

RESULTS OF THE INTERCULTURAL CITIES INDEX



Osmangazi-Bursa

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Intercultural cities
Building the future on diversity
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A comparison between 93 cities¹

Introduction

The Intercultural Cities is a Council of Europe flagship programme. It seeks to explore the potential of an intercultural approach to integration in communities with culturally diverse populations. The cities participating in the programme are reviewing their governance, policies, discourse and practices from an intercultural point of view. In the past, this review has taken the form of narrative reports and city profiles – a form which was rich in content and detail. However, narrative reports alone were relatively weak as tools to monitor and communicate progress. Thus, an “Intercultural City Index” has been designed as a benchmarking tool for the cities taking part in the programme as well as for future participants.

As of today 93 cities have undergone their intercultural policies analysis using the Intercultural City Index: Albufeira (*Portugal*), Amadora (*Portugal*), Arezzo (*Italy*), Ballarat (*Australia*), Barcelona (*Spain*), Beja (*Portugal*), Bergen (*Norway*), Bilbao (*Spain*), Botkyrka (*Sweden*), Braga (*Portugal*), Bucharest (*Romania*), Campi Bisenzio (*Italy*), Cartagena (*Spain*), Casalecchio di Reno (*Italy*), Cascais (*Portugal*), Castellón (*Spain*), Castelvetro (*Italy*), Catalonia (*Spain*), Coimbra (*Portugal*), Comune di Ravenna (*Italy*), Constanta (*Romania*), Copenhagen (*Denmark*), Donostia-San Sebastian² (*Spain*), Dortmund (*Germany*), Dublin (*Ireland*), Duisburg (*Germany*), Erlangen (*Germany*), Forlì (*Italy*), Fucecchio (*Italy*), Fuenlabrada (*Spain*), Geneva (*Switzerland*), Genoa (*Italy*), Getxo (*Spain*), Haifa (*Israel*), Hamamatsu (*Japan*), Hamburg (*Germany*), Ioannina (*Greece*), Izhevsk (*Udmurt Republic, Russia*), the municipality of Klaksvík (Faroe Islands), Jerez de la Frontera (*Spain*), the London borough of Lewisham (*United Kingdom*), Limassol (*Cyprus*), Limerick (*Ireland*), Lisbon (*Portugal*), Lodi (*Italy*), Logroño (*Spain*), Lublin (*Poland*), Lutsk (*Ukraine*), Maribyrnong (*Australia*), Melitopol (*Ukraine*), Melton (*Australia*), Mexico City

¹ This report is based on data contained at the Intercultural Cities INDEX database at the time of writing. The INDEX graphs may include a greater number of cities, reflecting the growing interest in this instrument.

² The Spanish city of Donostia-San Sebastian is generally referred in the programme as San Sebastian.

(Mexico), Montreal (Canada), Munich (Germany), the canton of Neuchâtel (Switzerland), Neukölln (Berlin, Germany), Novellara (Italy), Odessa (Ukraine), Offenburg (Germany), Olbia (Italy), Oslo (Norway), Osmangazi-Bursa (Turkey), Paris (France), Parla (Spain), Patras (Greece), Pavlograd (Ukraine), Pécs (Hungary), Pryluky (Ukraine), Reggio Emilia (Italy), Reykjavik (Iceland), Rijeka (Croatia), Rotterdam (the Netherlands), Sabadell (Spain), San Giuliano Terme (Italy), Santa Coloma (Spain), Santa Maria da Feira (Portugal), Unione dei Comuni-Savignano sul Rubicone³ (Italy), Sechenkivsky (District of Kyiv, Ukraine), Senigallia (Italy), Stavanger (Norway), Strasbourg (France), Subotica (Serbia), Sumy (Ukraine), Swansea (United Kingdom), Tenerife (Spain), Tilburg (The Netherlands), Turin (Italy), Turnhout (Belgium), Unione Terre dei Castelli⁴ (Italy), Valletta (Malta), Västerås (Sweden), Ville de Paris (France), Vinnitsa (Ukraine), Viseu (Portugal) and Zurich (Switzerland).

Among these cities, 43 have more than 200,000 inhabitants and 53 have less than 15% of foreign-born residents.

This document presents the results of the Intercultural City Index analysis for Osmangazi-Bursa (Turkey) in 2017 and provides related intercultural policy conclusions and recommendations.

Intercultural city definition

The intercultural city has people with different nationality, origin, language or religion/ belief. Political leaders and most citizens regard diversity positively, as a resource. The city actively combats discrimination and adapts its governance, institutions and services to the needs of a diverse population. The city has a strategy and tools to deal with diversity and cultural conflict. It encourages greater mixing and interaction between diverse groups in the public spaces.

³ The Italian city of Unione dei Comuni-Savignano sul Rubicone is generally referred in the programme as Rubicone.

⁴ Former Castelvetro di Modena.

METHODOLOGY



The Intercultural City Index analysis is based on a questionnaire involving 73 questions grouped in 11 indicators with three distinct types of data. Indicators have been weighed for relative importance. For each indicator, the participating cities can reach up to 100 points (which are consolidated for the general ICC Index).

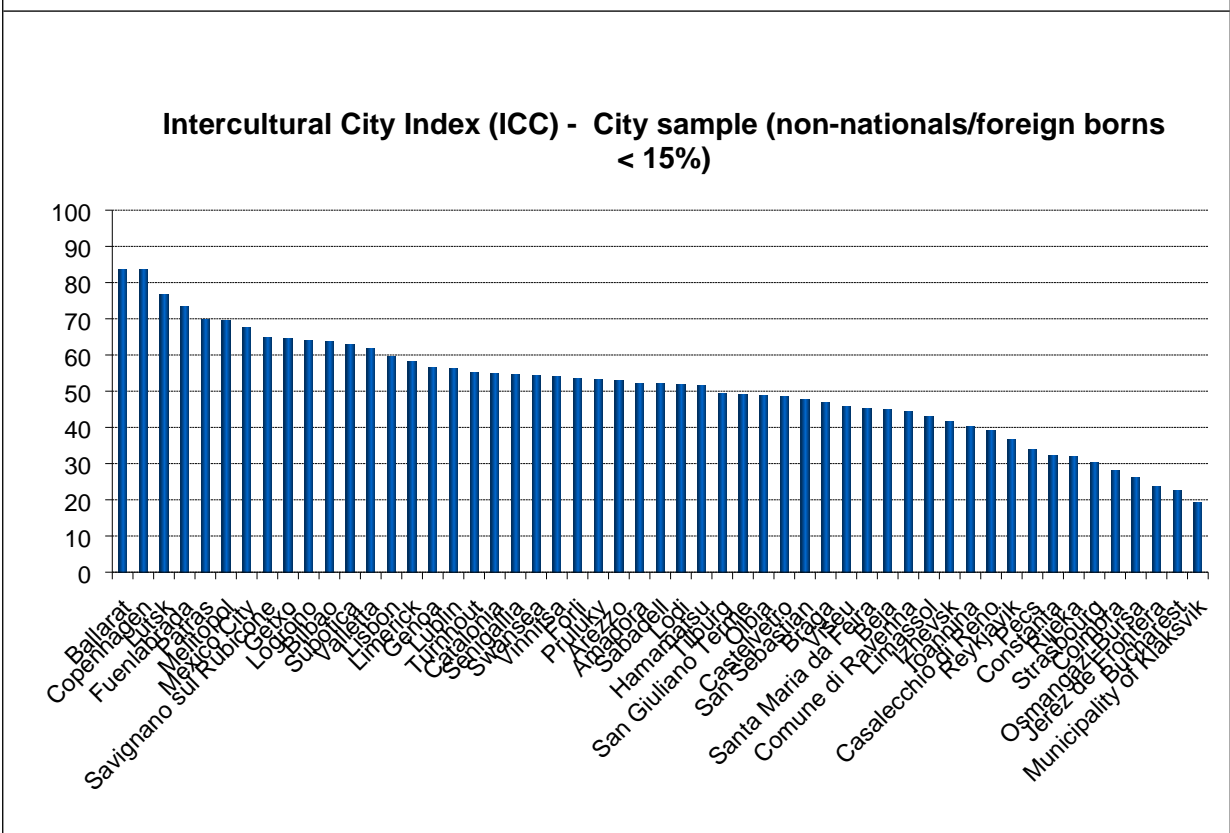
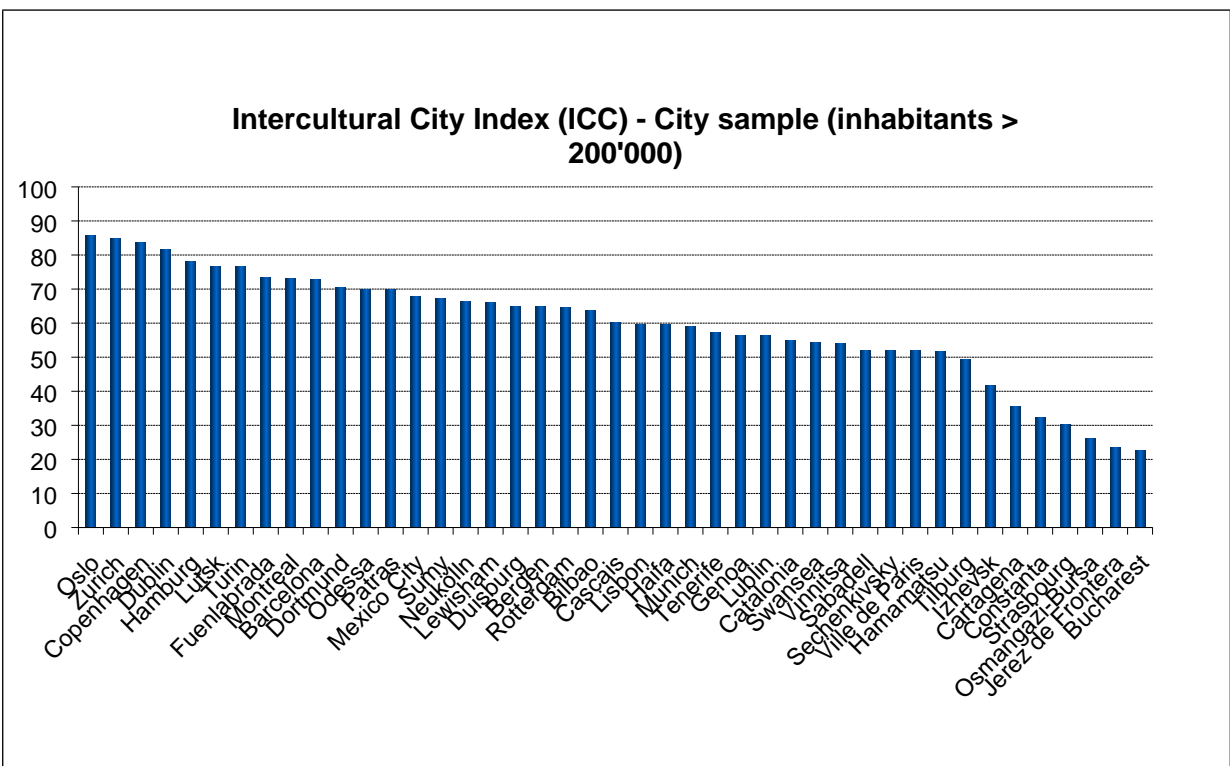
These indicators comprise: commitment; education system; neighbourhoods; public services; business and labour market; cultural and civil life policies; public spaces; mediation and conflict resolution; language; media; international outlook; intelligence/competence; welcoming and governance. Some of these indicators - education system; neighbourhoods; public services; business and labour market; cultural and civil life policies; public spaces are grouped in a composite indicator called "urban policies through the intercultural lens" or simply "intercultural lens".

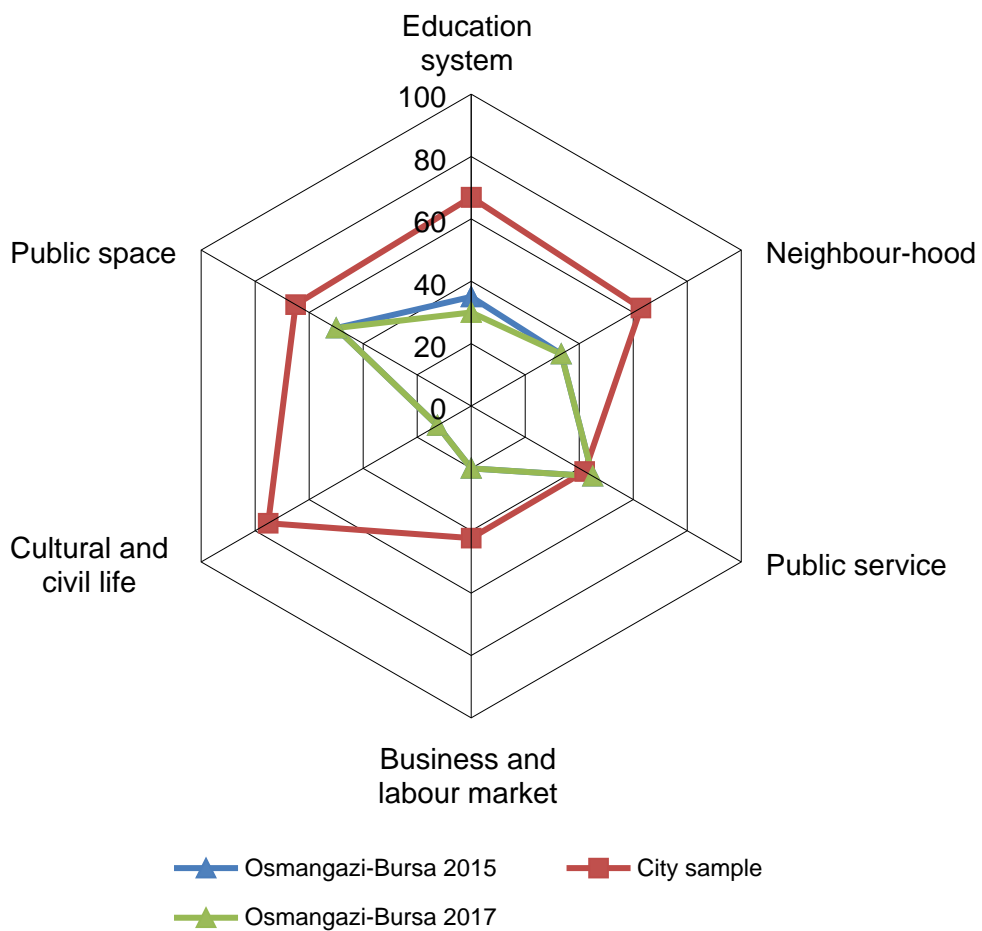
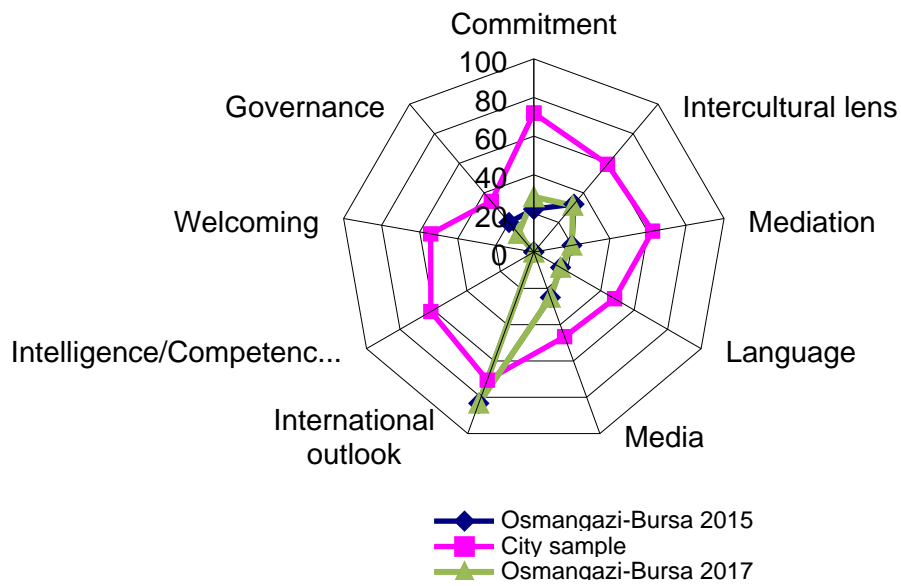
The comparison between cities is strictly indicative, given the large difference between cities in terms of historical development; type and scale of diversity, governance models and level of economic development. The comparison is based on a set of formal criteria related to the intercultural approach in urban policies and intended only as a tool for benchmarking, to motivate cities to learn from good practice.

Taking into account the above-mentioned differences between the cities and a growing number of new cities willing to join the Intercultural Cities Index, it has been decided to compare the cities not only within the entire sample, but also according to specific criteria. Two of these have been singled out insofar: the size (above or below 200,000 inhabitants) and the percentage of foreign-born residents (higher or lower than 15 per cent). It is believed that this approach would allow for more valid and useful comparison, visual presentation and filtering of the results.

According to the overall index results, Osmangazi-Bursa has been positioned 90th among the 93 cities in the sample, with an aggregate intercultural city index of 26 % along with Coimbra (Portugal) 28 %, Jerez de la Frontera (Spain) 24% and Bucharest (Romania) at 23%. Osmangazi-Bursa has been ranked

42nd among cities with more than 200,000 inhabitants and 51st among cities with less than 15% of foreign-born residents.





Osmangazi-Bursa – an Overview

Osmangazi is one of the central metropolitan districts of the city of Bursa in the fourth largest overall municipality in Turkey. The municipality has a population of approximately 850,000 as of 2017. On its own, Osmangazi would be the 8th largest city in Turkey.

Osmangazi, the center of social and economic relations for years, is in the crossroad of roads to İzmir, İstanbul and Eskişehir. Osmangazi is the biggest district of Bursa that is on the southwest coast of Marmara Sea. Gökdere River on the east, Nilüfer River and Mudanya Road on the west, Katırlı Mountains on the north, Uludağ and Kirazlı Plateau are the natural and artificial boundaries of the district.

It is difficult to define the ethnic composition of the city and what percentage of the city population represents ethnic majority or ethnic minority. In accordance with the current laws, "minority" in Turkey refers to religious communities. Therefore, there is no official definition of minority in terms of ethnic diversity. On the other hand, "Alewi" is considered as an approach to Islam but not perceived as a fraction. Moreover, the definition of "Turkish" is a constitutional issue, not only an ethnic identification.

