



MANLLEU

# INTERCULTURAL CITIES INDEX ANALYSIS 2024



Diversity, Equality, Interaction, Participation

**BUILDING BRIDGES,  
BREAKING WALLS**



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MANLLEU  
INTERCULTURAL CITIES INDEX ANALYSIS

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## INTRODUCTION

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 Cities Index’ has been designed as a benchmarking tool for the cities taking part in the programme as well as for future participants.

At the time of writing (November 2024) 164 cities have embraced the ICC programme and approach, and 134 (including Manlleu) have analysed their intercultural policies using the Intercultural Cities Index. The respective reports can be found [here](#).

Among these cities, 36 (including Manlleu) have fewer than 100 000 inhabitants and in 35 (including Manlleu) more than 20% of residents are foreign-born.

This document presents the results of the Intercultural Cities Index analysis for Manlleu, Spain, in 2024, and provides related intercultural policy conclusions and recommendations.

## INTERCULTURAL CITY DEFINITION

The intercultural city has people with different nationalities, origins, languages or religions/beliefs. 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 and to enhance participation. It encourages greater mixing and interaction between diverse groups in the public spaces.

## METHODOLOGY

The Intercultural Cities Index analysis is based on a questionnaire involving 86 questions (73 of which are mandatory) grouped in 12 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 Intercultural Cities Index).

These indicators comprise the following (including the three new indicators in bold):

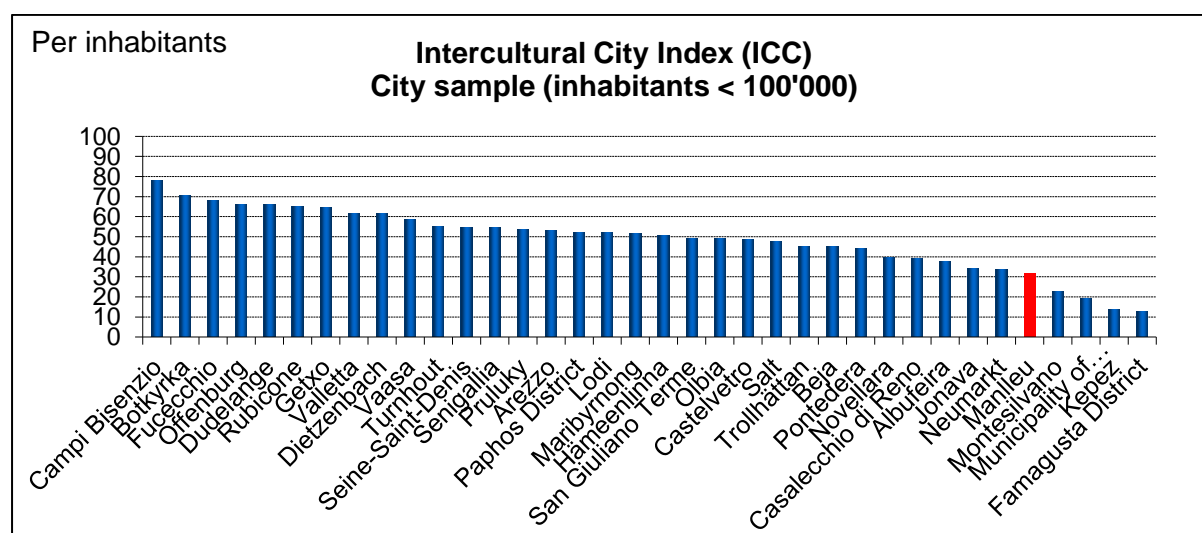
1. Commitment	
2. Intercultural lens	Education
3. Mediation and conflict resolution	Neighbourhoods
4. Language	Public services
5. Media and communication	Business and the labour market
6. International outlook	Cultural and social life
7. Intercultural intelligence and competence	Public space
8. Welcoming newcomers	
9. Leadership and citizenship	
<b>10. Anti-discrimination</b>	
<b>11. Participation</b>	
<b>12. Interaction</b>	

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/benchlearning**, 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: the size (below 100,000 inhabitants; between 100,000 and 200,000; between 200,000 and 500,000; and above 500,000 inhabitants) and the percentage of foreign-born residents (lower than 10 per cent; between 10 and 15 per cent; between 15 and 20 per cent; and higher than 20 per cent). It is believed that this approach would allow for more valid and useful comparison, visual presentation and filtering of the results.

So far, 52 cities have used the Intercultural Cities Index containing the new indicators in their evaluations, including Manlleu. Thus, the city will be compared with the entire sample for all the indicators, and with the new sample for the new indicators relating to participation and interaction.

According to the overall Intercultural Cities Index results, Manlleu has an aggregate Intercultural Cities Index result of 32 (out of 100 possible points). The details of this result will be explained below.<sup>1</sup>

