markets both at home and (through diaporic links) internationally, and expanding their product lines through supplier diversity initiatives. See http://www.diversityworksforlondon.com</p> <p>In Neuchâtel one of the major watch-making companies has developed a partnership with social services to ensure work placement of (mostly immigrant) young people with weak qualifications who have often have behavioural problems. The social services help identify young people with suitable profile who are then offered training/placement and eventually permanent jobs. Very successful, the scheme is being extended to other companies and to other groups – non-working mothers and people with disabilities.</p> <p>In Berlin Neukölln "Tek-Stil" is an art project, sponsored by the German Culture Foundation in the project framework "New possibilities and forms of work". The project brought young designers and migrant women together. Berlin is trying to become a centre for "creative industries" and young creative people. Part of this movement is the regeneration of the textile industry. Fashion and design schools are springing up, and the young professionals want to hold shows and bring their ideas to fruition. The idea of the <i>Tek-stil</i> project is to consolidate two important potentials: young professional designers and a special kind of needle worker – preferable women with migrant background. Many of them live in Neukölln without paid work but are skilled in textile and handicraft fields, especially needlework. www.tekstilprojekt.net</p>	<p>Is the local economy open to minority and migrant workers and entrepreneurs?</p> <p>Does the law protect minorities from discrimination in the labour market?</p> <p>If employers do recruit on a multi-ethnic basis, are they doing it because the law compels it or because they see a competitive advantage in it?</p> <p>Do most minority businesses service only their co-ethnics or are their markets multi-</p>	<p>Numbers of companies in which senior management is drawn from different ethnicities.</p> <p>Trading performance of companies that are following 'business case for diversity' initiatives.</p> <p>Growth in visitor and tourism numbers to ethnically-mixed hospitality and entertainment districts.</p>

	<p>Rotterdam has developed a programme of "twinning" experienced and new entrepreneurs - the latter being often of migrant background. This twinning/mentoring experience has a double benefit: mentoring increases the entrepreneurial potential of migrants, and helps cross ethnic boundaries.</p> <p>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 if unlimited duration. Following the project's first year, all 48 young people have remained in the enterprises. Around 30% of them only were Swiss nationals.</p> <p>In Tilburg a special project new migrant entrepreneurs are combined with a Dutch experienced and skilled entrepreneur in Tilburg. 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 necessarily a risk.</p>	<p>ethnic?</p> <p>Could the city be doing more to exploit the tourism and entertainment potential of its diversity?</p>	
<p>In sport and the arts, initiate tournaments and festivals which bring together young people from different parts of the city and train multi-ethnic youngsters as sports and arts leaders.</p> <p>Encourage arts organisations and arts colleges to train and involve people from migrant/minority background.</p>	<p>Following ethnic rioting, the town of Oldham introduced a successful programme to bring children of different ethnicities together through sports activity, the Unity in the Community programme, see: www.coventry.ac.uk/researchnet/d/336/a/1606</p> <p>Two good examples of intercultural dialogue in play and sport activity can be found in in Ålborg, Denmark: http://urbact.eu/fileadmin/subsites/citiz_move/pdf/Case_from_Aalborg_play_ground_analysis.pdf</p> <p>La Friche Belle de Mai, is an intercultural arts centre in a diverse quarter of Marseilles, the one major city of France which has not experienced ethnic rioting in recent years, see: http://urbact.eu/projects/udiex-udiex-alep/synthesis-and-prospect/case-studies/workshop-7-cultural-diversity-</p>	<p>Are most cultural and leisure groups in the city constituted on mono-ethnic or multi-ethnic lines?</p> <p>Do the city's professional sports and arts organisations explicitly encourage ethnic mixing?</p>	<p>The percentage of sports and arts clubs with mixed-ethnic membership.</p> <p>The percentage of the population volunteering in sport and physical activity for at</p>