According to the statement of General Directorate of Populations, no statistics are kept regarding the religious background of the people as it would not be reliable due to the fact that this section could be amended at any time by any individual through the oral consent of individuals.

Demographically, statistics distinguish between nationals and non-nationals resident in the city - these figures are provided for the metropolitan region and are not disaggregated per district. According to the relevant authority the total number of non-nationals in Bursa Metropolitan Area is 198,000 (97,000 of them are Syrians) and proportionally the percentage of non-nationals in Osmangazi is % 6.94.

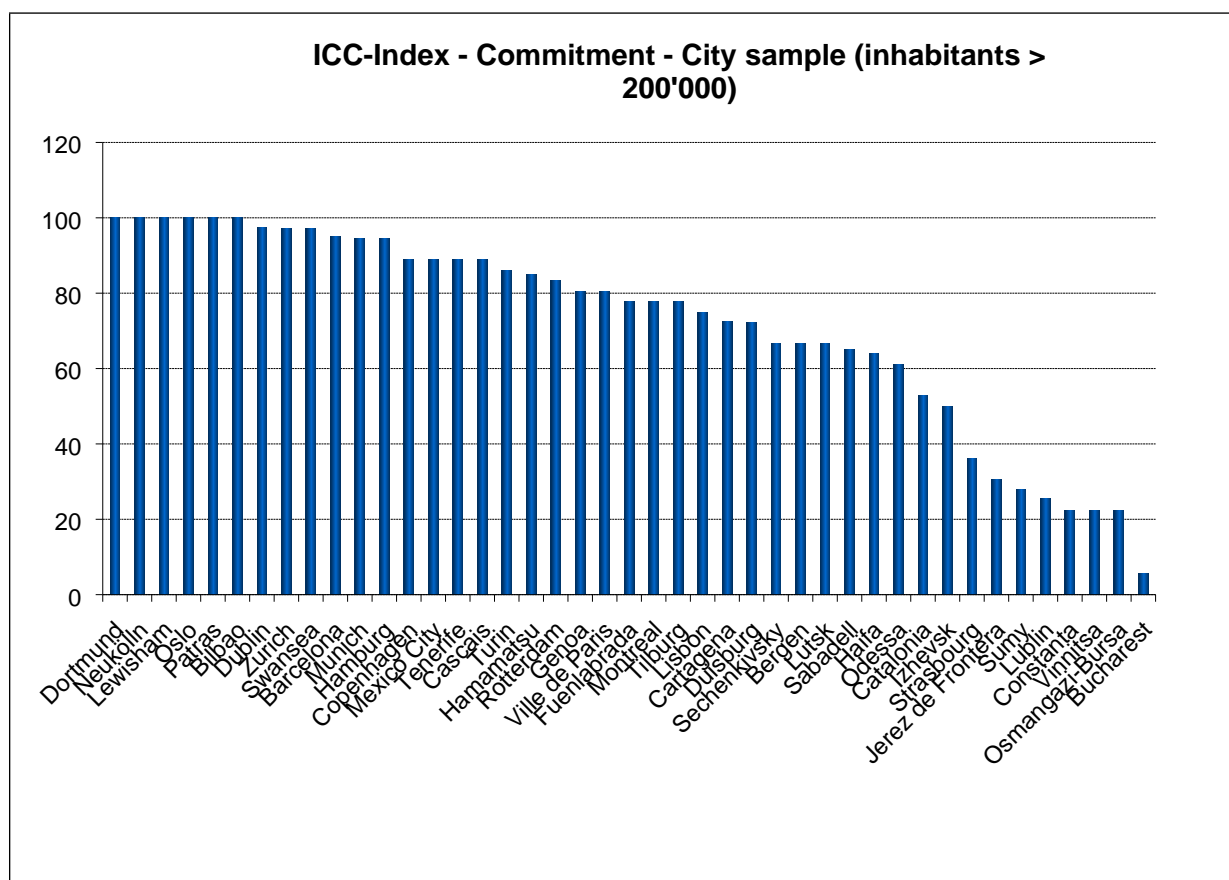
Linguistically, the official language is Turkish and there are no statistics on the exact percentage of foreign language speakers.

Economically, the GDP per capita in Osmangazi is the equivalent of 13,000 \$. The following types of industries exist in Osmangazi: automotive supply industry, textile, towel, knitter & tricot, shoe industry, agricultural machines, furniture, leather, plastic, machine and metal industry, electric, foundry, welding machine, stove and knife sectors. Moreover, there are also oil and flour factories.

COMMITMENT



The optimal intercultural city strategy would involve a formal statement by local authorities sending an unambiguous message of the city's commitment to intercultural principles as well as actively engaging and persuading other key local stakeholders to do likewise.



Osmangazi-Bursa's rate in the field of Commitment corresponds to the 22 %, considerably lower than the city sample result of 72% .

The city has formally adopted a public statement that it is an Intercultural City. The Municipal Council of Osmangazi has adopted a resolution on the participation in the Intercultural Cities and the Mayor has stated it publicly. The Turkish version of the resolution is available, however other than that not much advancement has been done yet in this direction. The city has not yet adopted an intercultural integration strategy or a diversity/inclusion strategy and/or an intercultural action plan.

However, the official speeches and communications by the city often make clear reference to the city's intercultural commitment. For instance, government officials in their public speeches (including the Mayor of Osmangazi), always underline the fact that Turkey is a "cultural mosaic" composed of various cultures from Middle Asia, Europe, Balkans, Caucasus, etc. Such statements are meant to indicate pride in the country/city's cultural diversity. Bursa Metropolitan was the sheltering point for the Jewish people in 15th century, Bulgarian Turks in the 20th century and Bosnians in the 21st century. This point is always highlighted when appropriate.

This said, on an official structural and strategy level there is a gap in the management of city's cultural diversity, as there is no dedicated body or a cross-departmental co-ordination structure responsible for the intercultural strategy or intercultural integration in the city.

While the city has a traditional sense of pluralistic identity based on the pride and appreciation of its diverse population, it still has significant work to do in the direction of becoming a truly intercultural city in order to:

- Set up a governance model empowering all members of the community, regardless of their origin or status, and thus benefit from their talents, skills and links with developing markets.
- Break the walls between ethnic/religious groups, build trust and thus ensure community cohesion and solidarity.
- Make the public space and services accessible to all and end the vicious circle of poverty and exclusion which goes hand in hand with ethnic segregation.
- Empower intercultural innovators in public institutions and civil society and - through them ensure that policies encourage intercultural interaction.
- Build a positive public discourse and encourage a balanced approach to diversity in media to foster positive public perception of migrant and minority groups.

In order to achieve this Osmangazi-Bursa should:

Establish a city department with leading responsibility for development of the intercultural aspect of the city.

Several successful intercultural cities' experiences can be useful examples for this:

- In the city of Melton (Australia) for instance, the Community Capacity Team leads the responsibility of interacting with the diverse communities

residing in Melton. The Team consists of an Intercultural Development Officer, an Intercultural Project Officer, a Community Development Officer, a Community Funding Officer, an Aboriginal and Torres Strait Islander Community Engagement Officer, a Kirrip Aboriginal Corporation Program Officer, a Senior Community Engagement Officer, and a Community Leadership and Partnerships Officer. The team is led by the Coordinator Community Capacity. The Community Capacity Team is part of the Community Planning department within the City Council.

There are many other teams in the City Council delivering services to people from diverse backgrounds including aged care, libraries, youth services, children and family services, environmental services and many more. Finally, the Council employs people who are entitled of working rights in Australia (i.e. permanent residents who are allowed to stay and work in Australia).

- Same as Osmangazi-Bursa the city of Klaksvik has not formally adopted an integration strategy programme with intercultural elements, however there is an Integration Committee in the municipality which serves to advise the city council including policy consultation. It also represents the voice of ethnic communities and serves to promote tolerance and cohesion within the community of Klaksvik. The city has foreseen to set up a cross-departmental co-ordination structure responsible for the intercultural strategy and intercultural integration.
- To enhance integration of the foreign residents in general and those of Syrian origin for instance, Osmangazi could look up to San Giuliano Terme, where the municipality established a Migration Council, composed of 20 foreign born individuals, to take part in the decision making process. In 2013, the migration council carried out several activities: for instance, they organised several conferences promoting Migrant Women's Health; they translated the Italian constitution in several minority languages and the municipality organised a festival to celebrate the fact that 100 foreign born children were extraordinarily receiving the Italian nationality. The council, moreover, was taking a serious effort to enhance families' involvement in the city life.

In order to organise its work on diversity and inclusion in a focused and structured way, the city Council is advised to adopt an *Intercultural Plan*. Such a Plan would contribute to Council's mission to support the growth, wellbeing and aspirations of the local community through leadership, excellence and inclusion of all independent of their ethnic and/or religious background and origin. It should provide a roadmap for Council's work in the intercultural arena. Moreover, such a Plan would ensure that the Osmangazi-Bursa community is best served to meet its diverse needs, and enable the meaningful participation of all its members.

- A good example of this could serve the City of Melton (Australia) where the city Council has developed the work plans of relevant Council staff to implement the Intercultural Plan. Moreover, the city has allocated a budget for the implementation of the intercultural activities. The Intercultural Plan is an ambitious document and the majority of the associated initiatives have been allocated a budget for implementation,

while some require additional external funding partnerships (such as from State and Federal levels of government), which Council is actively seeking.

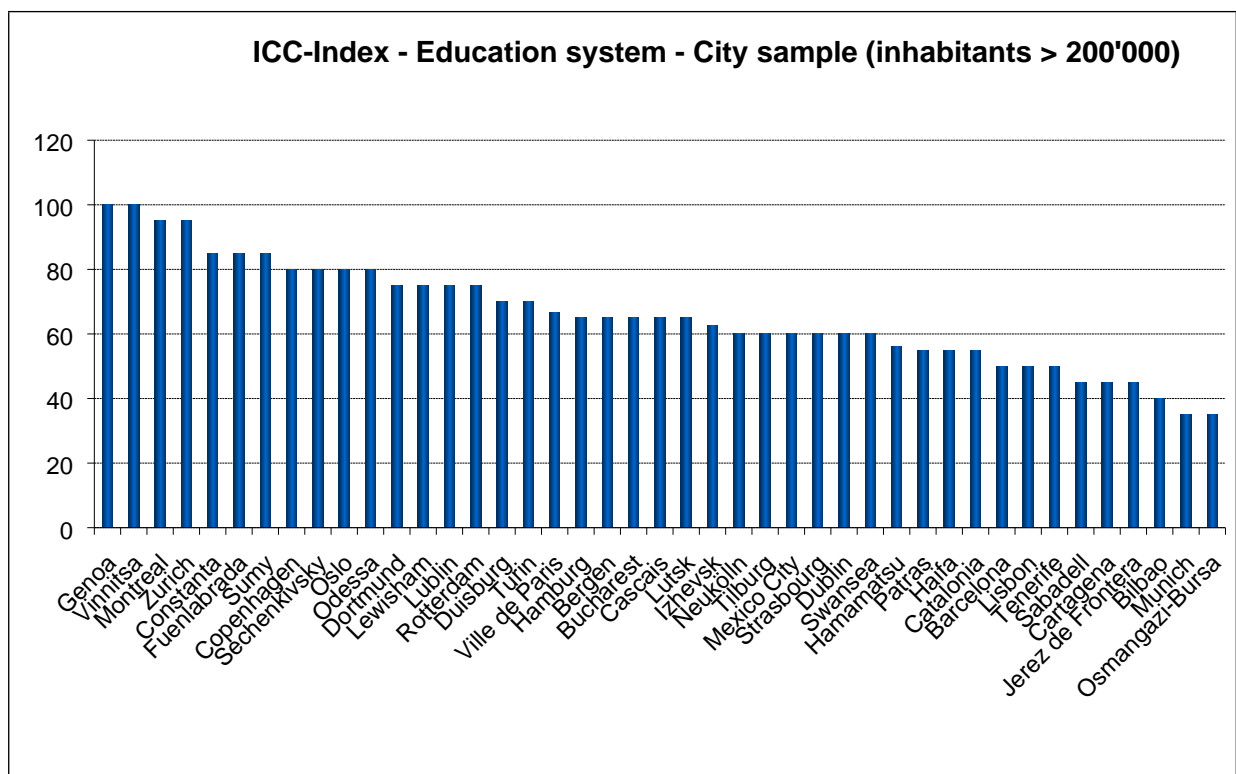
Additionally, the City Council is strongly committed to consulting and engaging with communities from all backgrounds in developing any new initiative.

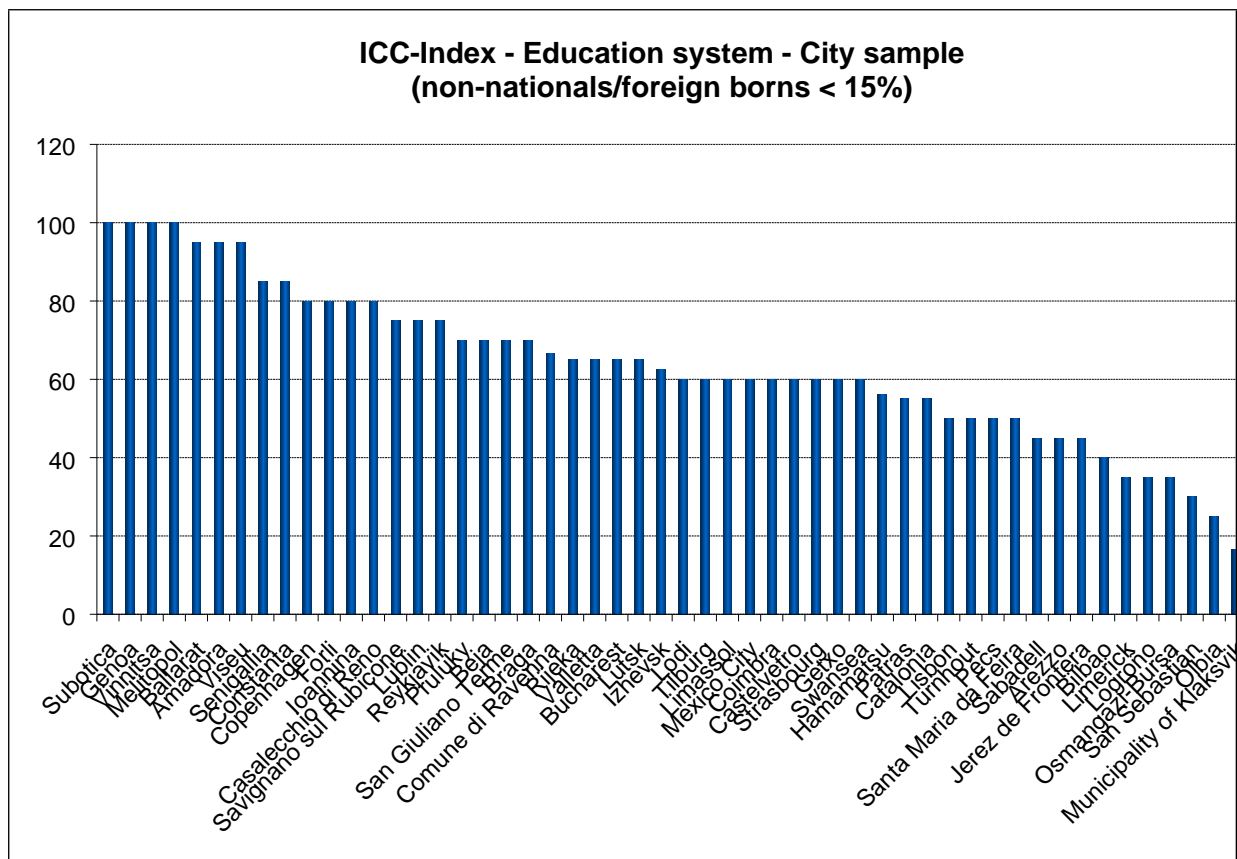
To develop the Intercultural Plan, community members and key stakeholders were engaged. The Council recognised that community participation and engagement are a vital part of local democracy. Consultations with community and key stakeholder agencies were held to give them a meaningful way to participate and contribute to the development of the plan. Focus groups and individual interviews were the main ways to collect information. Where required, interpreters were used to assist individuals and groups with limited English language skills.

Council's plans, strategies and policies are subject to review and evaluation. Positively, the Council has a webpage on its official website where Council's work for/with people from diverse backgrounds is published / reported regularly.

The Intercultural Plan's initiatives and actions involve a variety of Council service units. The Intercultural Development Officer works with all these service units to ensure the Plan's initiatives and actions are enacted.

⁵ The term “Education” refers to a formal process of learning in which some people consciously teach while others adopt the social role of learner (ref. http://higherred.mcgraw-hill.com/sites/0072435569/student_view0/glossary.html).





Osmangazi-Bursa's education policy indicator reaches 35% , significantly lower than the city sample's rate of 66% .

We took note that the schools are not affiliated to municipalities in Turkey; education is conducted by the national body, which is the Ministry of Education.

The survey results show that:

- Almost all children in most primary schools are of the same ethnic background (including the majority ethnic background).
- The ethnic background of teachers in schools often reflects the composition of the city's population.
- The majority of the schools do not make strong efforts to involve parents from ethnic minority/migrant backgrounds in school life.
- The schools rarely carry out intercultural projects (such as exchanges with schools with different ethnic composition, intercultural education projects, projects about different cultures and religions, intercultural festivals, acknowledging the cultural backgrounds of different pupils through the school decoration).
- However, some schools, especially the private schools, do organise such events within the framework of partner school relationships or EU funded projects.

- Osmangazi-Bursa does not have a policy to increase ethnic/cultural mixing in schools (avoiding educational segregation).

In the light of the above background, especially taking into consideration the limited influence of the municipalities on the school structure, administration and life, we would recommend that Osmangazi-Bursa municipality organises community level cultural events and inner-school activities designed for and targeted at the children and the youth of the community in order to encourage wider cross-cultural communication and exchanges. These could be, for instance, cooking competitions of different ethnic food – children and youngsters, with the help of their parents can prepare, cook and share their traditional food and dishes. Such events are culturally enriching and promote interaction. Symbolic sale of the prepared food can also be organised and the money collected can be used to support cultural centres, to fund extra-school activities of disadvantaged children, children from Syrian migrant families for instance.