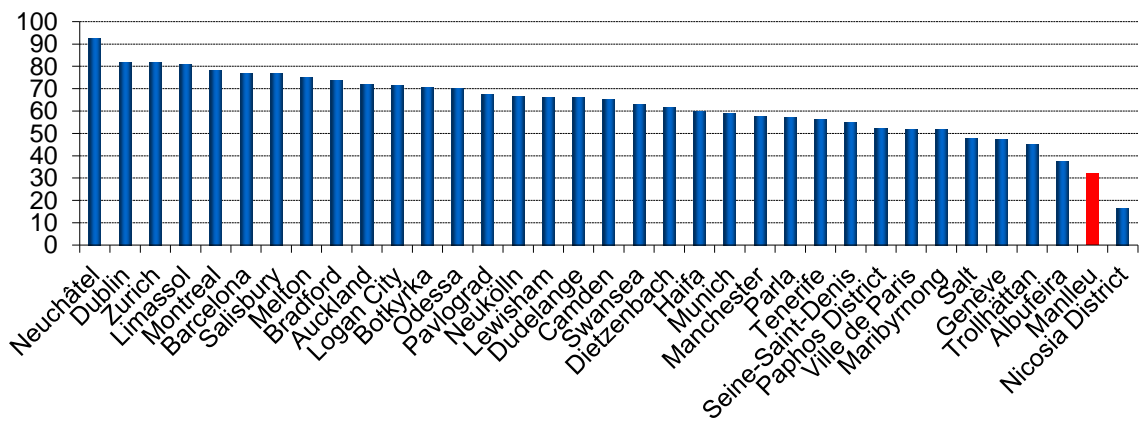


<sup>1</sup> The original Intercultural Cities Index contained 69 questions. The Intercultural Cities Index was updated in 2019, when additional questions were added, some questions were removed and completely new indicators were added (anti-discrimination, interaction and participation), resulting in the extended Intercultural Cities Index with 86 questions. As a main rule, the Intercultural Cities Index report applies the scoring from the original Intercultural Cities Index, to ensure the broadest possible comparison group in the global achievement rate.

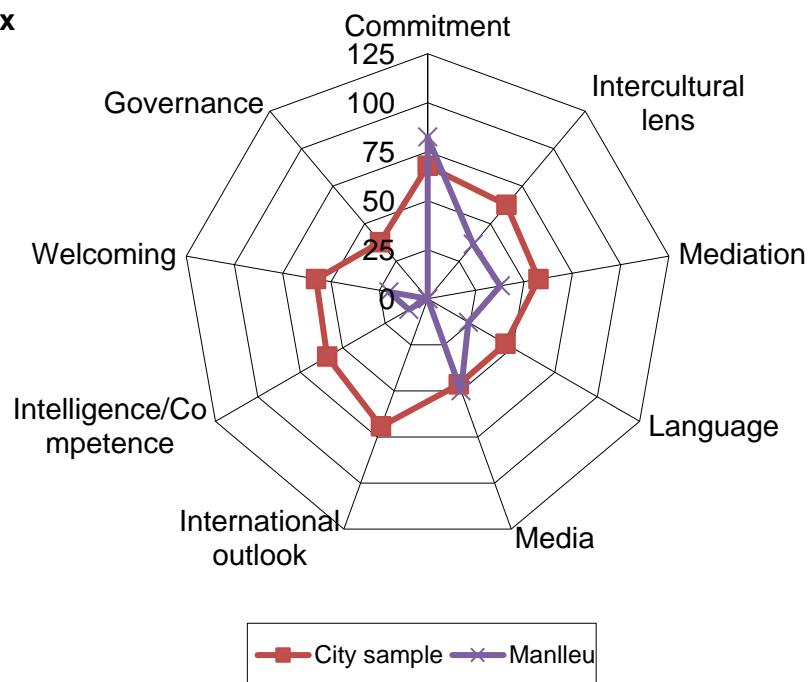
In addition, the scoring from the extended Intercultural Cities Index is provided in an explanatory footnote for all indicators where it is relevant. This scoring encompasses the assessment of the questions of the original Intercultural Cities Index as well as the new questions of the extended Intercultural Cities Index for each specific indicator. The scoring of the original Intercultural Cities Index and extended Intercultural Cities Index for the same indicator may hence differ based on the differing number of questions. Finally, the indicators which are completely new to the extended Intercultural Cities Index only include the scoring from the extended Intercultural Cities Index. This scoring for these indicators hence shows directly in the text and not in a footnote.

Per diversity

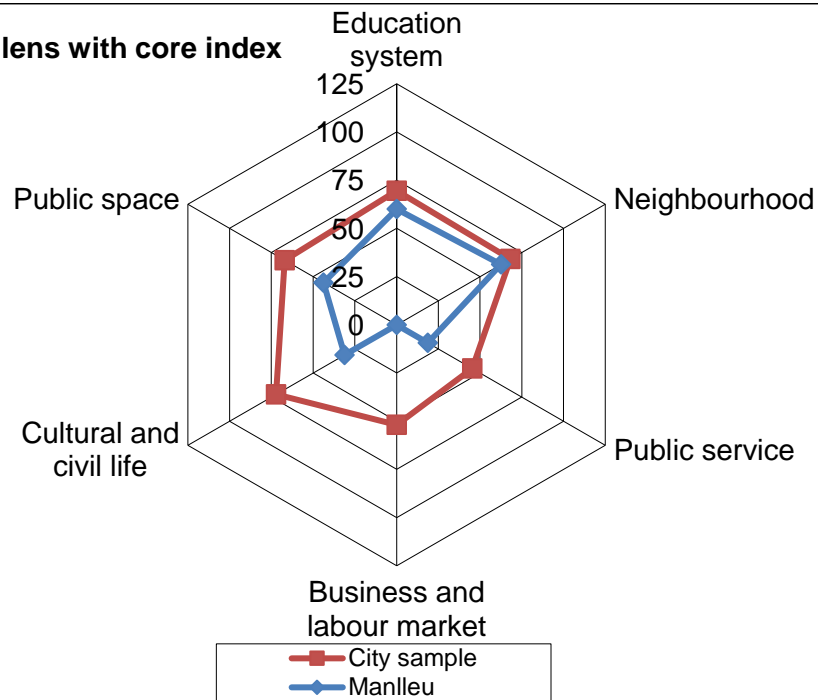
### Intercultural City Index (ICC) City sample (non-nationals/foreign borns > 20%)