<p>Support arts and culture organisations and events which present works from a mixture of cultural backgrounds, use the resources and creativity of the local community and make special efforts to reach out to new audiences.</p> <p>Support cultural organisations which take up sensitive intercultural issues and help them organise public debates around the cultural events.</p> <p>Encourage partnerships between local cultural organisations and artists from the countries of origin of migrants in order to help the Diaspora keep in touch with the evolution of their communities of origin.</p> <p>Encourage representations of diversity through contemporary artistic expressions, not only folklore and heritage.</p> <p>Use non-dedicated cultural venues: busses, malls, squares, parks,</p>	<p>tourism-and-urban-regeneration/regeneration-through-diversity-in-the-arts-and-culture-la-friche-belle-de-mai-marseilles-france.html</p> <p>“Neighbourhood International” and “Moved Worlds” is the oldest intercultural flagship trial project of Berlin Neukölln and the oldest intercultural festival of Berlin. It is organised by the Department of Culture and Arts of Neukölln and the intercultural work group of the Protestant Church of Neukölln and is complemented in the meantime by the dance festival “Moved Worlds”. Migrant associations and their cooperation partners present themselves and form a considerable stage programme, a vivid cultural diversity with people from more than 160 nations is shown.</p> <p>The X-Ray Youth Culture House and the Nordic Black Theatre are good examples of new intercultural spaces where a new hybridised Oslo youth culture is being forged. Youngsters who started with these projects are now starting to make their mark on mainstream Norwegian society through achieving positions in the mainstream media and arts worlds, and they in turn act as role models for future generations.</p> <p>Tilburg has signed 40 covenants with sports clubs in order to get a proportionate representation of the different ethnic groups in society in the Tilburg sports clubs.</p> <p>In Tilburg, a group of women from the Antilles asked the local government for support to organise a carnival procession. Tilburg has also traditional carnival clubs. The alderman promises his support under the condition that the two groups of carnival clubs will present one plan for the carnival procession in August. From that moment a strong cooperation began between the two different cultures. On 24 August 2008 the so-called T-Parade was held for the first time in the centre of the city. The second edition boasted 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 T-Parade is now an independent foundation, financially supported by the city.</p> <p>In Lublin the Cultural policy of the city has been influenced by the belief, that culture is one of the most important factors of the city’s development. It also</p>	<p>Are there funding and training schemes to support talent from ethnic minority background?</p>	<p>least one hour per week.</p>
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<p>hairdressers...to reach out and catalyse the spontaneous mix of people.</p> <p>Treat people as subjects, not as objects of policies and trust that cultural actors are capable to develop their own appropriate programmes.</p>	<p>influenced the city's decision to apply for the European Capital of Culture 2016 title. Interculturalism constitutes a crucial element in the strategy of this project. The increase in expenditure on culture in the city's budget in the years 2007-2009 resulted in the appearance of many, mostly multicultural, cultural events.</p> <p>In order to promote the city's diverse cultural heritage, three routes connecting places of multicultural significance have been created in Lublin.</p> <ul style="list-style-type: none"> • The Multicultural Trail enables to see the most important places that testify to the traditional openness and tolerance of the inhabitants of Lublin towards various religious denominations and social concepts that derive from the common European and non-European heritage • The Jagiellonian Trail Of The Lublin Union - The trail was delineated in 2000 to commemorate one of the biggest accomplishments of the Jagiellonian dynasty, i.e. the conclusion of the Polish-Lithuanian Union in Lublin in 1569. • The Heritage Trail Of The Lublin Jews <p>In Subotica with the support of the local government the Moonlight Programme started in 2006 and the idea came from the "Club 21 - for Positive Communication": to propose the youth between 14 and 18 an other kind of entertainment in the evenings, and especially during the weekends, instead of going to clubs and dancing bars to drink, smoke and use drugs, etc. The Moonlight Clubs propose sport activities, mostly table-tennis in a civilized environment with the surveillance of volunteering teachers in the evening hours from 8 till midnight. http://www.mesecina.subotica.net/program/01eng.htm</p> <p>The Raval Foundation of Barcelona is a co-ordination platform for cultural institutions and social organisations working with children, women, people at risk from exclusion, commercial organisations, trade unions and many other actors in the neighborhood. Together they investigate the local area, create thematic and project networks, communicate about Raval to the media and generate community projects.</p> <p>One of the many actions carried out by the Foundation and its members is a 4-days festival involving 100 different entities from Raval, each contributing their</p>		