We would also like to suggest some initiatives that have improved the field of education in other Intercultural Cities:

In the Italian city of Turin, schools have allocated vegetable gardens where students can cultivate with the help of their parents. Schools activities are important because they are a meeting point for parents coming from different countries, with different cultural background, to get to know the other members of the community.

Novellara has set a project called “Punto d’ascolto” (listening point) that welcomes foreign parents, where they can meet and talk to psychologists and cultural mediators who will help the family to understand the Italian education system. This service supports and helps families in the integration process.

Instead, Bergen’s municipality has announced funds to stimulate the collaboration between schools and parents from minority background. The city also promotes local schools which carry out intercultural projects. Many schools apply for funding for different intercultural projects where the parents are actively involved. Most of the schools engage in mutual collaboration, evaluating and sharing their experiences and projects.

The City of Melton celebrates Refugee Week each year in June. This celebration of the positive contributions of refugees to Australian society is key to the City of Melton’s understanding of its rich diversity of heritage, and acknowledgement of the benefits that refugee individuals and groups have provided to our community.

Different departments within Council work with schools. Council’s Refugee Week event attracted more than 150 students both from primary and secondary

schools who attended the event to hear stories of the speakers and engage with the broader community.

Lastly, the city could offer cooking workshops, sportive activities, language classes, or even theatre and drama workshops. When organising activities, it is important to keep in mind the variety of initiatives offered. In fact, in order to engage a wide public, it is important to satisfy everybody's needs and interests.

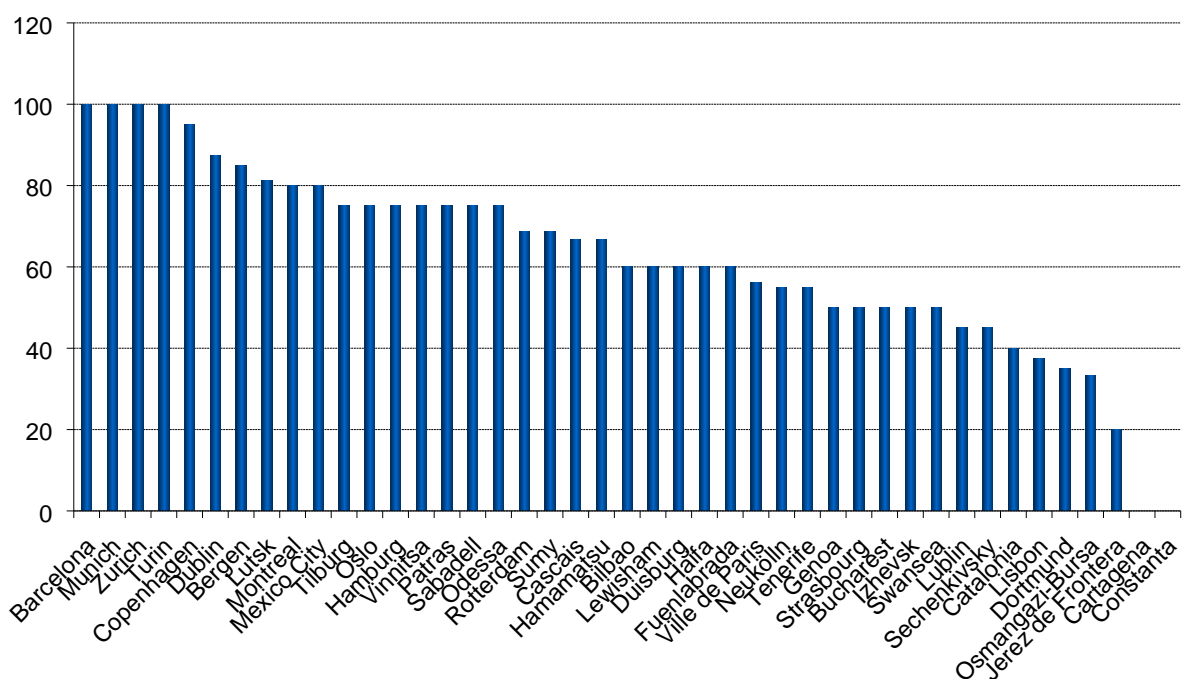
NEIGHBOURHOOD

through intercultural lens



An intercultural city does not require a “perfect statistical mix” of people and recognises the value of geographical proximity and bonding between people of the same ethnic background. However, it also recognises that spatial ethnic segregation creates risks of exclusion and can act as a barrier to an inward and outward free flow of people, ideas and opportunities.⁶

ICC-Index - Neighbourhood - City sample (inhabitants > 200'000)



⁶ By "neighbourhood" we understand a unit within a city which has a certain level of administrative autonomy (or sometimes also certain political governance structures) and is considered as a unit with regard to city planning. In larger cities districts (boroughs) have several neighbourhoods. The statistical definition of "neighbourhood" varies from one country to another. Generally, it includes groups of population between 5,000 and 20,000 people on the average.

evidence-based picture,, within the limits of the law, and of the diversity make-up of its neighborhoods, using surveys and other tools. Besides, Osmangazi-Bursa reports that "The relevant authority has stated that the total number of non-nationals in Bursa Metropolitan Area is 198,000 (97,000 of them are Syrians) and proportionally the percentage of non-nationals in Osmangazi is % 6.94". In terms of managing diversity in an equitable way, avoiding conflicts and maximising the potential of a diverse population, it would be important to have data about the composition of neighborhoods by nationality among non-national residents.

We warmly recommend Osmangazi-Bursa to establish policies and activities to encourage citizens to mix across cultural (faith, language) communities. For example, Sabadell's neighbourhood of Can Puiggener promotes social mixing of citizens from different areas with activities and programmes, such as, the organisation of the social meal: "*Mesa para la convivencia Can Puiggener*" ("Table for coexistence in Can Puiggener"), and events to celebrate diversity: "Fiesta de la Diversidad de Can Puiggener" ("Celebration of Diversity in Can Puiggener").

Such intercultural activities will surely help in the process of integration of the non-nationals and migrants, such as Syrians for instance, into the community's life.

We would like to recommend that while establishing intercultural bodies in the municipality structure a multi-cultural composition be taken into consideration and representatives from various ethnic, religious groups be included in local committees or advisory bodies on intercultural issues.

A good example of this could serve the City of Melton where culturally and Linguistically Diverse Advisory Committee (CALDAC), which is an advisory committee to Melton City Council, is a key opportunity for leaders from diverse communities to play key leadership roles in influencing current and future Council priorities. The committee comprises 7 community representatives, as well as 2 Community Service providers alongside Council staff and Councillors. This committee has overseen the development of the City of Melton's intercultural strategy, and associated actions since 2006.

Considering that the majority and minorities in Osmangazi-Bursa is rather defined by religious criteria than ethnic origin, a very good example of Melton can be used to enhance their interaction and mixing. Since its establishment in 2014, Melton City Council has supported the Melton Interfaith Network to grow and develop from a small core group to a larger governance body and membership. This network seeks to promote understanding and harmony between religious groups in the community.

Also, the 'Melton: I Belong' film project of CALDAC shares short stories of community leaders who come from all walks of life, and all call the City of Melton home. This positive showcase of diverse stories allows insight into the joys and challenges of lives that have spanned continents.

The Council organises a number of major festivals to provide an opportunity for all residents to interact with each other. In 2017, the Djerriwarrh Festival is in its 38th year. The Festival continues to be the highlight of the Melton City community each year, with over 30,000 people set to enjoy the full program of entertainment and activities.

It would be highly advisable that Osmangazi-Bursa municipality establishes a neighborhood centre or a community centre and involves volunteers from the various religious/ethnic groups and non-nationals. This centre, with the help of volunteers and public, could organise activities at low or no cost to participants, such as:

- Health and wellbeing activities
- Art and craft
- Computer training / digital literacy
- Community events
- Community lunches / Social eating groups
- Self help and support groups
- Seniors' groups
- Life skills education
- Play groups
- Internet access
- Turkish as a Second Language.

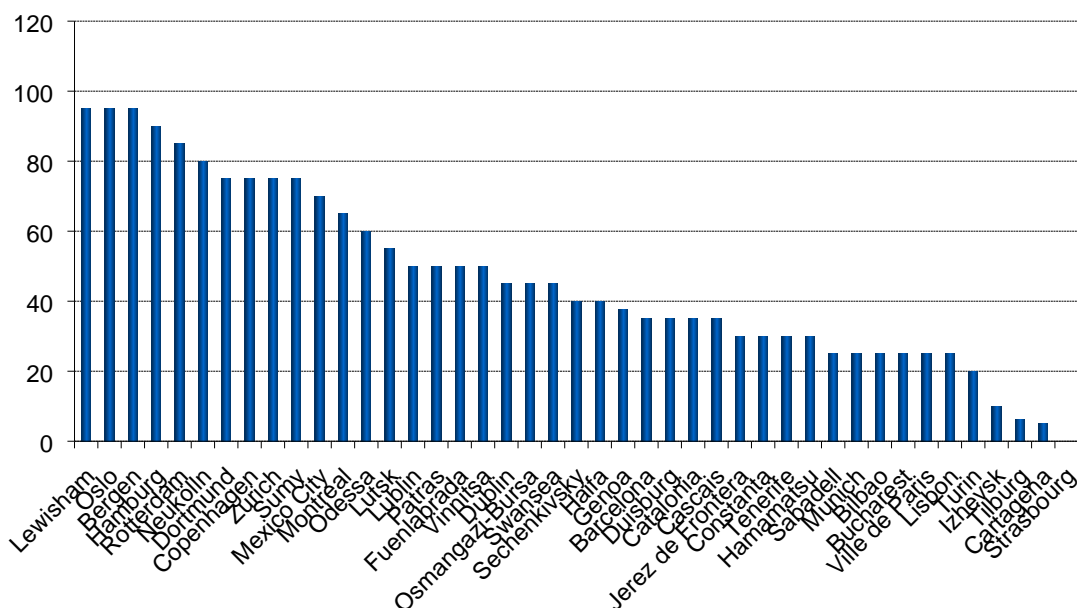
PUBLIC SERVICE

through intercultural lens



An optimal intercultural approach remains open to new ideas, dialogue and innovation brought by or required by minority groups, rather than imposing a "one size fits all" approach to public services and actions.

ICC-Index - Public service - City sample (inhabitants > 200'000)



non-nationals, given especially the fact that the national laws allow recruiting non-nationals in public services.

Osmangazi may find inspiration from the city of Stavanger which has designed a recruitment plan aiming specifically to increase the migrant/minority representation at the higher hierarchical levels: the external publishing on *Inkludi.no* (a Norwegian recruitment services with main focus on jobseekers from minorities) is mandatory for consultant and managerial positions. Furthermore, if there are qualified applicants with a minority background, minimum one must be summoned to interview.

Positively, the City Council has made a number of submissions to Federal Government advocating for services appropriate to the people from diverse background. Council has also submitted a number of grant applications addressing the growing needs of their African communities.

We recommend that Osmangazi municipality could also look into taking action to encourage intercultural mixing and competence in private sector enterprises [eg city support for a Charter against discrimination in enterprises, enterprise diversity charter, intercultural training for company managers].

Osmangazi municipality provides women-only sections or times in sport facilities in respect of ethnic/cultural background. It could also look into extending this on providing ethnic/cultural background based tailored services of funeral/burial and especially school meals in order not to discriminate any religious or ethnic group.

Osmangazi might wish to follow Neuchâtel's cultural activities, composed mainly by social events, to overcome cultural barriers, hence foster integration. The Swiss city, in fact, since the 2006, promotes diversity in public areas and the positive image of a plural society through exchanges, cultural or sports encounters, round tables, shows and concerts: NEUCHÂTOI 2013 is a programme of instructive and varied intercultural events, targeted at the entire population of Neuchâtel to encourage fruitful discussions and debate on its heterogeneity while identifying shared values and the feeling of belonging. The main aim of all these events is to improve mutual knowledge and understanding among Swiss people and people from migrant backgrounds and to instil confidence in the whole population so that they can live together while respecting pluralism in a multicultural society that seeks to foster inter-community integration.

As a suggestion, Osmangazi might wish also to look at Barcelona's project for Diversity Advantage called "XEIX" to pursuit social integration bringing together local businesses. Originally, the goal was to bring together into the Retail Association diverse shopkeepers of different backgrounds to foster local development. Now, the Association welcomes all sorts of organisations; such as local immigrant organisations (Chinese language schools), institutions (Casa Asia, the Confucius Institute, Universitat Autònoma, etc), cultural facilities (National Theatre) non-profit organisations (ACCEM-refugees) and private enterprises; with the result that the Retail Association has now become a catalyser of all the local initiatives, both economic (fairs, shopping campaigns) and cultural (local festivals, exhibitions). The social and cultural activities carried

out in the neighbourhood involve all communities (e.g. the health fair involved ayurveda, acupuncture, blood donation and herbalist's stands) and they actively promote participation, interaction and mutual acknowledgement.

BUSINESS & LABOUR

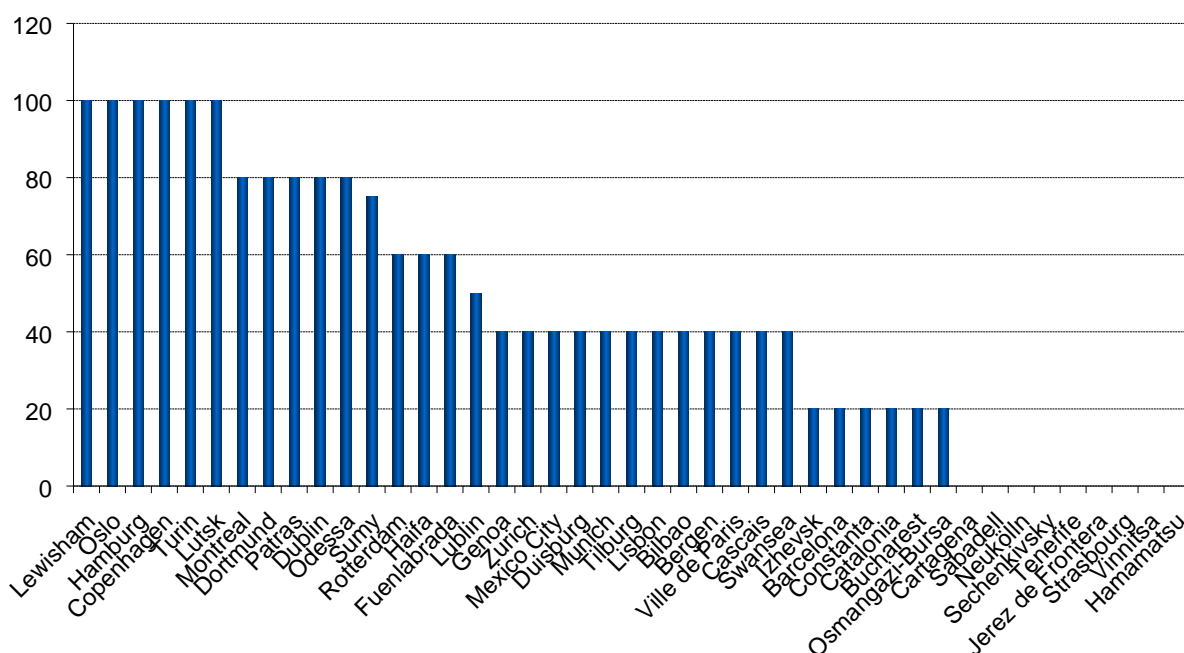
through intercultural lens



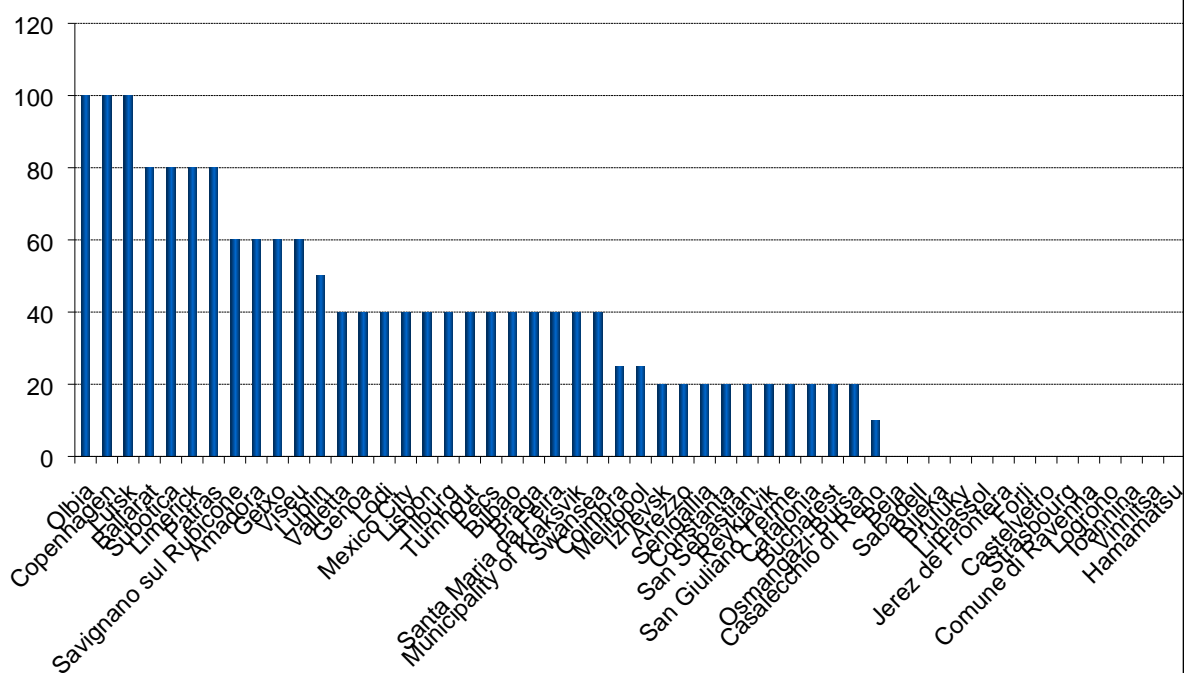
Large parts of the economy and the labour market may be beyond the remit and control of the city authority, but they may still fall within its sphere of influence. Because of nationally-imposed restrictions on access to the public-sector labour market, the private sector may provide an easier route for minorities to engage in economic activity. In turn, such activity (e. g. shops, clubs, restaurants but also high-skill industry and research) may provide a valuable interface between different cultures of the city. While barriers for entry usually concern migrant/minority groups, in some cases it could be the other way around. Research has proved, however, that it is the cultural mix that fosters creativity and innovation, not homogeneity.