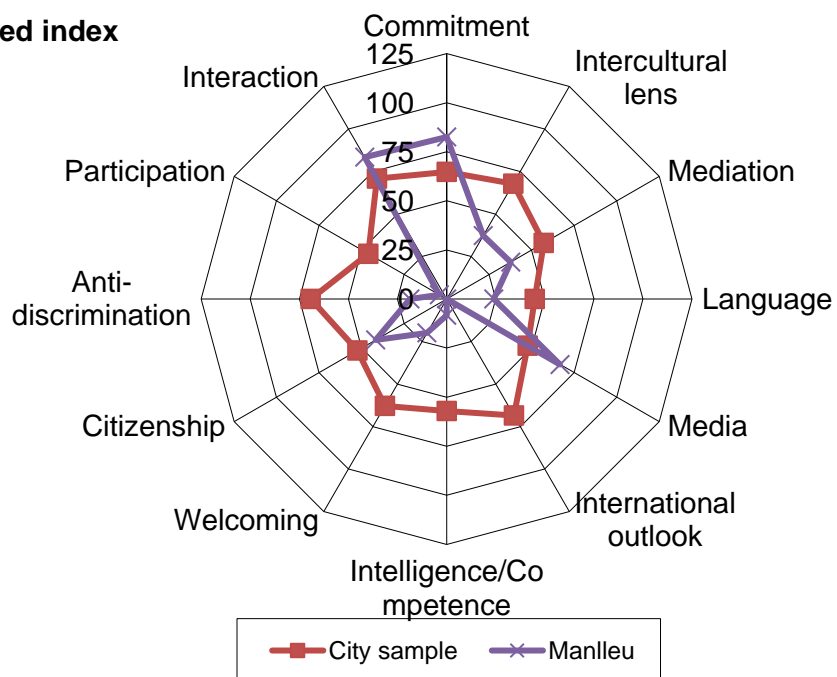
### Core index



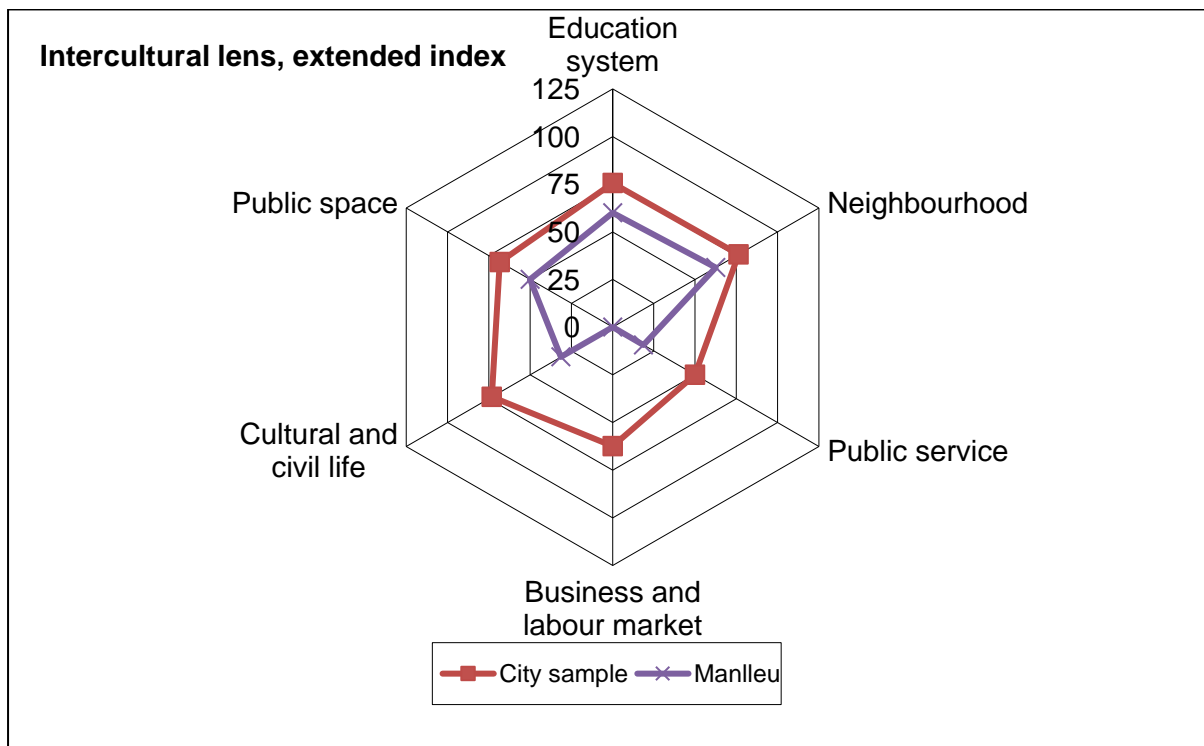
### Intercultural lens with core index



### Extended index







## MANLLEU: AN OVERVIEW

[Manlleu](#), a thousand-year-old city on the river Ter in Catalonia, is a member of the Spanish intercultural cities network, close to fellow members Barcelona and Sabadell. It is one of the smallest cities participating directly or indirectly in the Intercultural Cities programme, with a population of only 21 182 at last count. It has however one of the largest proportions of residents, over a quarter (25.07 per cent), of foreign birth.

The bulk of that diversity stems from migration from Morocco, reflecting Spain's historical colonial presence there: more than 3 000 residents are Moroccan nationals, with only a small minority becoming Spanish citizens as naturalisation requires a minimum of ten years' legal residence in Spain. Ghanaian nationals are the only other group exceeding 500 (followed by Romanian, Colombian and Chinese nationals).

In the context of a segregated housing market, including due to discrimination by landlords, that ethnic-minority presence is heavily concentrated in the central Erm neighbourhood of the city and there is significant irregular occupation. Disadvantage in the labour market, particularly for women, compounds the lack of educational credentials compared with the 'host' community, the digital divide and high illiteracy.

These socio-economic inequalities are associated with stigmatisation and rumours that the Moroccan population pockets social aids. Survey evidence collected by the municipality shows deep distrust linked to social segregation and language barriers.

The municipality seeks however to turn this diversity – including the relative youth of the ethnic-minority population – to its advantage and indeed was an early mover in so doing with its Diversity Management Plan of 2004. In 2018 the council decided to introduce a successor and, following substantial consultation, it unanimously agreed the [Plan for Living Together in Diversity in Manlleu 2019-2023](#), which is led by the mayor's office.