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	<p>own know-how and activities. The festival has grown over the years from a small local initiative and is becoming larger and more popular every year. The different participating organisations are covering their own costs. People from other neighbourhoods come to Raval festival as well. Raval is in a way the intercultural laboratory of Barcelona.</p> <p>There is a project "culture in situ" which encourages cultural institutions present to reach out to the local community. It involves both social organisations and cultural institutions and consists of visits to the cultural institutions/associations, workshops for children, open doors only for people from the neighbourhood, communication through the local NGOs... The opera has for instance a special programme exclusively for Raval.</p> <p>The founders of the Foundation were small entrepreneurs from the neighbourhood who wanted to promote a good image of Raval. Then they began to meet social associations and started developing projects together. The Foundation has a key role in co-coordinating, networking, taking initiatives etc. When 33 entities had joint, they started looking strategically and developing project, but the project is not over-institutionalised, it remains grassroots, and the Foundation has legitimacy with all NGOs in Raval. There is a delicate balance between spontaneity and institutionalisation and the Foundation has achieved it. Similar institutions in other areas have become too institutionalised and eventually lost the pulse of the community and failed.</p> <p>The Taastrup Theatre in Copenhagen is in a neighbourhood in which there are 49 different minority groups. Recognising the need find new and appropriate ways of serving this community's cultural interests, the theatre has embarked on a radical reinvention of itself, starting with the building itself. This was rebuilt in a more open and transparent form to let people see what is done inside. At the same time, every aspect of the theatre's work is being rethought: governance, staff roles, pro-gramme, branding – nothing is left out.</p> <p>The repertoire was transformed within a year to become increasingly intercultural both in terms of performers and subjects explored. Taastrup is now trying to secure academic support for this process of reflection and to develop better approaches to evaluating the impact of their work.</p>		
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	<p>At the heart of the theatre’s approach is to recognise that the artistic process is much more than what happens on stage. They have begun to reimagine the relationship with their audience so that it involves dialogue before and after each production. Working with people before they enter the theatre and after they leave demands new ideas and new approaches. The theatre has set up an ambassador group to open dialogue with different community groups in the area, so as to develop a common understanding. (From the report on the Practice Exchange & Roundtable 15-16 June 2009, Spiritus Mundi, Malmö, Sweden - Chaired by Forum for Intercultural Europe (PIE) -in partnership with The Nordic Forum for Interculture and Spiritus Mundi)</p>		
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3. Mediation and conflict resolution