Osmangazi has achieved the score of 20% , lower compared to the city sample's result of 42%.

ICC-Index - Business and labour market - City sample (inhabitants > 200'000)



ICC-Index - Business and labour market - City sample (non-nationals/foreign borns < 15%)



According to the survey results Osmangazi does not have a designated special business umbrella organisation which has among its objectives to promote diversity and non-discrimination in employment. This task is ensured by İŞ-KUR (Turkish Employment Agency) who is the sole responsible for the employment issues in general.

We acknowledge also that the city does not have a charter or another binding document against ethnic discrimination in its own administration and services. Osmangazi does not take any specific actions to encourage businesses from ethnic minorities to move beyond ethnic economies and enter the mainstream economy and higher value-added sectors (help small and medium ethnic enterprises to grow, diversify their products and reach out to new markets – help with business planning, banking, mentoring). In its procurement of goods and services the city council does not give priority to companies with a diversity strategy.

The above results of the survey show that Osmangazi has a significant work in the direction of encouraging diversity and minority inclusion in the business, entrepreneurship and labour market.

Osmangazi municipality could consider establishing a business umbrella organisation to promote diversity and non-discrimination in the employment as it has been very helpful in many other Intercultural Cities.

The example of City of Melton could also be interesting model for advancement in this direction – Melton supports an independently incorporated not-for-profit group, the Greater Melton Chamber of Commerce which, in turn, supports all business owners to grow their profitability and productivity regardless of the cultural, language or faith background of local business owners.

Furthermore, the Western BACE (Business Accelerator and Centre of Excellence) was established in May 2015. This purpose built business incubator and accelerator has attracted a diverse range of clients and tenants and through the common purpose of generating business growth has actively been bringing people together. The Western BACE is planning to implement a migrant and refugee entrepreneurship program.

The Melton City Council is also implementing a series of information and education sessions for residents to inform, encourage and support start-up businesses, entrepreneurs and social enterprises in the community and provide a safe space for people from all cultures to connect and work together.

Another very good example which could help in improving this fields is the following best practices: an entrepreneurship programme carried out in the Spanish city of Amadora encourages minorities business. The Programme "*Amadora Empreende*" seeks to identify, in association with the youth and people in situations of social vulnerability, individual entrepreneurial initiatives by providing the necessary conditions for developing a business idea. There are two distinct points of action: "A Incubadora Quick" (directed at young people aged 18 to 30 years) and "Quem não Arrisca não Petisca" (directed to people in

socially vulnerable positions (women, disabled, immigrants and prisoners and ex-prisoners). This is intended as a program of selective support, which can give strength and exposure to projects that are often overlooked for lack of support of development or financial support.

This initiative aims to provide a special area of information and awareness for the challenges and opportunities faced in education, training and employment, bringing together in one room schools and businesses. During three days, these companies promote their services, projects and best practices, and some publicize job opportunities and accept resumes from those wishing to apply to offers exposed or make a spontaneous application.

Another good practice, which could especially be helpful in economic integration of refugees from Syria and other ethnic minorities, is Lutsk City Employment Center which launched a series of seminars and consultations – such as "Starting Your Own Business", "Starting Entrepreneur" and "From a Business Idea to Your Own Business" – in collaboration with 8 career centers of the city. Financial support is also provided for internally displaced people (IDPs) for starting their own business.

These efforts have already brought some good results. Server Zeyinidinov from Crimea, founded his own greenhouse business. Server grows vegetables using Crimean know-how and provides jobs for his fellows from Crimea, who also moved to Lutsk. In addition, the city authorities support IDPs activities by allocating premises for this purpose. A number of IDPs organisations received premises for the activity of their organisations. One of them is the anti-café "Innerspace", an initiative implemented in Lutsk by a family of settlers from the Eastern Ukraine. "Innerspace" became an important place for carrying out intercultural meetings, trainings on increasing the level of tolerance, evenings of cultures, etc.

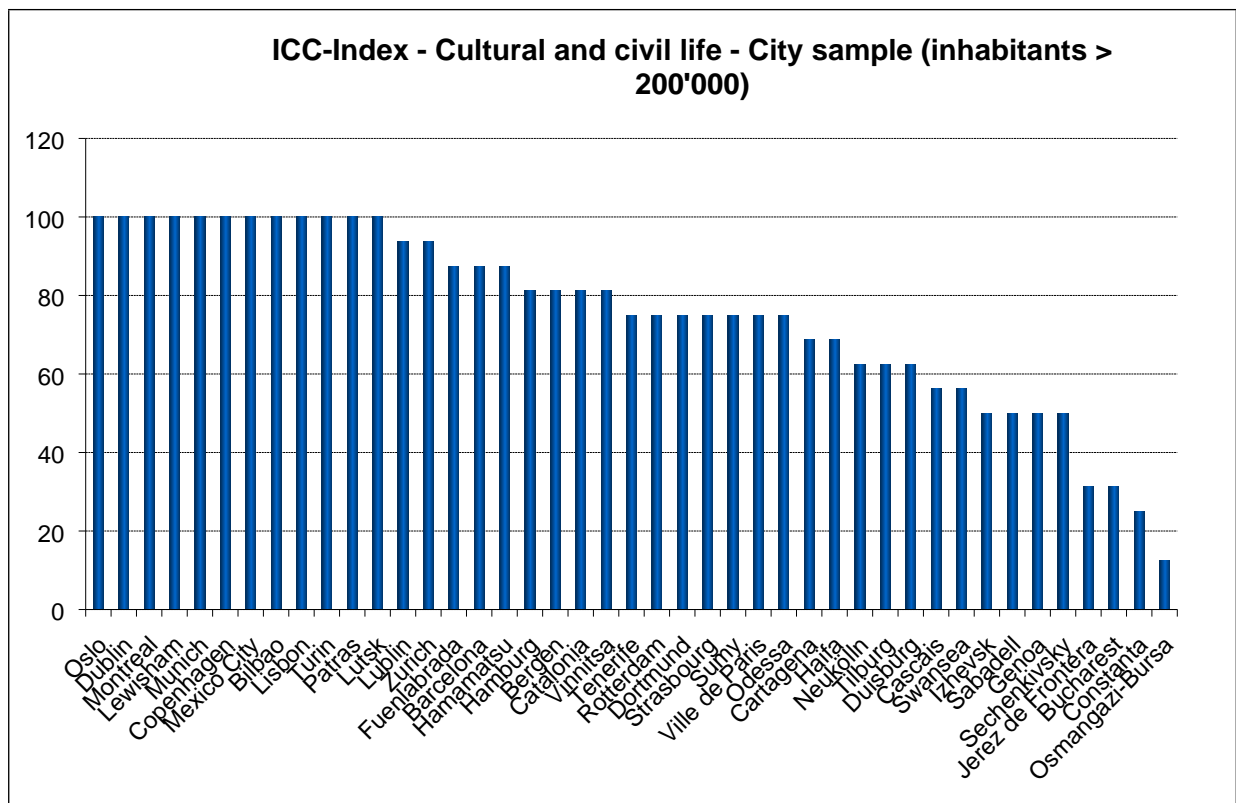
The impact of the policy undergoes annual evaluations. Some results of the action are already visible and positively contribute to the city's life (SMEs development, Innerspace café). The action is being implemented as a result of cooperation between different city departments, career centers, and public and private sector organizations.

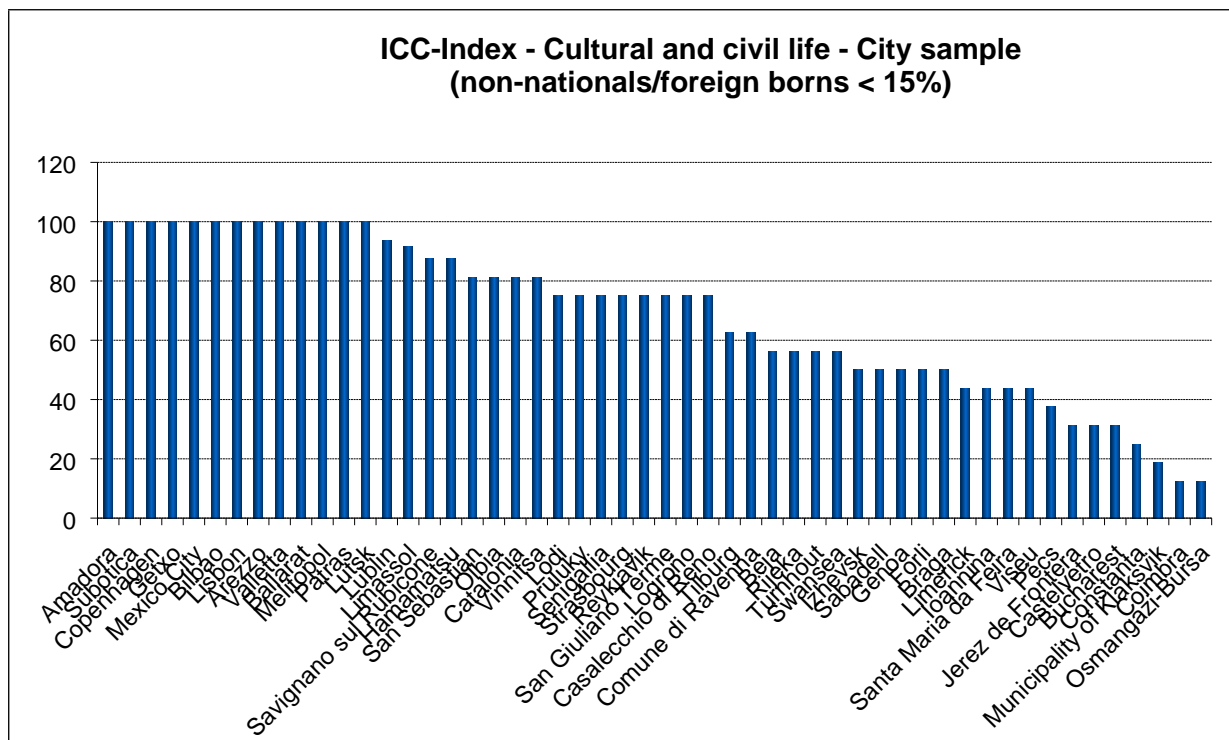
CULTURE & CIVIL LIFE

through intercultural lens



The time that people allocate to their leisure may often be the best opportunity for them to encounter and engage with inhabitants from a different culture. The city can influence this through its own activities and through the way it distributes resources to other organisations.





Osmangazi's achievement for cultural and civil life policy corresponds to the 13% significantly lower than the city sample's rate of 74%.

As the analysis reveals, the city Council does not use interculturalism as a criterion when allocating grants to associations and initiatives. And even though, the city occasionally organises events and activities in the fields of arts, culture and sport aimed at encouraging people from different ethnic groups to mix, it does not encourage cultural organisations to deal with diversity and intercultural relations in their productions (through specific grants or special regulations for instance)? And, the city does not organise public debates or campaigns on the subject of cultural diversity and living together either.

In the light of the above in order to improve the low rate in this field, as a first step Osmangazi should perhaps look into the good practice of Melton where interculturalism is used as a criterion when allocating grants to associations. The Council's Grants Program provides funding to community individuals, groups and organisations to support them to lead projects and initiatives that provide a community benefit. For example, 13 out of 39 approved funding applications were submitted by community groups and organisations from diverse backgrounds.

Also the Municipality of Osmangazi could undertake various activities, for instance, combining sports with arts and craft, digital arts, street art or gastronomy. In fact, in Spain, Getxo organizes a Street Culture Day to promote social cohesion and encourage all religious groups' and immigrants' interaction and integration through sportive activities; combined to this, the International Folk Festival, where music promotes interaction between people from different cultural backgrounds, celebrating cultural diversity with folk music.

Bergen's Kaleidoscope (Fargespill) is an art project where young Norwegians and newly arrived migrants meet and create music together. Similarly, the FIKS Bergen initiative promotes cooperation between different sports clubs to include people from migrant background in their activities, and they organise an intercultural day to introduce people to their activities.

Another very good practice can be perhaps useful for Osmangazi: in Barcelona Espai Avinyó-Language and Culture Centre in Barcelona, has been providing since 2011 a wide range of cultural activities aiming to be as inclusive as possible, highlighting the importance of interculturality through the masterpieces of artists coming from different cultural backgrounds.

The artistic activities are realised with different formats, such as photography, cinema, dance, music etc. these rich forms of expression mirror Barcelona's diversity, fostering dialogue and strengthening relations between the participants.

Many activities are carried out in partnership with the Barcelona Anti-Rumour Strategy and/or the Barcelona Anti-Rumour Network, these connections foster awareness on cultural diversity, harmony and living together, discouraging stereotypes. Equally important, activities have also the aim of promoting popular and contemporary Catalan culture, stressing the importance of the city's historical and cultural heritage.

The Language and Culture Centre send a clear message: cultural diversity should be perceived as an enriching element that strengthens connections, foster creativity, highlighting the values of equality and mutual respect⁷.

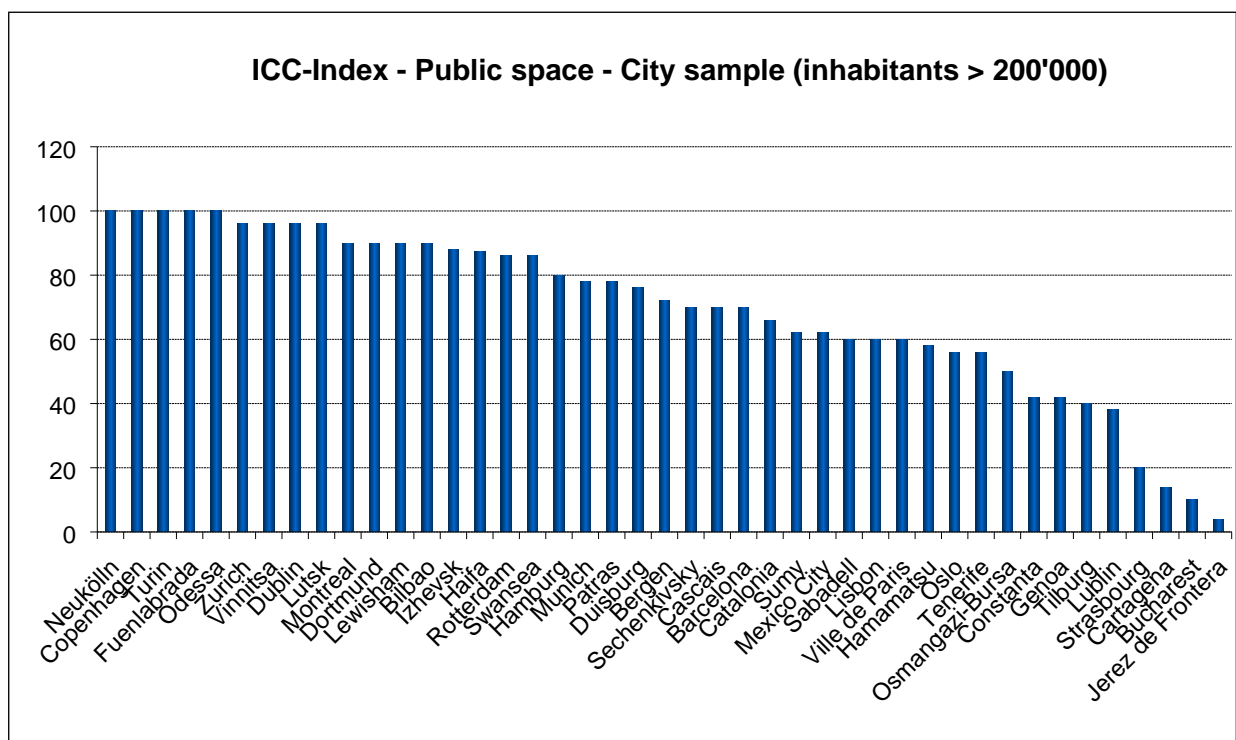
⁷ <http://ajuntament.barcelona.cat/bcnacciointercultural/ca/espai-avinyo-que-fem>

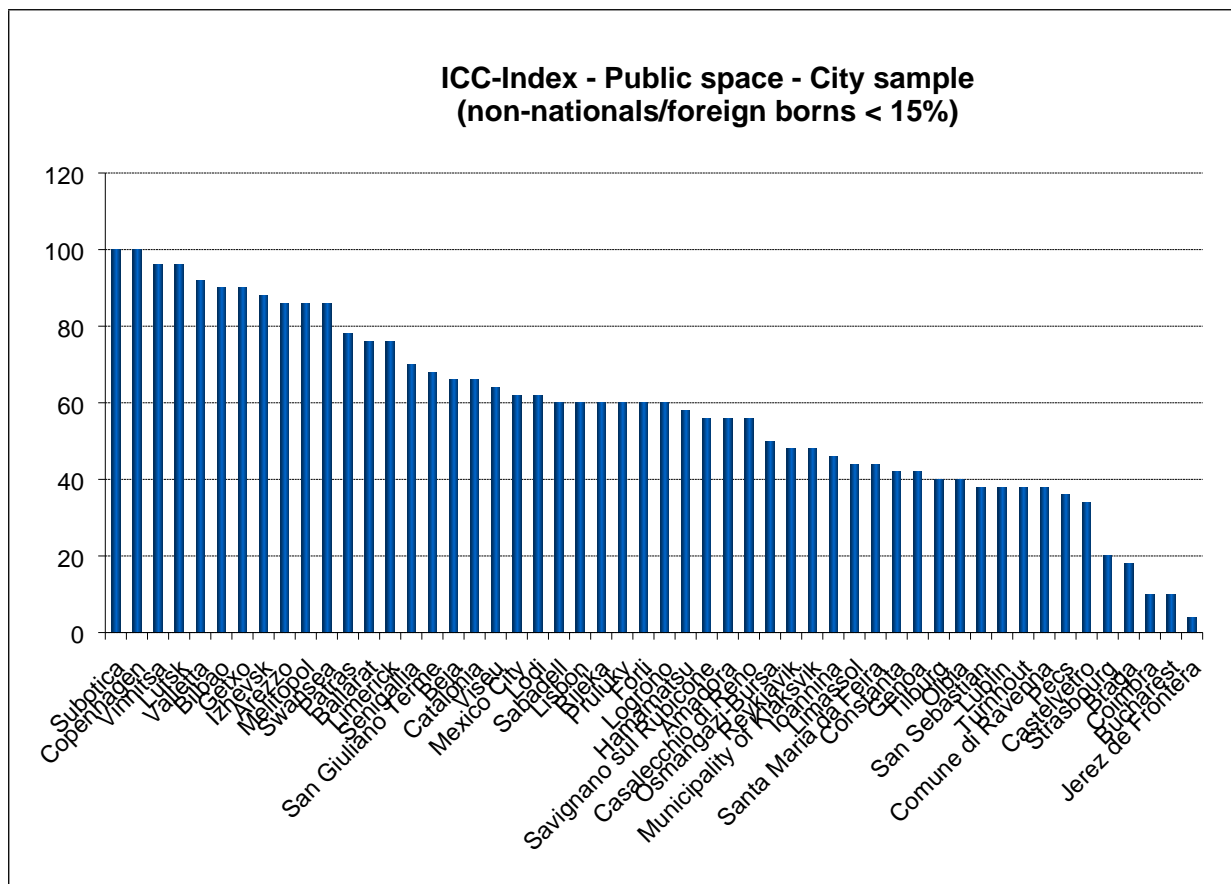
PUBLIC SPACE

through intercultural lens



Well managed and animated public spaces can become beacons of the city's intercultural intentions. However, badly managed spaces can become places of suspicion and fear of the stranger.