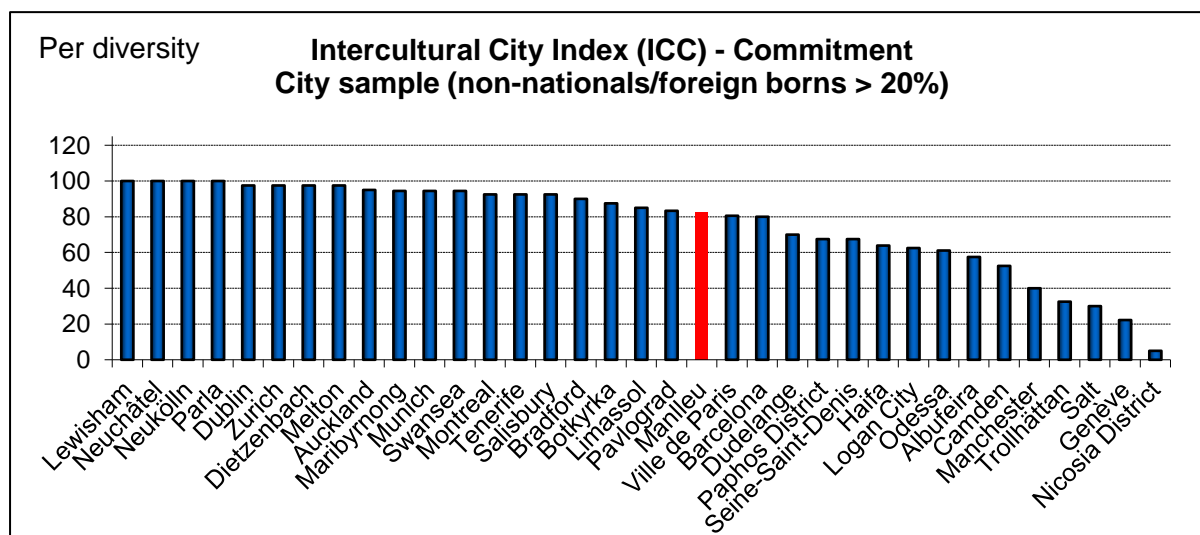
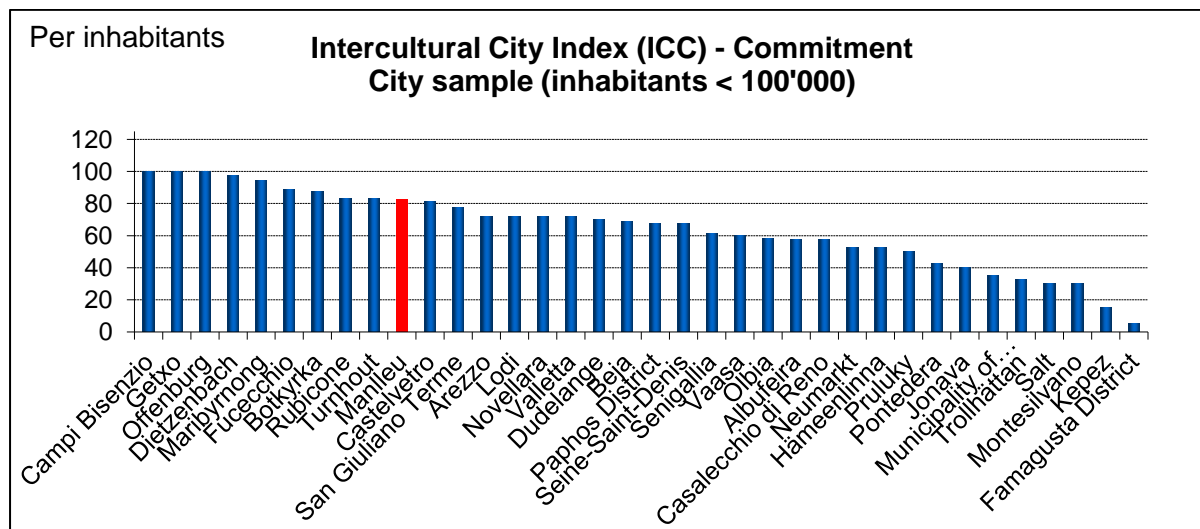
The plan itself recognises, though, the 'limited resources' available to the municipality, with only a manager and a mediator directly employed and total spending on related activities only €0.5 million per annum. This is why it is important to benchmark Manlleu's achievements against others with populations of less than 100,000, to recognise the constraints of scale and resources under which it operates.



## COMMITMENT

For intercultural inclusion to occur, city authorities need to send out a clear and well-publicised message emphasising their commitment to intercultural principles, i.e. diversity, equality and interaction. Ideally, a majority of elected officials and senior policy officers will have a clear understanding of these core principles and their implications for policy-making. City authorities also need to initiate an institutional process to translate the principles of interculturality into concrete policies and actions. Most importantly, an intercultural city actively seeks to include residents of all nationalities, origins, languages, religions/beliefs, sexual orientations and age groups in the policy-making process. The authorities also highlight and nurture any intercultural practices that may already exist in the city.

Manlleu achieved a rate of 83, which is higher than the city sample's achievement rate of 68. This reflects the two-decades-long commitment of the municipality in this arena.



Manlleu's intercultural approach is organised around the four-year [Plan for Living Together](#), which includes a section on 'strong and determined leadership and political commitment'. This is taken to mean, internally, 'a team that has interculturality as its conviction and works together, joining forces and complementing actions', recognising the impact this will have, externally, on the media and social, economic and cultural actors. The document appreciates that an effective strategy is one that sets objectives, develops instruments and establishes mechanisms for continuing evaluation.

At time of submission of its questionnaire, the municipality was evaluating its 2019-23 plan, so that the evidence of the indicators for the actions it contained could inform the next iteration. The plan is only available with 3+ clicks on the [website](#) but the council has in mind the dedication of a new section to its intercultural work. Official

documents are regularly translated (from Catalan) into Arabic – for instance guidance during the pandemic or considerations with regard to Ramadan.