<p>Acknowledge the inevitability of conflict in mixed communities and develop the city’s skills in mediation and resolution.</p> <p>Do not try to avoid or hide conflict – this risks to create frustration, disillusionment and withdrawal. The open public debate is the best way to address fears, concerns and conflicts.</p>	<p>UK Government guidance for local authorities on community cohesion contingency planning and tension monitoring, see www.communities.gov.uk/publications/communities/cohesionplanning</p> <p>Casa dei Conflitti in Torino is a place for resolving neighbourhood disputes, see http://urbact.eu/themes/populations-of-foreign-origin/participation-and-citizenship.html</p> <p>Reggio Emilia has established an Intercultural centre with trained mediators with a variety of ethnic and language backgrounds who intervene whenever they feel a problem might arise – for instance if kids in some schools tend to cluster too much on ethnic basis.</p> <p>Office “Citizens help citizens”, Berlin Neukölln. A Turkish and an Arabic association offer a lower threshold advisory service in the respective mother tongue for five days of the week in the Town Hall of Neukölln. Especially for older migrants, who have difficulties in learning the German language, this is a highly demanded service.</p> <p>In Oslo, an emergency taskforce was established in 2005, with representatives from the municipality, NGOs, scholars and the police. The purpose is to respond quickly to crisis where youth and violence are involved, and to problems of racism and neo-nazism.</p> <p>The capacity to deal with minor episodes, however, is widely spread on the</p>	<p>Is city policy strongly influenced by the need to avoid the possibility of ethnic conflict?</p> <p>Are city officials trained in mediation and conflict-resolution skills?</p> <p>Does the city have procedures and mechanisms for recognising and dealing with potential flashpoints?</p> <p>Are their institutions in the city that can help</p>	<p>The percentage of people who say they have had meaningful interactions with people from different backgrounds.</p> <p>The number of incidents of racially-motivated tension recorded by police.</p> <p>The numbers of incidents resolved by mediation</p>
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	<p>level of schools and youth services. In the city districts, this work is coordinated through the SaLTo-networks, where municipal youth workers, schools and the local police participate. In dealing with localized conflicts, community leaders from NGOs, churches and mosques are regularly consulted and engaged, as well as the local staff of the state-run Mediation and Reconciliation Service.</p> <p>In Tilburg there are volunteer neighbourhood mediators. It is necessary to intervene as soon as possible before a bigger conflict starts with more people involved. This project started in the impulse neighbourhoods, but now in every neighbourhood in Tilburg these mediators are active. Eighty percent of the mediation volunteers are migrant people, which is not only remarkable but also encouraging. At this moment 40 mediators in Tilburg leave no stone unturned to prevent or solve problems in the neighbourhoods.</p> <p>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.</p> <p>Barcelona set up in 2002 the Intercultural Mediation Service (Servei de mediació intercultural), aimed at providing a bridge between immigrants, administration professionals and the autochthonous population, as well as between communities of different cultures. The service sets out to foster a constructive change in the relations between individuals and communities, with a view to attaining meaningful coexistence among citizens.</p>	<p>communities resolve their differences?</p>	<p>services</p>
<p>4. Language</p>			
<p>Invest in language training available to ensure that all migrants are able to converse in the majority language, but also enable members of the majority to learn minority languages.</p>	<p>Melitopol supports cultural associations of ethnic communities which provide, inter alia, language courses open to everyone – including people from other ethnic and linguistic backgrounds, and many such people attend the courses.</p> <p>Oslo has pioneered efficient methods in adult language education such as project-based learning, inviting students to set up their own company. Students make contact with the local community, learn to make telephone</p>		<p>Numbers of minority members learning majority language to an agreed</p>

<p>Language training should be available in locations, times and forms to accommodate the specific needs of migrants.</p>	<p>conversations, talk to managers in other companies, apply for jobs...all in real. One of the companies which emerged was a puppet-based story telling of Persian fairy tales.</p> <p>The Barcelona Centre for Linguistic Normalization (CLN) welcomes over 17,000 students from 127 different countries. The classes are thus an active example of diversity and the respect of difference. It is for this reason that the CNL has adopted intercultural dialogue as one of the strategic values of its educational project, in which new arrivals are acquainted with the characteristic traits of Catalan culture, not in terms of a single, homogeneous model but rather from the position of exchange, plurality, interaction and the miscegenation and hybridisation of culture.</p> <p>In the projects of VVE ('early and timely education') in Tilburg, children in between 2 and 6 are trained in order to develop especially the language skills. Many language activities are implemented to toddlers in the playgroup. VVE - support is also given to the first two classes of the primary schools. Teachers in six day care centres were trained about ways of stimulating young children in the development of their language skills. The results until now are extremely positive and the number of playgroups with VVE-projects will be expanded.</p>		<p>standard.</p> <p>Numbers of majority members learning a minority language to an agreed standard.</p>