The rate of achievement of Osmangazi's public space policy reaches 50% , lower than the city sample's rate of 65%.

As the analysis reveals, Osmangazi's City Council to a certain extent takes the needs of its residents into account in the design and management of the new public buildings. In some neighbourhoods, the public buildings are constructed according to the needs and particularly faith/religious background of the population (especially where Alewi people live). The municipality provides assistance (technical or maintenance) to several public buildings even if they do not belong to the municipality. For instance religious buildings are not under the responsibility of the Municipality, but they do provide support/aid upon request. In some cases, Osmangazi Municipality built djemevi (prayer building for Alewis) and house of condolence (a place/house where Alewi people welcome their acquaintances after their funeral). These are built upon request.

As the minority is Osmangazi is more defined by the religion than ethnic origin, the good example of Melton City Council would be interesting for Osmangazi. To emphasise the respects of the religious and spiritual diversity of its employees Melton city recognises that some faiths require religious and spiritual observance such as prayer during working hours. It also recognises people who do not practice a religion may require access to a quiet room to take a break and spend some time in peace and quiet. To support this, the Council has a Prayer/ Quiet Room. The Prayer/ Quiet Room is located in the Civic Centre. This room is designed to be a welcoming, open and accessible space for all Council staff.

Also Melton Council Community Engagement Guidelines stipulates on how to engage with community. Indeed, different groups will likely have different needs and preferences in how you conduct the engagement. For example, young people of school age may prefer face to face engagement, but will likely not be independently available during schools' hours; working parents may prefer online engagement to fit around their schedules; and Culturally and Linguistically Diverse groups may require less written and more verbal engagement – and in some cases interpreters. Specialist staff have developed guide sheets for those undertaking these engagements. It is worth stressing that Council is strongly committed to consulting and engaging with communities from all backgrounds in developing any initiative or remodeling a public space.

On a tactical level, we would like to suggest that the network of community playgrounds in a city, designed for all ages and each one designed uniquely can better encourage intercultural mix in Osmangazi; because play provides the ideal opportunity to interact and engage. Therefore, Osmangazi should aim at creating and supporting community play-spaces either in existing void public spaces, or not fully utilised spaces. [Here](#) is an interesting example of an urban play project for diversity.

As a suggestion, the city of [Barcelona](#) places enormous importance upon public space as the place where a diverse but harmonious community can be built.

This means that place-making professionals (such as architects, planners, transport managers, constructors etc.) within the city council must develop their competence in diversity management. One clause of the city's Intercultural Plan states the need to:

- Incorporate those responsible for urban development in the city into each of the interdepartmental committees at the Council to strengthen the mainstream application of all urban and social policies.

Examples of how this translates into action on the ground include:

- Inter-group roundtables that could involve representatives from urban planning and, for example: Committee for public spaces and Committees for coexistence;
- Inter-group committee for immigration;
- Promotion of bilateral relations through bridges for dialogue, between the area for urban development and other areas at the Council.

A further clause of the Plan calls for the integration of the neighbourhood scale into the practice of urban development to reconstruct dialogue, consensus and the involvement of citizens.

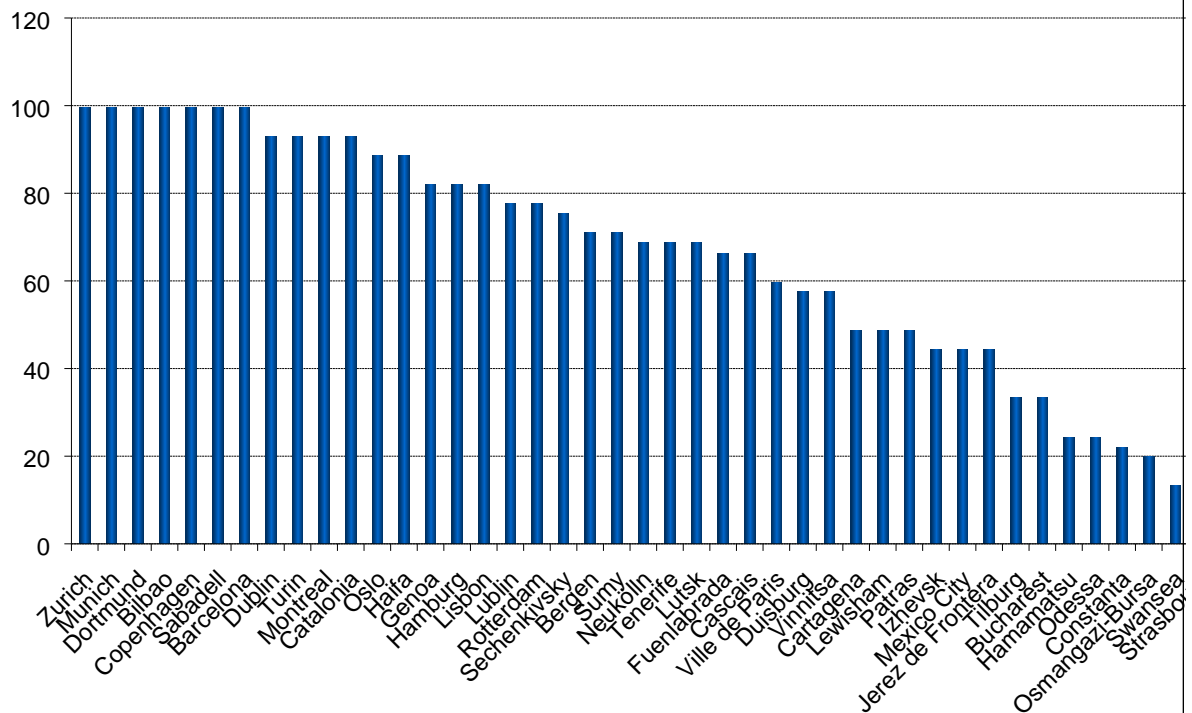
MEDIATION

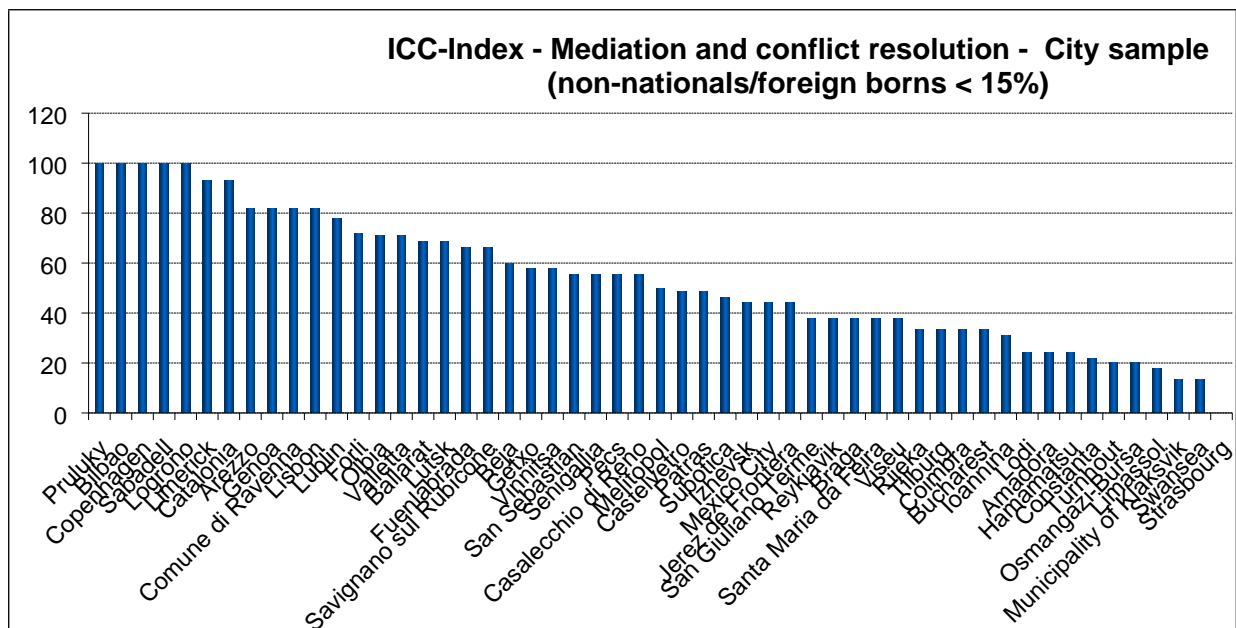
and conflict resolution



The optimal intercultural city sees the opportunity for innovation and greater cohesion emerging from the very process of conflict mediation and resolution.

ICC-Index - Mediation and conflict resolution - City sample (inhabitants > 200'000)





The rate of achievement of Osmangazi mediation and conflict resolution policy is 20%, significantly lower than the city sample's rate of 63%.

The General Directorate of Mediation, affiliated to the Ministry of Justice, has local offices in all cities. They are basically responsible from mediation/ombudsman activities in general where conflicts between private/private or private/public or public/public sectors are tried to be resolved.

There is no organisation in the city dealing specifically with inter-religious relations. The only organisation dealing with religion is affiliated to the Prime Ministry and called "Religious Affairs Administration".

As a suggestion, the Municipality of Osmangazi might want to consider the Italian Intercultural City of Reggio Emilia's example which has set a centre to mediate and to prevent and solve conflicts. The intercultural centre "*Mondinsieme*" welcomes a great variety of ethnic and language backgrounds and offers support and assistance. For example, the Mondinsieme has great expertise in training mediation workers and supplies staff for schools and hospitals. 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.

Furthermore, municipal services keeping communication channels to avoid cultural and religious conflicts are supported in the city of Bergen. The city has introduced many initiatives to achieve its mediation and conflict resolution policy objectives. Bergen's generalist municipal mediation service also deals with cultural conflicts. It also provides mediation services in places such as neighbourhoods, on streets, actively seeking to meet residents and discuss problems. This service is provided by the Community Youth Outreach Unit in Bergen (Utekontakten). Finally, Bergen has also set up a municipal mediation service committed to interreligious issues specifically. Samarbeidsråd for tros-og livssynssamfunn (Cooperation Council for Religion and Faith) is an interfaith

organisation in Bergen. Most faith communities in Bergen are represented in the council, which is supported by the municipality.

Similarly, Ballarat's Mayor has been hosting interfaith dialogues with various faith leaders in the Grampians region. In Erlangen, instead, an interreligious round with the Mayor and representatives of Muslim, Jewish and Christian congregations take place twice a year, whereas the Christian – Islamic round table takes place 6 times a year. In September, every year all religions meet in a shared festival and have a joined peace processions of religions, including Muslims, Christians, Jewish, Baha'i, Buddhists e.g. The new custom now in the spiritual life in Erlangen is that all main congregations have agreed to invite each other to all main religious holidays.

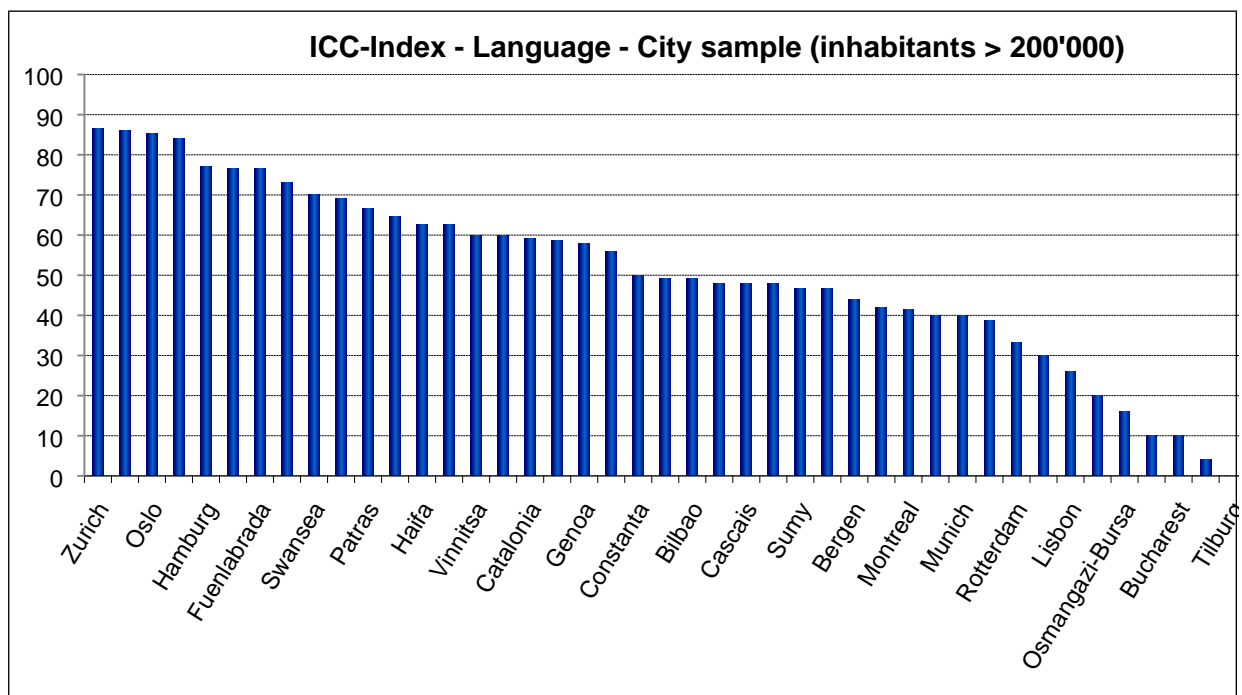
Cascais is successfully carrying out the *Educa.gz* programme: through entertainment, mediators educate children helping them to improve their lives. This project minimises negative behaviours, both through the animation of playgrounds, as well as signaling and monitoring of situations of greater complexity. In fact, during the school year, the project establishes a systematic connection with various schools and it enhances existing relationships, both institutionally and at community level, finding creative solutions to integrate children in the society.

Another interesting example comes from Copenhagen, where the Din Betjent (Your Police Officer) is also a service provided to the citizens: local police officers engaged in dialogue in order to bridge understanding between police and citizens.

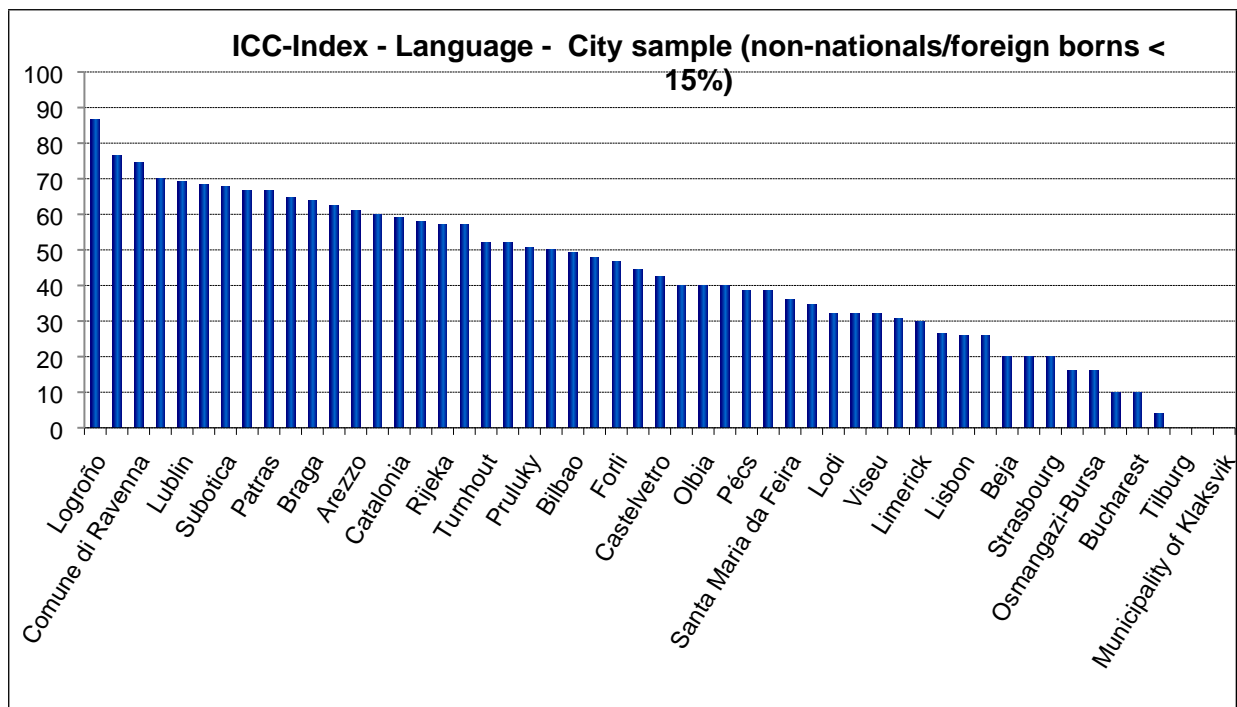
LANGUAGE



The learning of the language⁸ 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 indeed 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.



⁸ By language we understand an abstract system of word meanings and symbols for all aspects of culture. The term also includes gestures and other nonverbal communication. (ref- http://highered.mcgraw-hill.com/sites/0072435569/student_view0/glossary.html)



Osmangazi's language policy rate is 16% . This result is lower than the cities' average score of 48%.