### Suggestions

It would be much better for Manlleu to have a plan which it follows rather than merely a commitment. Yet developing a specific section of its website would be an opportunity for the council to agree a brief statement encapsulating the outcome it seeks to achieve by its intercultural work and the means by which this goal will be realised. This could also function as an executive summary of the new version of the plan. It would be a way to explain to the wider public in accessible terms what interculturalism is about – the 2019-23 plan itself provides a very cogent academic account, showing excellent understanding. Such a statement could itself valuably be translated into Arabic and other relevant languages. This new section of the website could then be a repository for staff, non-governmental organisations and citizens to find anything and everything about the city's intercultural strategy and its associated activities. Manlleu could learn in this regard from what [Braga, Portugal](#) has done.

Manlleu is 'seriously considering' establishing a transversal structure for co-ordination of its intercultural work across the municipality. At the moment, with the support of the mayor's office, it falls to the single 'living-together technician' to look after it day to day. Given the scale of the integration challenge in Manlleu and the extent and detail of its Plan for Living Together, it is important that officers across the municipality buy into it and play their part. [Botyrka](#), also a municipality with a highly diverse population of under 100,000, developed a system through which goals are agreed across the departments of the council, on which officers can then be held to account in annual evaluations of performance.

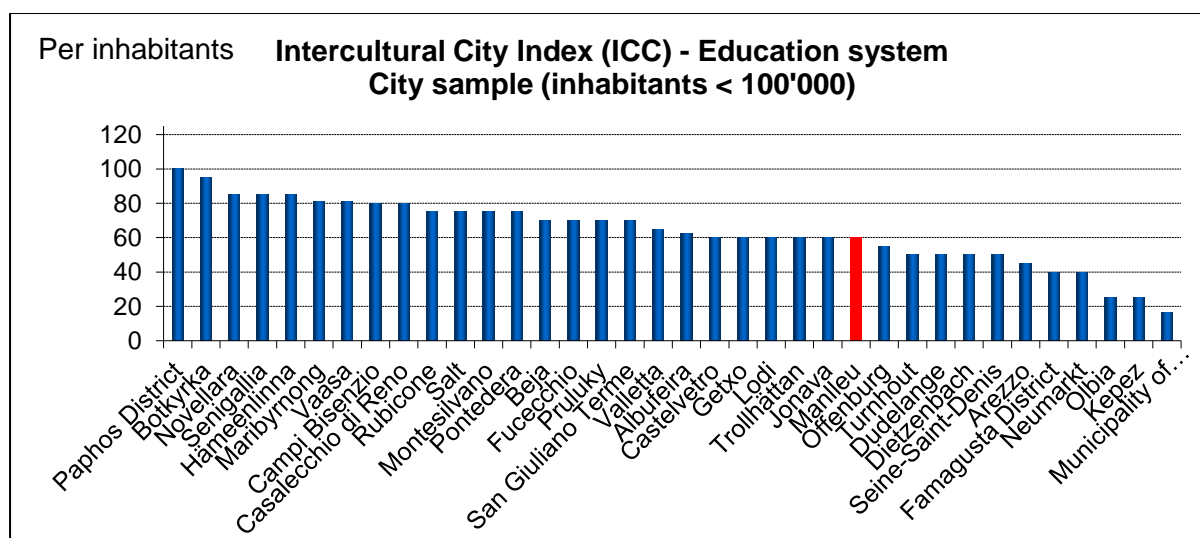
Although the formal functions cities and other local authorities assume vary considerably from one country to another, all cities have the primary responsibility for maintaining social cohesion and preserving the quality of life in the city. The policies designed to achieve these goals will therefore be re-conceived and re-configured in order to assure they provide adequate service to all residents regardless of their nationalities, origins, languages, religions/beliefs, sexual orientation and age group. This is most notably the case for policies concerning education, neighbourhoods, public services, business and the labour market, cultural and social life, and public space.

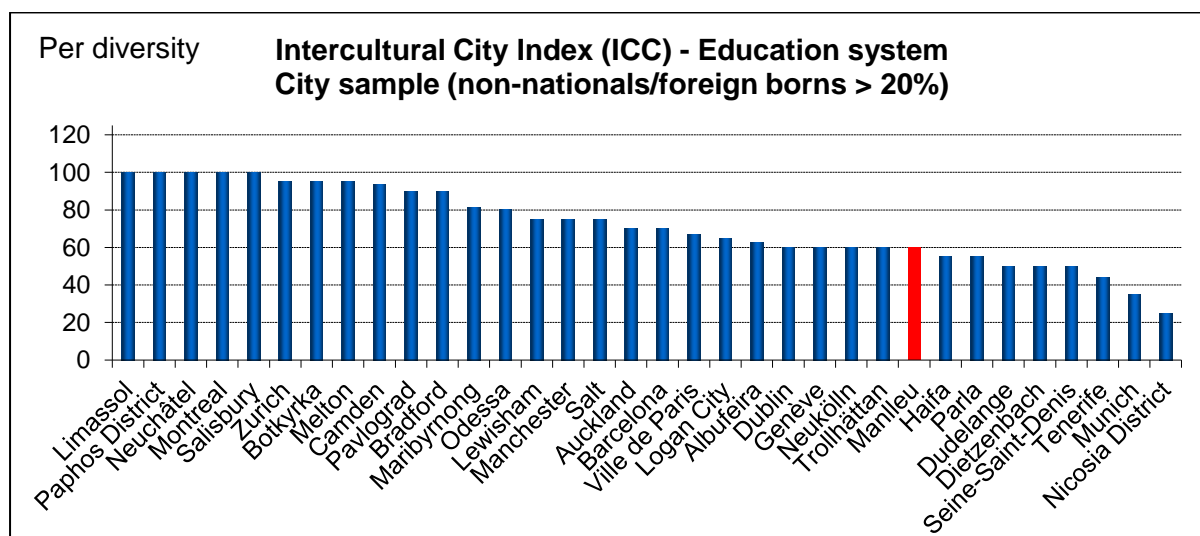
The overall rate of achievement of the urban policies of Manlleu, assessed as a whole through an 'intercultural lens', is considerably lower than that of the typical city -- 36 compared with a mean rate of achievement of 63.