<p>5. Media</p>			
<p>Develop a long-term trust-based relationship with media by providing information regularly, inviting journalists to projects and events, event at the neighbourhood level.</p> <p>Establish a joint strategy with local media agencies to gather and present news in a responsible and intercultural way.</p>	<p><i>Reporting Diversity: how journalists can contribute to community cohesion</i>, see www.communities.gov.uk/documents/communities/pdf/151921.pdf</p> <p><i>Countering the impact of Myths and Misinformation: what local authorities can do</i>; see http://www.lgiu.gov.uk/admin/images/uploaded/myths.pdf</p> <p>In Neuchâtel the cantonal authorities finance the work of a freelance journalist who interviews foreign residents and proposes the stories to local media</p> <p>Reggio Emilia has run several pro-diversity media projects involving special editions of local newspapers and TV spots. They have created a directory of reference persons for media to enlarge the range of viewpoints expressed in</p>	<p>Does the local print and broadcast media have a strong influence on public attitudes to community relations?</p> <p>Does the media have access to accurate information on</p>	<p>Numbers of local media organs by ethnicity.</p> <p>Proportion of minority ethnic staff in major local media organs.</p> <p>Proportion of positive and</p>

<p>Encourage media to publish stories about migrant's lives showing the human aspect of immigration.</p> <p>Provide scholarships or other schemes to encourage young migrants to train as journalists.</p> <p>Provide a directory of reference persons (NGOs, social services, mediators, community or project leaders, etc.) for media to be contacted in case of incidents or issues in addition to those who are usually asked to comment (police, experts).</p>	<p>media.</p> <p>The Diversity Club in Lyon, set up by professionals of migrant background, organised in 2009 the Diversity awards event with the largest regional newspaper, <i>le Progrès</i>, in order to highlight pro-diversity initiatives and actions. The event was attended by 2000 people and was followed by a special supplement in <i>le Progrès</i>. It will become an annual event.</p>	<p>Does the city council have a good relationship with the media? Is there a joint strategy for dealing with tension and misinformation?</p> <p>Do the media organisations give training to staff in cultural competence?</p>	<p>negative reports about diversity in local media.</p>
<p>6. Establish an international policy for the city to encourage links with communities of origin</p>			
<p>Proclaims that the city is both open to ideas and influences from the outside world and also seeks to outwardly project its own identity</p>	<p>The city of Chicago felt the foreign policies of the United States did not fully reflect its perspective as a city with a vast number of different ethnicities, languages and connections to foreign countries, so it set up its own 'foreign office'. See more about Global Initiative Chicago at http://gichicago.org/</p> <p>Tuzla in Bosnia-Herzegovina has made a public proclamation that the city is both open to ideas and influences from the outside world and also seeks to outwardly project its own identity. This is both a means of resolving the disputes of the past and of attractive new investment to develop the city. (see Wood & Landry, <i>The Intercultural City: Planning for Diversity Advantage</i>, pp 287- Establishes independent trade and policy links with the countries of origin of minority groups 288)</p>	<p>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?</p> <p>How many local people believe that foreigners bring advantage to the</p>	<p>Number of twinning and other international relationships by the city and local institutions.</p> <p>Numbers of foreign newspapers sold in local newsstands.</p>

		city? How many people think foreign influences threaten local culture?	Numbers of foreign channels available on TVs in local hotels. Numbers of children learning a foreign language in school.