Osmangazi provides specific language training in the official language for hard-to-reach groups. Osmangazi Municipality's Vocational Training Course provides language courses and/or other courses for the specific skill development.

However, the city does not support financially minority newspaper/journal, radio programmes or TV programmes in (a) minority language(s). Nor does the city support any projects seeking to give positive image of migrant/minority languages (for instance day of migrant languages, readings, poetry evenings, multi-lingual cultural events etc.).

As the questionnaire points out, Osmangazi is not carrying out many initiatives in this field, whereas the Intercultural Cities programme suggests implementing the following initiatives:

- Specific language training in the official language(s) for hard-to-reach groups (non-working mothers, unemployed, retired people etc.);
- Learning migrant/minority languages as part of the regular curriculum at schools
- Learning migrant/minority languages as a mother tongue course for migrant/minority kids only
- Learning migrant/minority languages as a regular language option available to everyone
- Support for private/civil sector institutions providing language training in migrant/minority languages

A combination of these initiatives would enormously improve the interculturality level in this field. In fact, the learning of the language of the host country by migrants is a key issue for integration as it allows to properly

communicate and to feel part of the community. In particular, it would be of great help teaching the language at an early age. With this purpose, Osmangazi could be inspired by the example set in Tilburg, in the Netherlands. In the projects of VVE ('before and timely education'), children in the range from 2 to 6 are trained to develop especially language skills. The aim is that migrant children will not have language arrears when they enter the primary school at the age of 5. Many language activities are implemented to toddlers in the playgroup. VVE - support is also given to the first two classes of the primary schools.

We recommend that support of minority groups residing in Osmangazi should also be ensured in local and mainstream media. The city of Ballarat for instance is proactively working on this issue: it has established collaboration with the 99.9 Voice FM – Ballarat Community Radio. Today, the radio station offers a weekly radio program to be conducted by the Multicultural Ambassadors in minority languages. Newspaper columns, radio and/or TV programmes in a minority language would hugely benefit interculturality, facilitating integration and reinforcing the feeling of belonging.

In the city of Stavanger, for example, the Johannes Learning Centre (Joannes Læringscenter) is providing mandatory tuition in Norwegian language and culture for immigrants between 16 and 55 years old having a resident permit, as well as the possibility to attend this courses for people over 55. The Centre is open during the day, in the evenings, and online. Special mother-child groups are organised so that stay-at-home mums can learn and practice Norwegian together.

In Bilbao, as diversity increased, the accent has been placed on a more "inclusive and intercultural" school model. One of the most complex problems is language; education is dispensed in two languages, Spanish and Basque, but many pupils only know Spanish and others cannot even speak that. As many of the children from other countries spoke different languages, however, this was seen as an opportunity to promote multilingualism.

As to the impact of immigration on academic results, a study was commissioned to assess the impact, and the findings showed that increased diversity in the classroom has not adversely affected performance. These findings show that to turn diversity into opportunity requires resources and above all getting families involved in their children's education. Four year plans are being implemented in schools involved in the inclusive schools programme, and special resources are being made available to foster language learning, with intercultural monitors assisting teachers and concluding agreements with embassies to offer the teaching of foreign languages such as Arabic, Portuguese and Romanian.

The city of Sabadell also runs different projects targeting especially non-working women, like the workshop "*Touch and Participate*" and "*Arteratia technique*" involving women who had no knowledge of the language as well as some indigenous women. These workshops use theatre performances, as well as the creation of textile art pieces as tools to favour communication and socialisation. The work of these women is subsequently exposed to all neighbours to raise awareness and draw attention to those positive intercultural relations.

Finally, the Welcome App, developed by the German city of Erlangen, helps a considerable number of refugees coming to Germany who are overwhelmed by the foreign culture, unable to cope with the resident administrative systems and

paralysed because of the language barrier. Still, a lot of these people are in possession of a smartphone. This is why the city of Erlangen decided to develop an app for android, iOS and Windows devices in 2016.

This application offers information about common tradition and the way of life in Erlangen and Germany, as well as facts regarding asylum law and where to get advice of any kind. Telephone numbers and addresses are also listed, such as emergency numbers and contacts of the municipal office.

The app has been promoted by flyer and is available in six languages: German, English, French, Farsi, Arab and Russian. In case of no internet access, the application works additionally offline. The app was downloaded almost 2 400 times by the end of March 2017⁹.

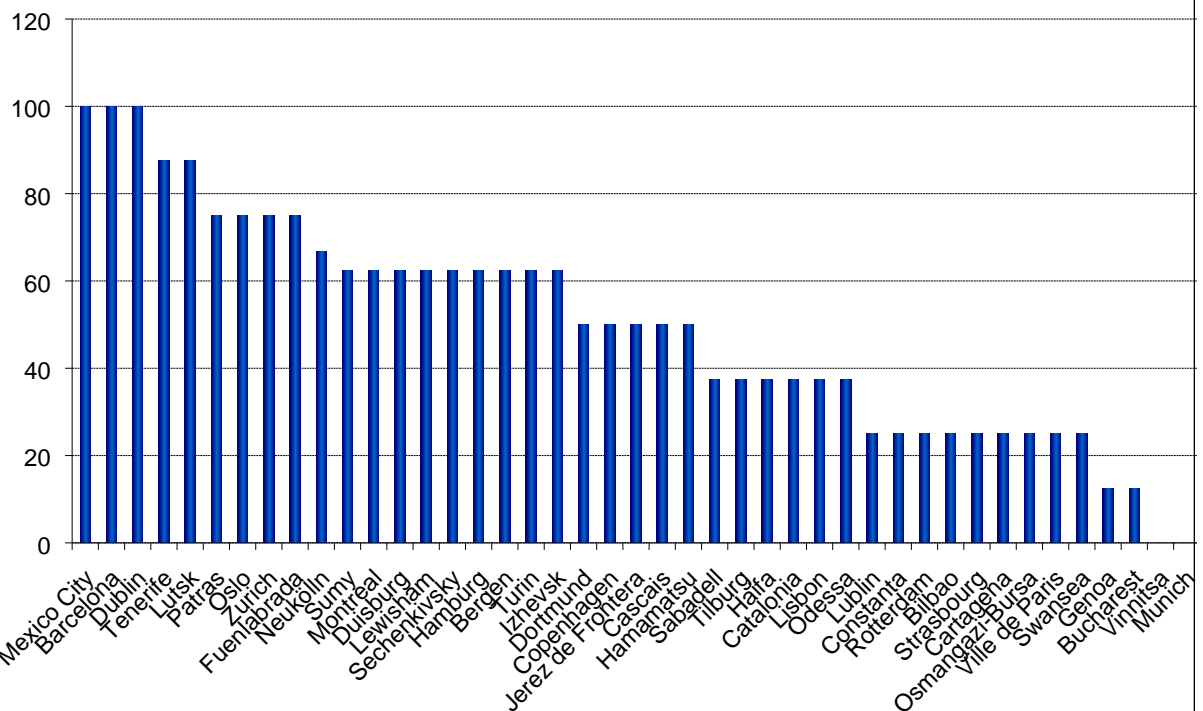
⁹ https://www.erlangen.de/desktopdefault.aspx/tabid-1783/4026_read-33409/

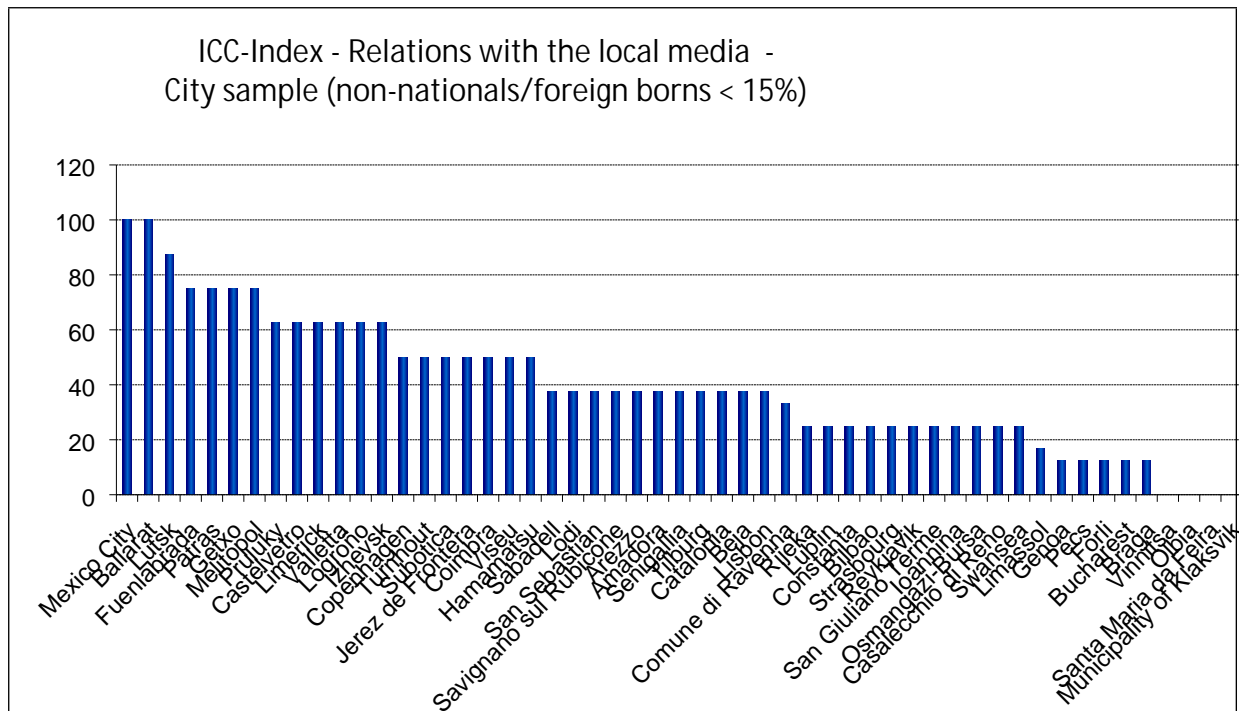
MEDIA policies



The media has a powerful influence on the attitudes to cultural relations and upon the reputations of particular minority and majority groups. Local municipalities can influence and partner with local media organisations to achieve a climate of public opinion more conducive to intercultural relations.

ICC-Index - Relations with the local media - City sample (inhabitants > 200'000)





Osmangazi-Bursa has a score of 25% in the field of media policy. Considerably lower than the city average result of 46%.

The city does not have a media strategy to improve the visibility of migrants/minorities in the media (for instance special columns in the press, TV or radio campaigns; targeted media briefings, joint public events with media, lists of specialists on different subjects who are of minority background for media to use as sources etc). However, the mosaic-like structure of the society is often referred at the press releases, etc.

For a city to be as inclusive as possible, it is extremely important to involve mass media in the integration process as they are a powerful tool able to positively influence the perception people have about migrants and minorities. In order to improve this field, we suggest Osmangazi-Bursa to adopt a media strategy to improve the visibility of migrants/minorities in the media (for instance special columns in the press, TV or radio campaigns; targeted media briefings, etc.); to instruct the city's communication (PR) department to highlight diversity as an advantage; to provide support for advocacy and/or media training to mentor journalists with minority background; to monitor the way in which media portray minorities.

Osmangazi might wish to consider these good practices:

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

To promote a positive image of immigrants and/or minorities in the media Bergen monitors the way in which minorities are portrayed in the local media. In addition, four or five times a year, the city publishes a newspaper with information about activities in the city that is distributed to all households in the city.

Since 2010 Barcelona is carrying out the BCN Anti-Rumour campaign to combat negative and unfounded rumours that have an adverse effect on living in diversity, based on working in conjunction with different social actors and organisations. A part of this campaign has been substantial press coverage.

In Bilbao (Spain) there has been set a web application to promote inclusion and integration while fighting rumours and stereotypes. The main metaphor used in the Bilbao communication campaign is the umbrella as a defence against rumours that fall from the sky. It has developed a short game, in two forms of a scratch card and a Web app, that can allow the user to assess whether they are 'protected' from or 'drenched' by rumours. Following a series of fact-based questions, it tests the degree of knowledge that people have about immigration, and illustrates the truth or otherwise of common rumours about immigrants. A final score is given, indicated the degree of 'protection' from rumours. By disseminating this information more widely in social networks, the user may obtain additional 'medals' and join the campaign for the values of multiculturalism, social cohesion and combating racial discrimination.

A great example is also Melton with the *I Belong* campaign. In the campaign 16 active community members explain what belonging means to them. It is a poster and video campaign which showcases the rich cultural diversity of the City of Melton to increase community awareness and appreciation of our collective heritage. The posters have been exhibited at Council's libraries and the videos have been featured on our social media accounts. They promote days and weeks of significance such as Cultural Diversity Week, Harmony Day and Refugee Week. This includes media releases, photo opportunities, advertisements, event listing on websites and social media. We are also conscious of using images that are representative of our community in Council publications.

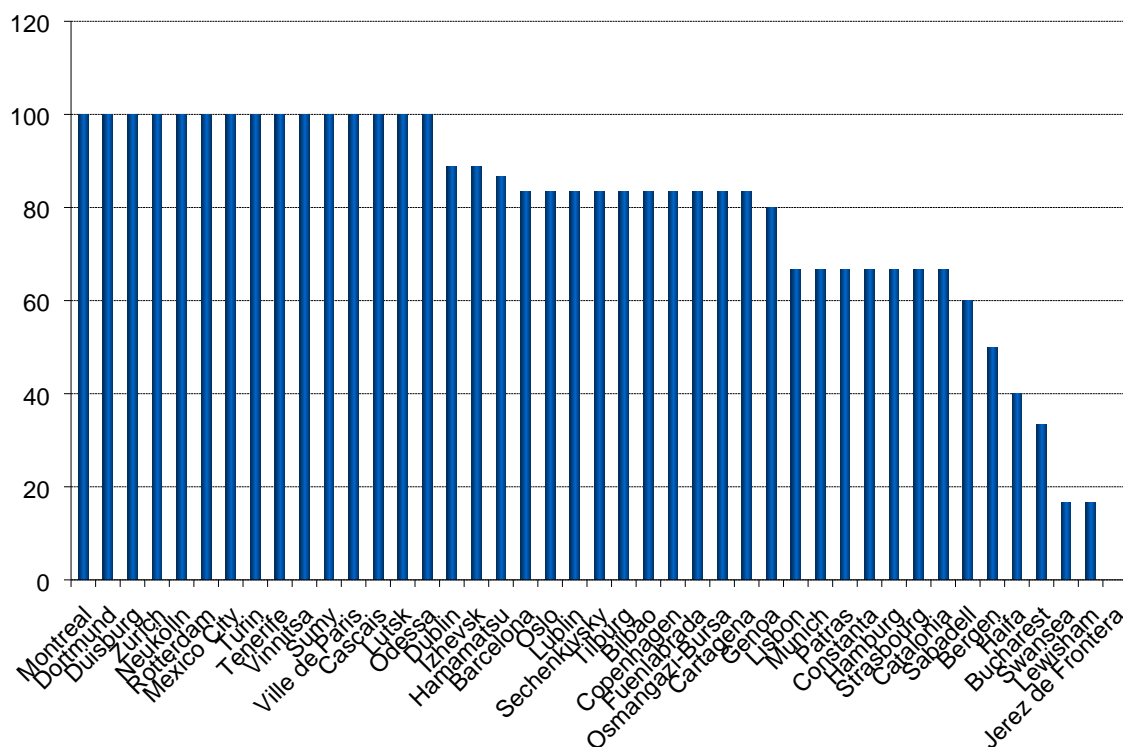
INTERNATIONAL

outlook policies



An optimal intercultural city would be a place which actively sought to make new connections with other places for trade, exchange of knowledge, as well as tourism.

ICC-Index - An open and international outlook - City sample (inhabitants > 200'000)



district. There is no limitation for their nationalities. Turkey is a country attracting a number of immigrants and they prefer that the qualified people remain. Osmangazi provides support to the Metropolitan Municipality that organizes Human Resources Fairs.

Moreover, Osmangazi Municipality is a member of various international organisations, some of which are focused on technical issues (European Walled Town) while others have expertise committees (EUROCITIES). On the other hand the municipality encourages schools to build strong relationships with their European counterparts to apply joint projects on their fields. Young people from university clubs are also provided with assistance (logistics or in-kind) to their international projects. Besides, Osmangazi organises seminars/ workshops for the foreign students. Lately, the city has organised a seminar on African students' dignitaries and their local life where they presented their national hero and life. Osmangazi Municipality established several partner city relations with many Balkan cities as they host a considerable number of refugees from Bosnia, Macedonia, Bulgaria and Kosovo that have left their countries due to Balkan wars. In order to emphasise the connections, Osmangazi has invested in some of these cities, i.e. the city has built a culture centre in Kosovo, restored the Grand Bazaar in Sarajevo, provided humanitarian aid to Doboj/Bosnia.