### EDUCATION

*Formal education and extracurricular activities have a powerful influence on how children will perceive diversity as they grow up. Schools therefore have a strong potential to reinforce or, on the contrary, challenge prejudices and negative stereotyping. Although school programmes are defined primarily at the national or regional level, local schools can look at alternative and innovative ways of providing opportunities for children of different cultures to build trust and mutual respect, and create thereby favourable learning conditions for all pupils, irrespective of their nationalities, origins, languages, sexual orientation or gender identity, religions/beliefs. From the intercultural perspective, cultural and other diversities, including multilingualism are treated as positive opportunities and are nurtured accordingly. Intercultural schools also consider parents of pupils with migrant/minority backgrounds on an equal basis as other parents. They take steps to ensure that all parents overcome any reluctance they may have in engaging with the school and give them in this way the possibility of playing the educational role usually expected from parents.*

Manlleu achieved a rate of 60, which is lower than the city sample's achievement rate of 70. It is worth recognising that the city does not have the competence to employ teachers and so to promote a professional workforce more reflective of the diversity of the pupil population. There also is the specific challenge the municipality faces whereby, owing to social segregation and 'white flight', one school in Erm, Puig-Agut, has a concentration of pupils of foreign origin of more than 95%, at the expense of diversity elsewhere in the city.





Within the constraint of its competence, Manlleu has developed a system of volunteer assistants of Moroccan background, with roles outside as well as within the classroom, supporting the integration of ethnic-minority infants in nursery and early primary classes and in the process helping the teachers. More than half of Moroccan adults in Manlleu did not complete compulsory secondary education themselves and 'Pygmalion effect' workshops seek to counter the self-fulfilling prophecies by which low expectations of children associated with their ethnic (or class) background appear to be 'confirmed' by the internalisation of such expectations and by subsequent performance.

The municipality also positively promotes multilingualism, through events where a group of plurilingual women read stories to children in Catalan and minority languages, with the latter being esteemed while all children become more accustomed to a multilingual environment. Stories of migration are also told and children from across the city are taken to the various religious institutions.

### Recommendations

Manlleu could learn from the programme in neighbouring [Sabadell](#) called The City and the School. In conjunction with a range of local institutions, Sabadell has developed a menu of non-formal education projects under this rubric which are offered to schools seeking to pursue intercultural projects.

Manlleu might also benefit from exploring the transformation in [Neukölln](#) in Germany of a school with in excess of 80% of pupils of foreign origin. The stigmatised school was turned around, including through developing its relationships with parents and through the municipality providing a range of supportive services on site. Intercultural mediators were hired, who play a bridging role between school and parents, and an approach of fostering and even actively supporting multilingualism among the Turkish and Arabic speaking communities served by the school was implemented. It forms an integral part also of the intercultural integration strategy of the area, not an isolated project.

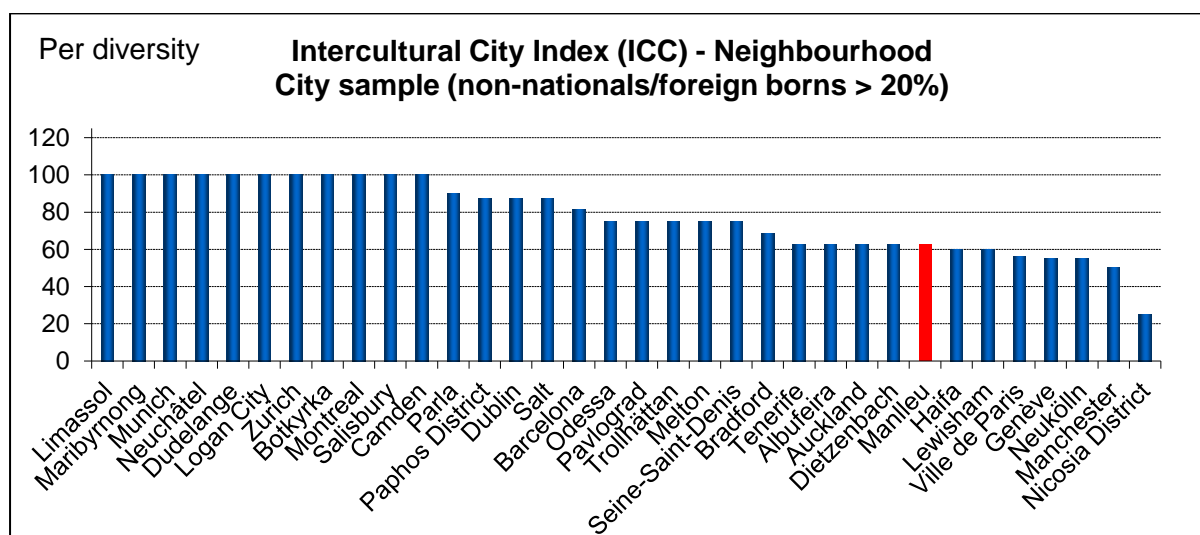
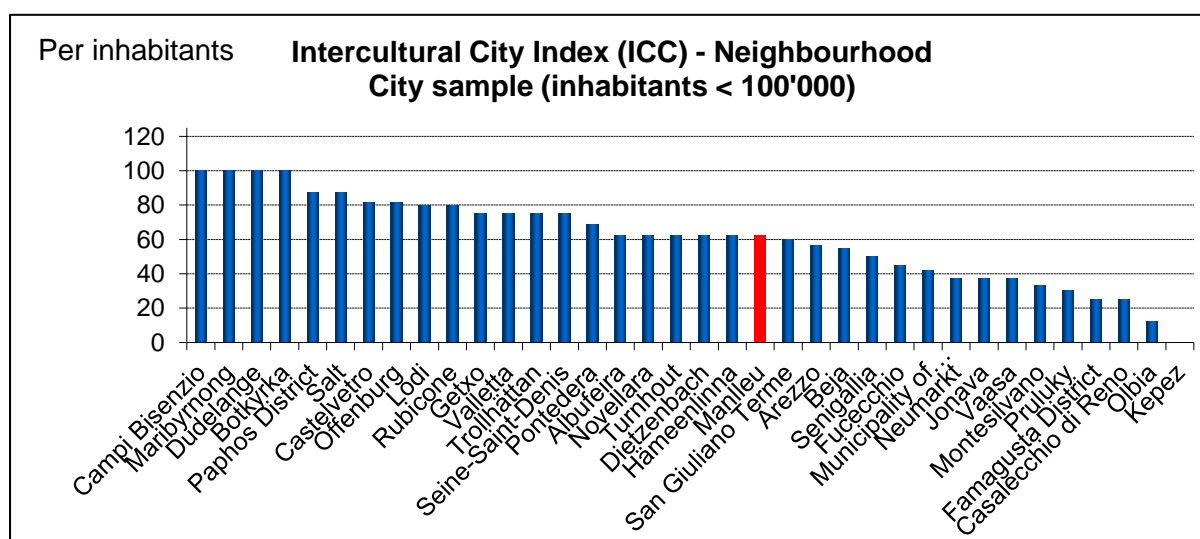
## **NEIGHBOURHOODS**