7. Establish an intercultural intelligence function (surveys, research, evidence-based policy)			
<p>Set up an observatory or establish partnerships with a university or a research centre to begin the process of:</p> <p>Gathering and processing local information and data on ethnicity</p> <p>Conducting research into the state of cross-cultural interaction in the city</p> <p>Establishing and monitoring intercultural indicators</p> <p>Dispensing advice and expertise to local agencies and facilitating local learning</p>	<p>One of Europe's leading Intercultural Observatories is in Torino, see www.comune.torino.it/intercultural/</p> <p>Other good examples include: Interkulturelles Zentrum in Vienna, see www.iz.or.at/ Observatorio de las Migraciones y de la Convivencia Intercultural de la Ciudad de Madrid, see www.munimadrid.es/observatorio</p> <p>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. (see also a paper by this university on the Reggio's page on the Intercultural cities web site). Also the Centro Interculturale Mondinsieme at www.municipio.re.it/Assistenza/migrare05/migrare.nsf/pagine/0BDA35418C1FAD69C12570190031E84E?OpenDocument</p> <p>Every two years, a survey is held among the residents of Tilburg concerning people's attitudes to 'the multicultural society', as it is called. 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</p>	<p>What does the city know about its own diversity and interculturality? Does it routinely collect information on the basis of ethnicity? What use does it make of such information to inform policy?</p> <p>How well-informed is the city of good practice elsewhere?</p>	<p>Set up an observatory or at least begin the process of: Gathering and processing local information and data on ethnicity</p> <p>Conducting research into the state of cross-cultural interaction in the city</p> <p>Establishing and monitoring</p>

networks.	Monitor, the Moroccan Monitor, etc. On the basis of this information, the policy of Tilburg can be maintained, adapted or completely changed.		intercultural indicators Dispensing advice and expertise to local agencies and facilitating local learning networks.
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8. Intercultural competence

<p>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.</p> <p>Recruit municipality employees who represent the ethnic diversity mix of the community – even if specific recruitment policies would often need to be designed in order to reach some of the migrant or ethnic groups.</p>	<p>The ICMA, <i>International City/County Management Association</i>, stresses the importance of senior public officials developing their linguistic and cultural competence http://icma.org/pm/8701/public/cover.cfm</p> <p>In the UK the Academy for Sustainable Communities has been established with the specific objective of raising the level of skills of those working in the planning and built environment professions. One of its priorities is improving skills for working in culturally diverse situations. See <i>Planning and Engaging with Intercultural Communities</i>: www.ascskills.org.uk/download/intercultural_communities.pdf</p> <p>and <i>Promoting Sustainable Communities and Community Cohesion</i>: www.ascskills.org.uk/download/general/research/sc_cohesion.pdf</p> <p>To become a real diversity employer and reach out to groups of migrant background who do not respond to usual recruitment offers, Rotterdam:</p> <ul style="list-style-type: none"> - has designed a special internet search strategy to be able to attract potential job candidates of ethnic minority origin - advertises in the free street journals and other media prominent among the young and migrants - participates in career fairs with diversely composed staff - rewards its own diversity employees for putting forward similar candidates 	<p>How aware are local politicians and decision makers of how neighbourhoods and communities are changing as a consequence of globalisation?</p> <p>Do officials know where to go and who to ask to find accurate information on what is going on and what people think?</p>	<p>Numbers attending training courses</p>
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	<p>- uses employment agencies since many of the target population use them</p> <p>All civil servants in Tilburg with client contacts in their work have been trained in diversity. Also the mayor and the aldermen have been trained. However, the municipality is convinced that direct contacts are the most important instrument to show people how everyone can be intercultural. That means that aldermen always try to bring along civil servants, they always try to invite migrant people when they visit activities. It is the method of bringing in the outside world.</p> <p>As a part of "Education for Integration" program, Volunteer Center in Lublin, together with the Office for Foreigners, organise educational (intercultural workshops, classes of the Polish language, information on Poland), cultural (Chechen culture band, exploring Polish history and culture by going to the theater, philharmonic and museums) and integration classes (field activities aiming at integration of Poles and refugees in the Center and presentations of refugee cultures in schools). There are also intercultural training courses for teachers</p>		
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9. Welcoming new arrivals