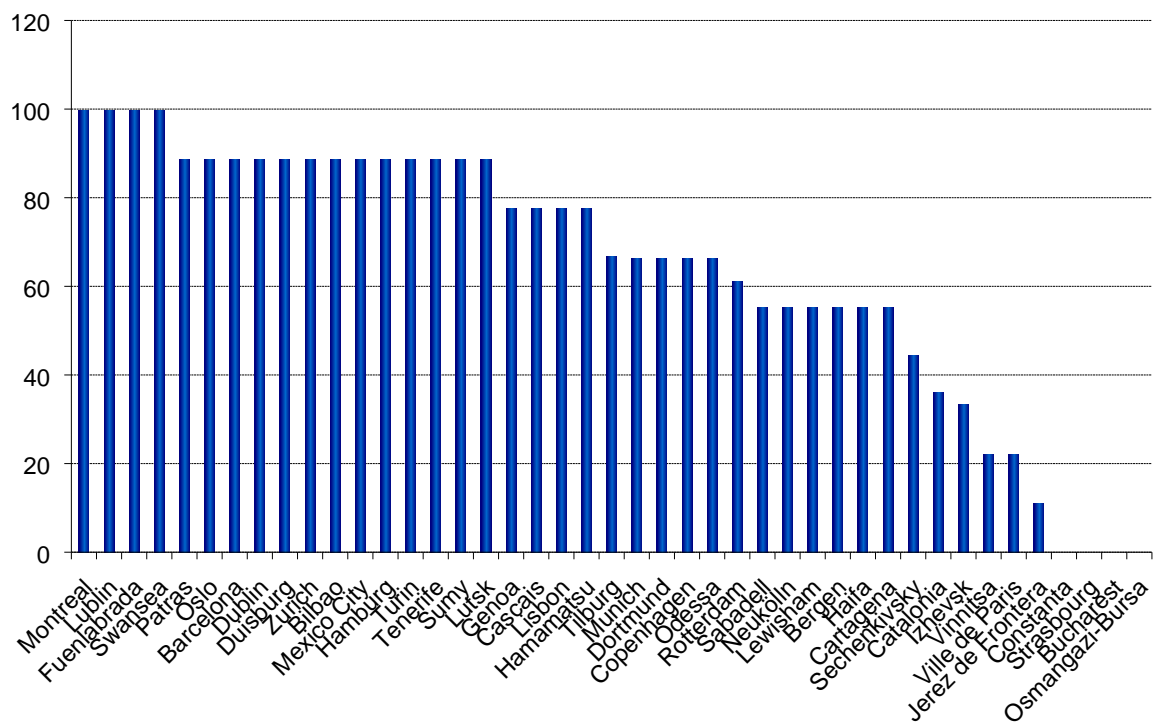
INTELLIGENCE

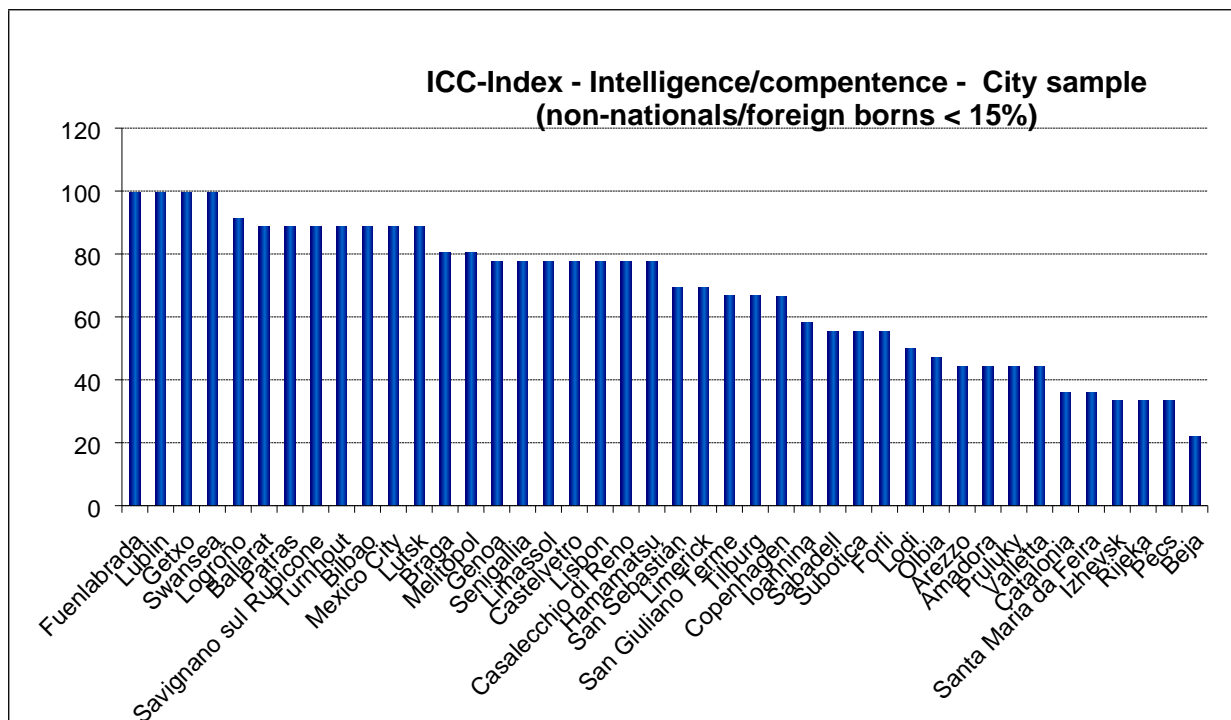
competence policies



A competent public official in an optimal intercultural city should be able to detect and respond to the presence of cultural difference, and modulate his/her approach accordingly, rather than seeking to impose one model of behaviour on all situations.

ICC-Index - Intelligence/competence - City sample (inhabitants > 200'000)





The attainment rate of Osmangazi in the field of intercultural intelligence competence policy is 0% on the scale of the city sample's rate of 60%.

We wish to remind Osmangazi-Bursa that a city cannot be intercultural if it is ignorant of its citizens, their diversity and lifestyles and how they interact with each other.

A city develops "Intercultural Intelligence and Competence" when it aims to understand its citizens, their diversity and how they interact with each other. Intercultural Cities carry an in-depth analysis to find out the cultural differences (such as languages, religions, habits, etc.) then shape the approach and the policies accordingly. We wish to stress the fact that since each reality is unique, it is important to tailor the approach to the needs of the religious/ethnic/cultural background instead of imposing one single model to all.

As a start, Osmangazi could undertake population surveys to monitor the public perceptions of migrants/minorities and foster intercultural competences through trainings, seminars and networks. Some examples of interdisciplinary seminars come from Braga and Bergen. In Braga trainings and courses are also composed of public debates on migrations, sessions and conferences on the immigration law, as well as Portuguese courses. While the intercultural city of Bergen (Norway) has developed interdisciplinary seminars, workshops and courses to improve intercultural competences of its officials and staff. Combined to these courses, the city also conducts surveys to find out how inhabitants perceive migrants/minority groups.

To raise awareness, "Diferenças & Indiferenças" is an initiative carried in Cascais whose purpose is to train social agents to successfully face intercultural issues of interculturality; for instance, when interacting with migrants. Secondly, the

training aims to improve the reception of the immigrant population via more effective and efficient responses.

Similarly, Osmangazi might find interesting the integration programme carried out in Neuchâtel to raise citizen awareness and to help migrants to become acquainted with their new environment, helping them to practice the French language in everyday situations. Depending on the program, emphasis is put on the practice of French or learning about the social and institutional environment of the Canton and Switzerland. Altogether there are five distinct programs carried out in 10 quarterly or yearly classes in Neuchâtel and La Chaux-de-Fonds.

In Melton for instance, information about diversity and intercultural relations are mainstreamed to inform the city government and the council's process of policy formulation.

Council Community Engagement Guidelines stipulates on how to engage with community. Different groups will likely have different needs and preferences in how you conduct the engagement. For example, young learners of school age may prefer face to face engagement, but will likely not be independently available during schools hours; working parents may prefer online engagement to fit around their schedules; and Culturally and Linguistically Diverse groups may require less written and more verbal engagement – and in some cases interpreters.

To this aim, specialist staff have developed guide sheets for those undertaking these engagements, with the following groups:

- Young people;
- Seniors (65+);
- Culturally and Linguistically Diverse communities;
- Aboriginal and Torres Strait Islander communities;
- People with a Disability.

Furthermore, the Council developed an Intercultural Discussion Paper which formed the basis of the Intercultural Plan. It was an extensive document which had references of international, national and state research papers and policy documents as well as summary of the key stakeholder agencies and community consultation.

Likewise, the Council conducts Annual Household Survey. A research organisation was commissioned by Melton City Council to undertake its third Community Satisfaction Survey. The survey has been designed to measure community satisfaction with a range of Council services and facilities as well as to measure community sentiment across a range of additional issues of concern in the municipality.

The Community Satisfaction Survey program comprises the following core components which are included each year: Satisfaction with Council's overall performance and change in performance¹⁰:

- Satisfaction with aspects of governance and leadership;

¹⁰ <http://www.melton.vic.gov.au/News-Media/Council-conducts-Household-Customer-Satisfaction-Survey>

- Importance of and satisfaction with a range of Council services and facilities;
- Issues of importance for Council to address in the coming year;
- Community perception of safety in public areas of Melton Housing related financial stress;
- Food security;
- Satisfaction with Council customer service;
- Respondent profile.

In addition to these core components that are to be included every year, the Melton City Council – 2017 Community Satisfaction Survey includes questions exploring current issues of importance that reflect Council's current requirements. The 2017 survey includes questions related to the following issues:

- Preferred methods of receiving / seeking information from Council;
- Traffic and parking;
- Sense of community;
- The Learning Directory

The Council ensures responsiveness to the growing needs of its diverse community by building on existing policies and programs and developing the cultural competency of the organisation by equipping its staff with knowledge and skills to effectively communicate and work with people and communities from diverse backgrounds.

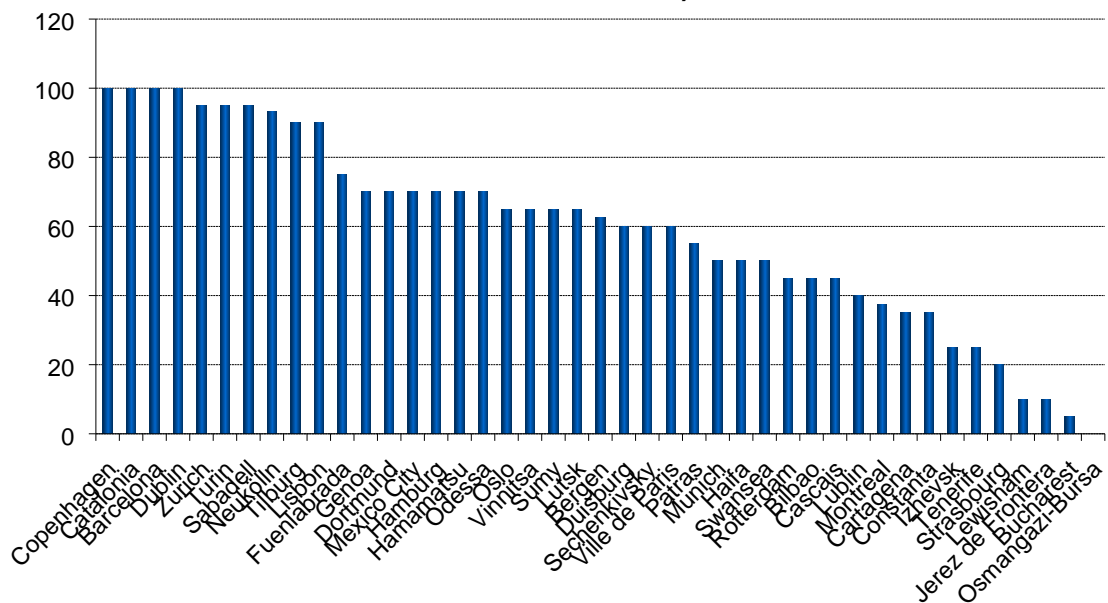
Finally the Council runs Intercultural Communication Skills Program and works with Interpreters training program using blended methods of delivery which involves online and workshop setting discussion.

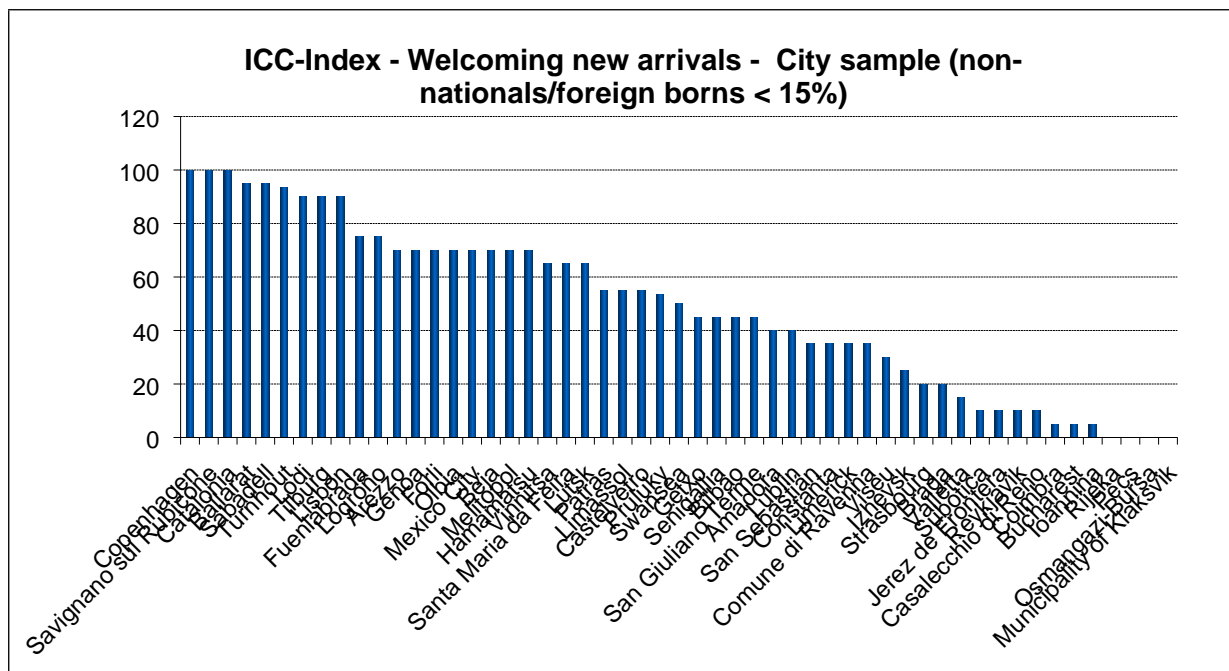
WELCOMING



People arriving in a city for an extended stay (whatever their circumstances) are likely to find themselves disorientated and in need of multiple forms of support. The degree to which these measures can be co-coordinated and delivered effectively will have a significant impact on how the person settles and integrates.

ICC-Index - Welcoming new arrivals - City sample (inhabitants > 200'000)





The rate of Osmangazi welcoming policy is the 0% compared to the 54% of the City's sample.

The Municipality has not established an office to welcome migrants and newcomers. Perhaps Osmangazi might wish to follow Cascais' action, led by Caritas, called "Centro Local de Apoio à Integração de Imigrantes de Cascais" (Local Support Centre for Integration of Immigrants in Cascais).

Another good practice comes from Donostia-San Sebastian; the project is called "*Gipuzkoa Solidarity V. Bizilagunak*" (The Nextdoor family) and suggests an original way to create connections. The project started in 2012, and the idea is to gather migrant families and Basque families together. The project operates on a local area, focusing on building relations among families within the same neighbourhood; the final goal is to build a net of connections that will strengthen the feeling of belongings, encouraging acceptance and social cohesion. "The Nextdoor Family" project offers an incredible opportunity to exchange stories, experiences and get to know each other in a relaxed environment. On the day "de la comida", the host family will cook a meal and will welcome the guest family. A mediator will be present and will coordinate the reunion until everyone feels at ease. Once the ice is broken, children will play together while parents will get to know each other's culture and habits. However, the mediator will monitor the gathering, possibly giving language support in case of misunderstandings. The Gipuzkoa Solidarity conveys the idea that all are Basque citizens. These intercultural connections fight prejudices and stereotypes, while bridging the gaps between foreign-born people and natives. Simultaneously, this project fosters social inclusion among neighbours, leading towards a harmonic cohabitation. In a word: equality.

Unfortunately, Osmangazi does not offer a comprehensive city-package with useful information and assistance in support to newly arrived residents and supports and welcomes all categories of newly arrived, such as family members, students and migrant workers. This kind of guide, city-package should be

prepared as soon as possible. It would also be advisable that the Municipality of Osmangazi should consider introducing a special public ceremony to greet newcomers in the presence of officials.

One of the main things newcomers to Bilbao need upon arrival is background information on the basic services and resources available to them and how they work. In Bilbao, amongst other services, there is a Multilingual Resource Guide that explains the basic formalities and things that newcomers to the city of any origin need to know about.

The Guide gives information about civic services, health care, welfare, housing, employment and education, as well as documents for foreign nationals. Although this is practical information aimed at new residents, the subject matter covered is so wide ranging that it is useful for all the city's inhabitants, some of whom are unaware of the services and resources available to them. The aim of the city authorities is to give as many people as possible access to this information, so the Guide can be consulted in seven languages: Basque, Spanish, English, French, Romanian, Chinese and Arabic. The general impression is that it is a very useful instrument which many actors distribute to the populations concerned and which can also be found on the municipal Web page on diversity and living together.

Another good practice Osmangazi could follow comes from Bergen. In the Norwegian city, there is a programme called *Kaleidoscope* that encourages cultural and social mix through art and sportive activities. Bergen's cultural and civil life policies are full of events and activities in the fields of arts, culture and sport to encourage inhabitants from different ethnic groups to mix. *Kaleidoscope* (Fargespill) is an art project where young Norwegians and newly arrived migrants meet and create music together. Similarly, the FIKS Bergen initiative promotes cooperation between different sports clubs to include people from migrant background in their activities, and they organise an intercultural day to introduce people to their activities.

The example of Melton can also be useful, where the primary task of welcoming newly arrived people on humanitarian grounds rests with the Migrant Resource Centres and other community organisation who are funded by Federal and State funding bodies to deliver settlement services.

Specifically, the Council works closely with such organisations to help them operate their services smoothly and work in partnership on joint projects and initiatives. For example, the Council provided office space for New Hope Foundation who primarily delivers settlement services for newly arrived people.