*Within a city, districts, neighbourhoods, or other territorial sub-units, can be more or less culturally/ethnically diverse. People are indeed free to move and settle in the neighbourhood of their choice. To be intercultural, a city does not require a 'perfect' statistical mix of people in all neighbourhoods. It will however make sure that ethnic concentration in a neighbourhood does not convert into socio-cultural segregation, and does not act as a barrier to the inward and outward flow of people, ideas and opportunities. In particular, the intercultural city ensures the same quality of public service delivery in all the neighbourhoods and plans public space, infrastructures, social, cultural and sport activities to encourage intercultural and socio-economic mixing and interaction.*

Manlleu achieved a rate of 63, which is slightly lower than the city sample's achievement rate of 68.<sup>2</sup> This reflects the degree of social segregation in the city, which the municipality seeks to counteract. Segregation is however sustained by the weak social trust and associated prejudices which it in turn encourages. The Plan for Living

<sup>2</sup> Manlleu's achievement rate in the extended Intercultural Cities Index is 63, while the city sample achievement rate is 76.

Together echoes ideas of parallel societies and in particular that of ‘parallel lives’ famously used by a British Home Office [inquiry](#) into the intercommunal riots in towns in northern England in 2001.



To counter social segregation in Manlleu, the municipality deliberately approached the demolition of an apartment block in Erm, required for technical reasons, in such a way as to link it to the building of social housing in other neighbourhoods, thus contributing in a small way to deconcentrating of the Moroccan population in Erm. It also organises intercultural events to promote social mixing, including an annual dinner marking the end of Ramadan.

### Recommendations

Manlleu could consider scaling up its intercultural events in the manner of the annual Todos (everyone) festival in [Lisbon](#), Portugal. The municipality has not confined the festival to the principal minority neighbourhood of Mouraria but has rotated its hosting around the city to convey the point that interculturalism involves, and potentially benefits, everyone.

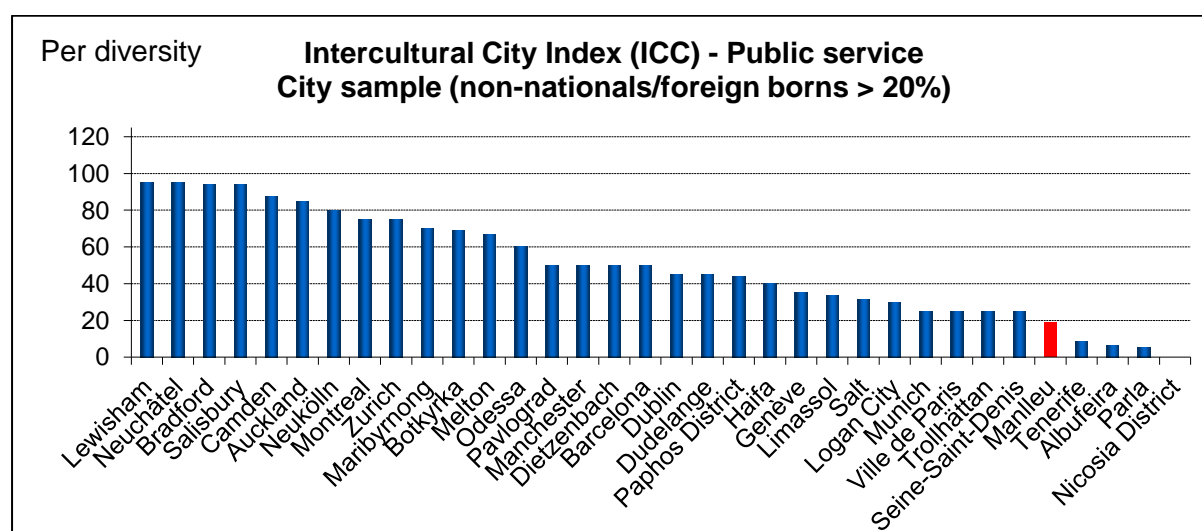
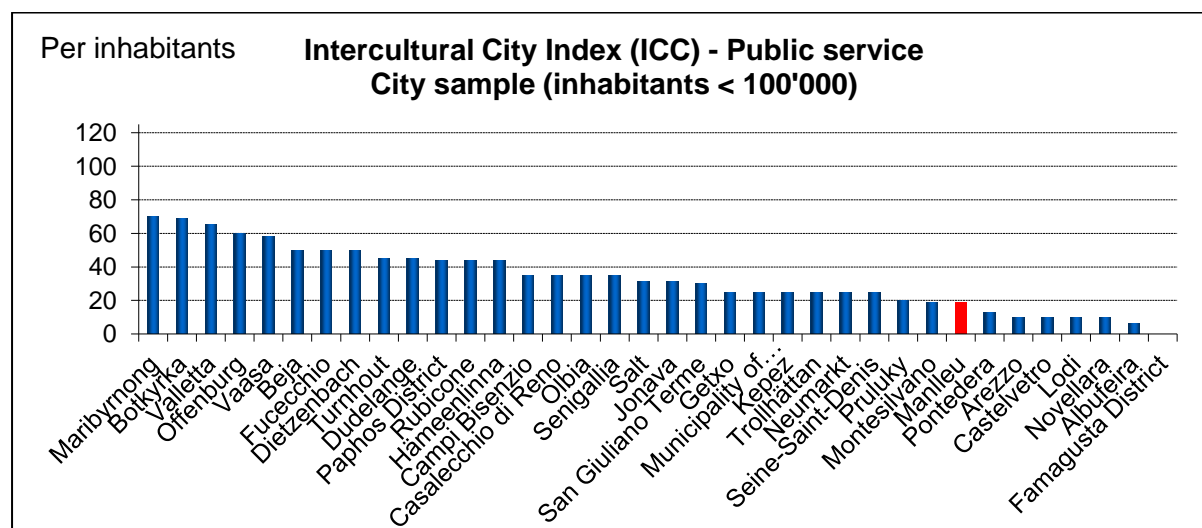
Manlleu might explore the [Barcelona](#) Neighbourhoods Plan. This plan for neighbourhood development is required by the city's Intercultural Plan to have an intercultural perspective. It aims to address the causes and effects of social segregation by improving facilities and conditions in the most vulnerable neighbourhoods.