<p>Initiate welcoming initiatives and urban exploration projects whereby new arrivals (temporary and permanent) but – equally importantly - local citizens, can visit parts of the city they have not previously been, hosted by people of different cultures.</p>	<p>The city of Rotterdam has set up an integrated system for language tuition, housing and labour market integration for new arrivals, see <i>Welkom in Rotterdam</i> www.welkominrotterdam.nl</p> <p>It also provides ways in which citizens can explore parts of their own city that might not otherwise visit such as the homes of people of different ethnicity, through <i>City Safari</i>, see http://www.citysafari.nl/</p> <p>Peterborough has been allocated about 78 per cent of asylum-seekers dispersed to the East of England region. Agencies who work with these new arrivals created the 'New Link' project. The initiative is a one-stop shop of service providers. It is operating nine projects over a three-year period to help integrate new arrivals. http://www.idea.gov.uk/idk/core/page.do?pageId=6932146</p>	<p>When foreign migrants arrive in your city do they have to fend for themselves or is there a mechanism for guiding them through the system?</p> <p>How well-prepared and informed are established communities to receive neighbours</p>	<p>Numbers of new arrival taking part in welcoming and settlement initiatives</p>
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	<p>In Tilburg each month there is a special ceremony in the town hall for the people who passed the exams of the integration programme. Each month the alderman can congratulate about 30 people. During a festive ceremony they are welcomed to be an official resident of Tilburg. Once a year a great party is organised by the municipality for all the new residents.</p> <p>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.). After the ceremony a city tour by bus is offered. Then the newcomers are informed about the historical places of Tilburg, about its textile history, about the museums, etc.</p> <p>During the integration programme for newcomers, the system of buddies 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. It is extremely hard to visit a doctor when you don't speak the Dutch language at all.</p> <p>The Portuguese National Center of Culture edited a Guide to Intercultural Lisbon (GUIA DA LISBOA INTERCULTURAL). It enables a discovery of a metropolis increasingly marked by cultural and ethnic diversity and contributes to the mutual knowledge and interaction between the different groups present in Lisbon. Starting with a historical introduction, the guide presents a range of places such as Chinese and Indian shops, eastern therapy centres, African astrology, Bulgarian, Ukrainian or German religious institutions, among others, not relinquishing the importance of community associations.</p>	of a different culture?	
10. Governance, leadership and citizenship			
Establish an intercultural integration office with a broad transversal mandate, right to initiative and an adequate budget to deal with integration and	The Leicester Multicultural Advisory Group is a forum set up in 2001 by the editor of the local newspaper, the Leicester Mercury, to coordinate community relations, with members representing the council, police, schools, community and faith groups, and the media. http://83.137.212.42/sitearchive/cre/about/sci/casestudy5_leicester.html	Are city leaders well-informed about the city in all its diversity? Are there clear	Number of incidents of tension before and after the formation of the forum.

<p>intercultural matters.</p> <p>Establish a representative body where community relations and issues can be discussed and co-ordinated, multi-agency action taken, as an advisory or decision-making organ for the intercultural integration office.</p> <p>Develop schemes to encourage participation and decision-making at the street or neighbourhood level, including the allocation of financial resources by the local residents for neighbourhood initiatives.</p> <p>In the absence of a formal right to local vote for foreigners, introduce alternative schemes such as shadow or observer councillors elected by the foreigner communities.</p> <p>Give considerable space and support to individual and group independent initiatives, not only to initiatives by formal organisations.</p> <p>Encourage (including</p>	<p>In Neuchâtel a consultative body for the integration of foreigners (which will soon be renamed) has been in operation for over a decade. The commission involves representatives of the city, trade-unions, employers, and migrant communities. It makes proposals to local authorities in matters of integration and also has a Muslim contact group for inter-faith matters involving Muslims.</p> <p>The <i>Integration Council</i> of Copenhagen focuses on all major challenges in the field of local integration. It is composed by ethnic minority representatives and professionals and has been established in 1999. In 2006 was the first time elected democratically and directly by persons with an immigrant background (no citizenship is required; just the fact of living regularly in Copenhagen is a must).