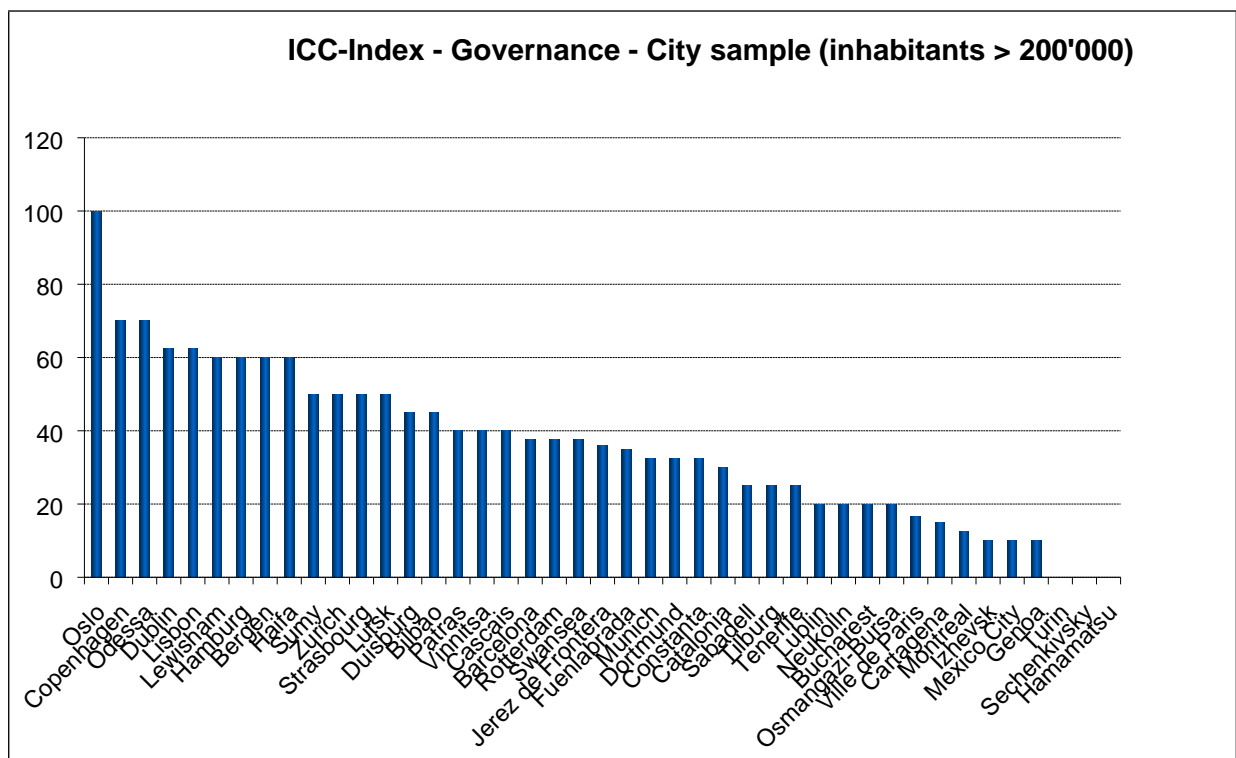
Federal Government provides funding for a number of organisations to deliver settlement services to newly arrived people from including refugees and asylum seekers. The Humanitarian Settlement Program will build skills and knowledge for social and economic wellbeing of humanitarian entrants through a needs-based case management approach. There a range of other programs address the needs of the same cohort of people¹¹.

¹¹ See the following link for more information: <https://www.dss.gov.au/settlement-and-multicultural-affairs/programs-policy/settlement-services>

GOVERNANCE



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



Culturally and Linguistically Diverse Advisory Committee (CALDAC)

This advisory committee to Melton City Council is a key opportunity for leaders from diverse communities to play key leadership roles in influencing current and future Council priorities. The committee comprises 7 community representatives, as well as 2 Community Service providers alongside Council staff and Councilors. This committee has overseen the development of the City of Melton's intercultural strategy, and associated actions since 2006.

Melton Interfaith Network

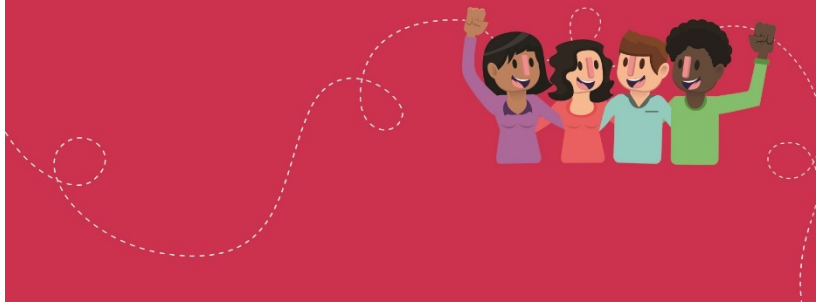
Since establishment in 2014, Melton City Council has supported the Melton Interfaith Network to grow and develop from a small core group to a larger governance body and membership. This network seeks to promote understanding and harmony between religious groups in the community.

We would recommend the city of Osmangazi to improve the representation of minority in mandatory boards supervising schools and/or public services, and also to reinforce the existing initiatives that aim to encourage migrants and minorities to take part in the political life.

Perhaps the city might wish to follow the example set by the city of Paris where 123 "*conseils de quartier*" or "neighbourhood councils" are open to all residents, regardless of their nationality, and allow people to express their opinions and proposals on issues that affect the neighborhoods, such as development projects, neighborhood life, and all the strategies that could potentially improve the quality of life. The Councils are a bridge between the citizens, the elected officials and the Mayor.

Also in the city of Stavanger, before every election, each local election brochures are distributed in 10 different languages to all the public service centers, all the mosques in the city, the Catholic Church and other meeting spaces for immigrants. In Stavanger Cultural Centre, furthermore, all the political parties were invited to dialogue with the migrants and a tool for voting in advance was arranged.

ANTI DISCRIMINATION



The answers provided in the questionnaire indicate that the city of Osmangazi does not monitor the extent and the character of discrimination in the city; the city does not have a specific service that advises and supports victims of discrimination nor does it provide grants to civil society organisations that play this role; the city does not run anti-discrimination campaigns or raise awareness in other ways.

As a priority recommendation in this field we would suggest that Osmangazi establishes a special service that monitors, advises and supports victims of discrimination and/or work closely with civil society organisations (if available) that deal with these issues by giving them financial and in-kind support.

The City Council of Melton for instance is legislated by different International, Federal and State legislations to ensure Council services are delivered in equitable and equal manner to all residents regardless of their social, cultural and political affiliations.

Melton looks into issues of discrimination from a wellbeing perspective. The Council and Wellbeing Plan 2017-2021 commits to: promote and protect the wellbeing of its community. This commitment is underpinned by principles of social justice and equity and recognises that all Council decisions, policies, programs and services have a direct or indirect impact on community wellbeing. The *Annual Council Community Satisfaction Survey* measures community satisfaction with a range of Council services and facilities as well as to measure community sentiment across a range of additional issues of concern in the municipality.

The Community Satisfaction Survey program comprises the following core components which are included each year:

- Satisfaction with Council's overall performance and change in performance
- Satisfaction with aspects of governance and leadership.

- Importance of and satisfaction with a range of Council services and facilities.
- Issues of importance for Council to address in the coming year.
- Community perception of safety in public areas of Melton Housing related financial stress.
- Food security.
- Satisfaction with Council customer service.
- Respondent profile.

In addition to these core components that are to be included every year, the Melton City Council – 2017 Community Satisfaction Survey includes questions exploring current issues of importance that reflect Council's current requirements. The 2017 survey includes questions related to different issues.

Relevant Council service units provide information on issues related to discrimination in the community. Council also works closely with local service providers that deliver similar services to jointly address issues related to discrimination. Under Theme 4 of the Intercultural Plan Council commits to support campaigns to promote and increase social cohesion; and to promote inclusion and understanding by participating in national and state-level campaigns. Furthermore, the city regularly runs anti-discrimination campaigns and raises awareness on this topic.

Also, schools are crucial partners, not only for the acquisition of intercultural competences, but also for a broader understanding of interculturalism as a way of life. For further improvement, Osmangazi could follow Amadora's schools example in addressing stereotypes and negative perceptions about specific communities. In fact, the city of Amadora (Portugal) has been implementing a communication campaign focusing on rumours identified through research at the city level about pupils with a migrant background lower the education level in schools. In Amadora, 60 per cent of the foreign residents, who represented 10 per cent of the city's population in 2011, originate from Portuguese-speaking African countries.

Osmangazi could also follow Patras' project entitled "Combating Discrimination in the Field of Entrepreneurship: Women and young Roma and Muslim immigrants" which is financed by "PROGRESS-Support to national activities aiming at combating discrimination and promoting equality" (JUST/2012/PROG/AG/AD) EU programme. Raising awareness, disseminating information and promoting the debate about the key challenges and policy issues in relation to anti-discrimination for Roma and Muslim immigrants as far as entrepreneurship is concerned, are the main objectives of the project. Mainstreaming of policies through the involvement of social partners, NGOs and relative stakeholders is also a challenge. The project is coordinated by the "National Centre for Social Research (EKKE)" and the area of Patras has been identified as a core-place at a national level, equal to the area of Athens. "Patras Municipal Enterprise for Planning & Development - ADEP SA" is the local partner organization.

The Antirumours workshops, which revolved around gender, migratory movements, anti-gypsyism and islamophobia, were a total success, having been facilitated by associations from the training team within the BCN Antirumours Network. The selection of topics responds to the need for further discussion,

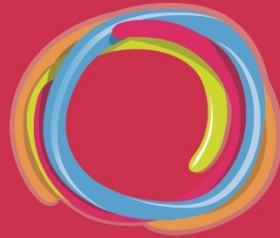
through the help of experts, on current affairs which have an effect into the construction of discriminatory forms of speech. The event ended with the drawing of some conclusions.

Finally, Osmangazi could consider the *VoisinMalin* initiative from the city of Paris, a social project that aims to help people living in poor and disadvantaged areas. It gives residents the possibility to build a better future, and to deploy their abilities in order to improve their lives and the neighbourhood's conditions. This project was born in October 2010 and now runs in ten cities in the greater Paris area. The project's philosophy stresses the fact that inhabitants of disadvantaged areas have abilities and competences, which are not sufficiently recognised by the city and other organisations.

The organisation VoisinMalin offers a peer-to-peer network of trained citizens whose aim is to help their new neighbours throughout the social integration process, and help create interpersonal connections. The "Voisins", or "neighbours" are selected for their communication and language skills, trained and remunerated. They have different cultural backgrounds and ethnic origins and many speak several languages, making it easy to approach recent migrants with limited knowledge of French. They work by knocking on doors, trying to reach everyone in the neighbourhood to give out information about various projects and services, and raise awareness about residents' rights and opportunities. They provide information about housing, transport, recycling, access to education, social benefits, health, and cultural activities. At the same time, they enquire about people's needs and feed back to the different agencies and companies in order to help adapt the services to the needs.

For example, one of the missions is to enhance the cooperation with the city of Ris-Orangis. Here, Voisins malins encourage people to use the free cultural facilities, such as the media library and the cultural centre. Another mission is to spread information about the discounts of the "solidarity transportation pass". This pass has improved people's mobility in their daily life. Yet another mission is to help people understand and use the complex energy saving systems coming with the new social housing. *VoisinMalin* aims to connect citizens and local services by using the local social and linguistic capital of residents themselves. The project encourages people to change perspective and to abandon the feeling of being second rate citizens; on the contrary, it helps people to rebuild trust in themselves, in their neighborhood and in the institutions.

CONCLUSIONS



Osmangazi-Bursa showed an aggregate intercultural city index of 26% , being positioned 90th among the 93 cities in the sample. Moreover, Osmangazi-Bursa has been ranked 42nd among cities with more than 200,000 inhabitants and 51st among cities with less than 15% of foreign-born residents.

It is appreciable that the city scored a rate higher than the city sample in the following fields: Public service and International outlook.

On the other hand, the weakest fields where Osmangazi scored lower than the the city sample's result and where the city's municipality must strengthen its policies are: Commitment, Education, Neighbourhood, Business and labour market, Cultural and civil life, Public space, Mediation and conflict resolution, Language policy, Relations with the local media and Governance.

The city scored 0% on Welcoming new arrivals, Intelligence /competence and Anti-discrimination. These fields have to be taken very seriously and certain structures, bodies, policy and practices be put in place.

In view of the above, we wish to congratulate the City of Osmangazi-Bursa for the efforts taken and encourage them to follow our recommendations and other intercultural cities' good practices to fill the gaps and thus improve the interculturality of the city. We are confident that if the city follows our guidelines and other Intercultural Cities' practices, the results will rapidly be visible and tangible.

RECOMMENDATIONS



When it comes to the intercultural efforts, with reference to the survey, the city could enhance the sectors below by introducing different initiatives:

- **Commitment:** The official speeches and communications by the city often make clear reference to the city's intercultural commitment. However, the city has not yet adopted an intercultural integration strategy or a diversity/inclusion strategy and/or an intercultural action plan. Moreover, there is no city department with leading responsibility for intercultural integration.

The municipality should therefore work towards an inclusive intercultural strategy and allocate a budget to implement and evaluate it; it should establish a dedicated body or cross-departmental co-ordination structure responsible for the intercultural strategy.

- **Education:** Schools should adopt policies to increase ethnic/cultural mixing, for instance they could adopt a calendar with several multi-cultural and multi-religious activities. This would enormously help students from a minority background through the integration process and it would foster the feeling of acceptance. It is important remembering to offer a wide range of activities to attract as many pupils as possible. As an idea, schools could celebrate Chinese New Year, Ramadan and Orthodox Christmas/Easter. Adopting a calendar with several multi-cultural and multi-religious activities will help students to integrate, enhancing feelings of welcoming and acceptance.

However taking into consideration the rather limited influence of the municipalities on the school structure, administration and life, as the schools are not affiliated to municipalities in Turkey and education is conducted by the national body- the Ministry of Education, we would recommend that Osmangazi-Bursa municipality organises community level cultural events and activities designed for and targeted at the children and the youth of the community in order to encourage wider cross-cultural communication and exchanges. These could be for instance cooking

competitions of different ethnic food – children and youngsters, with the help of their parents can prepare, cook and share their traditional food and dishes. Such events are culturally enriching and promote interaction. Symbolic sale of the prepared food can also be organised and the money collected can be used to support cultural centres, to fund extra-school activities of disadvantaged children, children from Syrian migrant families for instance.

- **Neighbourhood:** Osmangazi-Bursa does not possess data on how intercultural residential neighbourhoods are. It is very difficult to analyse neighborhood policy in Osmangazi-Bursa in the absence of data on the number / percentage of ethnic and/or religious minorities and majorities in the neighborhoods. Therefore, the number one priority recommendation would be to try to clarify and define this, especially as Osmangazi-Bursa reports that “The relevant authority has stated that the total number of non-nationals in Bursa Metropolitan Area is 198,000 (97,000 of them are Syrians) and proportionally the percentage of non-nationals in Osmangazi is % 6.94”.

It would then be recommended that Osmangazi-Bursa municipality take some actions to encourage encounter, mixing and interaction of residents of diverse backgrounds and cultures within neighborhoods.

- **Public Service:** Even though, it is possible to see public employees from various religious backgrounds, there is neither a reliable data nor a detection methodology to measure the exact percentages. Moreover, the city does not have a special recruitment plan to ensure this balance.

We, therefore, strongly recommend that Osmangazi tries to enhance the diversity of its workforce in order to ensure that it fully reflects the community served, the Osmangazi municipality could elaborate a special recruitment plan to ensure this balance and recruit or involve on voluntary basis more people from various religious and ethnic backgrounds, as well as non-nationals, given especially the fact that the national laws allow recruiting non-nationals in public services.

In addition, funeral services and burial areas should be offered for all the confessions.

- **Business and labour market:** The results of the survey show that Osmangazi has a significant work in the direction of encouraging diversity and minority inclusion in the business, entrepreneurship and labour market. Osmangazi municipality could consider establishing a business umbrella organisation to promote diversity and non-discrimination in the employment as it has been very helpful in many other Intercultural Cities.

- Culture and Civil Life: Interculturalism should be used as a criterion when allocating grants to associations; the city should more often organise intercultural activities encouraging cultural organisations to deal with diversity and intercultural relations while organising public debates or campaigns about cultural diversity and living together.
- Public space: Building an inclusive, functional and a productive city is a great challenge facing the intercultural cities network members today, and there are no easy solutions. The key, though, also lies at the heart of the public spaces.

As the analysis reveals, Osmangazi's City Council to a certain extent takes the needs of its residents into account in the design and management of the new public buildings. In some neighbourhoods, the public buildings are constructed according to the needs and particularly faith/religious background of the population (especially where Alewi people live).

However, Osmangazi may also wish to take actions to create squares and parks as multi-use destinations, perhaps according to each season/community celebration/events of the year; or take actions to design an intercultural Market so to provide a structure and a regulatory framework that helps grow small businesses for diverse residents living in the city, to enable intercultural encounters through food variety, and make it as a more attractive destination for shoppers and tourists, also by widening pedestrian routes around the area so to allow easier movement for everyone.

- Mediation: Osmangazi may wish to ameliorate its intercultural mediation policies by establishing a dedicated municipal service dealing exclusively with intercultural issues.

Secondly, we strongly advise Osmangazi to establish a committee or a department within the municipality which will deal specifically with inter-religious relations.

- Language: We strongly recommend Osmagazi to give a positive image of migrant/minority languages, to financially support minority newspaper and/or radio and TV programmes in minority languages and to offer language classes for minorities.

The city should also consider ensuring its commitment toward intercultural linguistic activities also by addressing vulnerable groups of residents, such as housewives, unemployed and retired people. In order to make the most of the city's diversity, Osmangazi may wish to consider ensuring that minority languages or migrants' language of origin are taught formally as part of the school curriculum, and also as linguistic classes available to people from all walks of life.

- Media: In order to improve this field, we suggest Osmangazi to adopt a media strategy to improve the visibility of migrants/minorities in the

media (for instance special columns in the press, TV or radio campaigns; targeted media briefings, etc.); to instruct the city's communication (PR) department to highlight diversity as an advantage; to provide support for advocacy and/or media training to mentor journalists with minority background; to monitor the way in which media portray minorities.

- Intelligence competence: Osmangazi should take surveys to monitor the public perception of migrants/minorities while fostering intercultural competences through trainings, seminars and networks.
- Welcoming: Osmangazi may wish to ameliorate its welcoming policies by creating a comprehensive package of information to aid newly-arrived foreign residents; and by designating an agency to act as a first contact and welcoming point with the new-comers. The municipality may also wish to have a special public ceremony to greet newly arrived persons in the presence of the local government's officials.

Many intercultural cities have laid out the welcome mat, creating initiatives to meet the needs of newcomers and help them to integrate within their new communities. To ensure that foreigners are arriving to fertile soil, that is to help building mutual understanding and respect between long-term residents and new neighbours, Osmangazi should consider improving in this field by focusing on its leaders, starting from the Mayor. Indeed, the city Council should be able to send powerful signals to the local community that becoming a welcoming city is the task at hand. That is why, it is important to communicate with residents in different residential areas, and by showing a positive attitude.

Osmangazi may wish to consider further examples implemented by other Intercultural Cities as a source of learning and inspiration to guide future initiatives. Such examples are provided in the Intercultural cities database¹².

¹² <http://www.coe.int/en/web/interculturalcities/>