</p> <p>The Oldham Interfaith Forum (Oldham Metropolitan Borough, UK) draws its membership from the Christian, Buddhist, Hindu Jewish and Muslim communities. Members are nominated by Churches Together, the Mosques Council, the Indian Association of Oldham and the town's Buddhist Centre. The Forum organises various events the biggest of which is the Festival of Lights held in December to celebrate the festivals of Deepawali (Hinduism), Hanukkah (Judaism) Christmas (Christianity) and Eid-Al-Fitr (Islam). This event gives Oldham residents an opportunity to share each other's festivals by sharing information and involving the faith communities through performances and speeches.</p> <p>In 2002 the position of a Representative for Migration and Integration was established in Berlin Neukölln. A clear message in this respect was also given by the foundation of the Migration Advisory Committee involving important representatives of migrant organisations as members to institutionalize the integration work in the borough.</p> <p>The Oslo Office of diversity and integration (EMI) was established in 2005. Its main duty is to facilitate dialogue and consulting with minority groups, administrate the OXLO-campaign, and service the NGOs representing minority groups and interests.</p> <p>In Barcelona, a Mayor's Commissioner for Immigration and Intercultural Dialogue co-ordinates immigration policies and intercultural dialogue at the city</p>	<p>procedures for taking multi-agency action in relation to community relations issues?</p>	
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<p>through special funding or the provision of common office/meeting facilities) migrant/minority organisations to develop joint initiatives.</p>	<p>level. The Commissioner has broad transversal responsibility and related to all departments of the municipality. The political leadership of the Mayor in putting intercultural policy high on the agenda is essential for the effective functioning of the Commissioner.</p> <p>There is a municipal migration council chaired by the Mayor which is instrumental in developing political consensus and preparing municipal immigration plans. The first such plan was adopted In 2002 following a broad with social actors and based on a strong political consensus involving all political parties. A second plan is being negotiated at the moment, again in the context of a political consensus. This consensus is essential and an important message for citizens that the management of migration is a priority for the entire community.</p> <p>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).</p> <p>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.</p> <p>The city of Lublin supports intercultural initiatives through financing cultural projects. The idea of intercultural dialogue is one of the main criteria when granting financial support for initiatives in the area of culture, art, and preserving culture and tradition.</p>		
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	<p>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.</p> <p>The UK-based Operation Black Vote (http://www.obv.org.uk) has set up a scheme in Liverpool where young migrants can shadow established local politicians so they better understand what the job involves and encourage them to engage in politics. In other cities it has enabled migrants to shadow Members of Parliament and magistrates. It runs training courses in 'Understanding Power' and is involved in the London Empowerment Partnership and the London Civic Forum, which is a network of 1300 full member organisations and associate individual members, from the capital's private, public and not-for-profit sectors which aims to increase and improve civic participation in London.</p>		
<p>Ensure the leaders and decision-makers of the future have access to the information, experience and training they need to operate in a multi-ethnic environment.</p>	<p>The <i>Intercultural Communication and Leadership School</i> is active in France, Britain, Germany, Italy and the Netherlands training young people from different communities in European cities to become the next generation of cross-cultural leaders: http://www.intercivilization.net</p> <p>The website www.interculturalcity.com/inter_innovators.htm argues that not all leaders will be found within the formal and political system, and that cities need to recognise and nurture intercultural bridge-builders in many walks of life.</p> <p>Advice about intercultural leadership in the business sector can be found at http://intercultural-leadership.blogspot.com</p> <p>The city of Oslo has established a taskforce of representatives of NGOs, the municipality, youth workers, etc. who offer guidance and advice in conflict situations.</p> <p>The Viennese Integration Fund which forms part of the city administration, focuses mainly on social work, it also was a major funding source for immigrant associations. It has established an umbrella organisation for immigrant</p>	<p>How do political and community leaders in the city emerge? How open is the system to newcomers and outsiders?</p> <p>Do community leaders speak only for their own ethnicity or a broader interest group?</p> <p>Does the city nurture cross-cultural leaders who emerge outside the formal</p>	<p>Numbers of people taking part in training</p>

	organisations ("Integrationskonferenz", integration conference) to provide a networking and service structure for immigrant associations and advocacy groups dealing with immigrant issues, as well as a structure that could serve as arena for voicing immigrant concerns. http://www.integrationsfonds.org/cms/	political and community channels?	
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