As part of the Spanish ICCs network, the municipality could also draw on the wide usage there, originating in Barcelona, of ‘[anti-rumours](#)’ work, as envisaged in the Plan for Living Together. This can challenge the stereotypes applied to members of ethnic minorities with objective evidence in an entertaining way.

## PUBLIC SERVICES

As their very name implies, public services work for the benefit of the public as a whole. If the population is diverse, public services will be more efficient in delivering adequate benefits and information if city officers, at all levels of seniority, are as diverse as the population in general. This requires much more than simply ensuring equal opportunities to access public service employment. When taking action to encourage a diverse municipal workforce, an intercultural city acknowledges that a 'one size fits all' approach to public services and actions does not guarantee equal access to public benefits. The city also recognises that residents with migrant/minority backgrounds should never be treated as passive consumers of public benefits but can contribute actively by suggesting new ideas and innovative solutions to public problems.

Manlleu achieved a rate of 19, which is considerably lower than the city sample's achievement rate of 45.<sup>3</sup> Again Manlleu's capacity to diversify the workforce delivering public services in the city is limited by the fact that it is not normally their employer.



The city does however seek to recognise the diversity of service users. Thus, for instance, the food bank makes allowance for those who will only consume halal meat and a multi-faith cemetery is being worked on.

### Recommendations

Given that the leading role in Manlleu's intercultural work is via its Social Services section, and given that the Plan for Living Together recognises the interconnection between inequality and (weak) integration, the municipality might particularly look at the example of [Patras](#) in Greece. There the municipality's Social Organisation provides a range of basic services to individuals from vulnerable groups, on a foundation of equality and human rights, to foster social inclusion and integration.

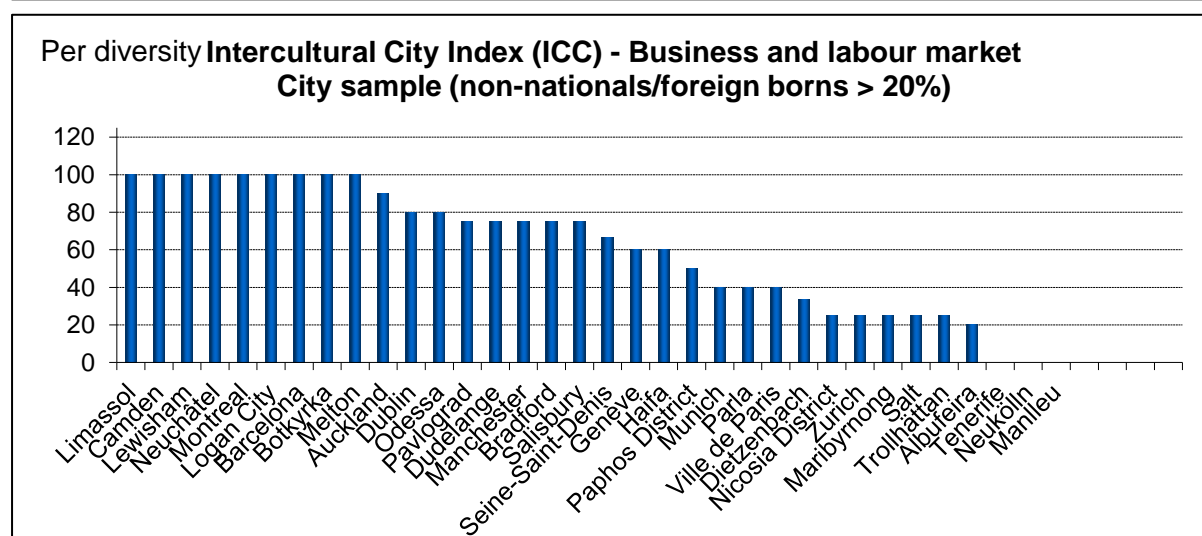
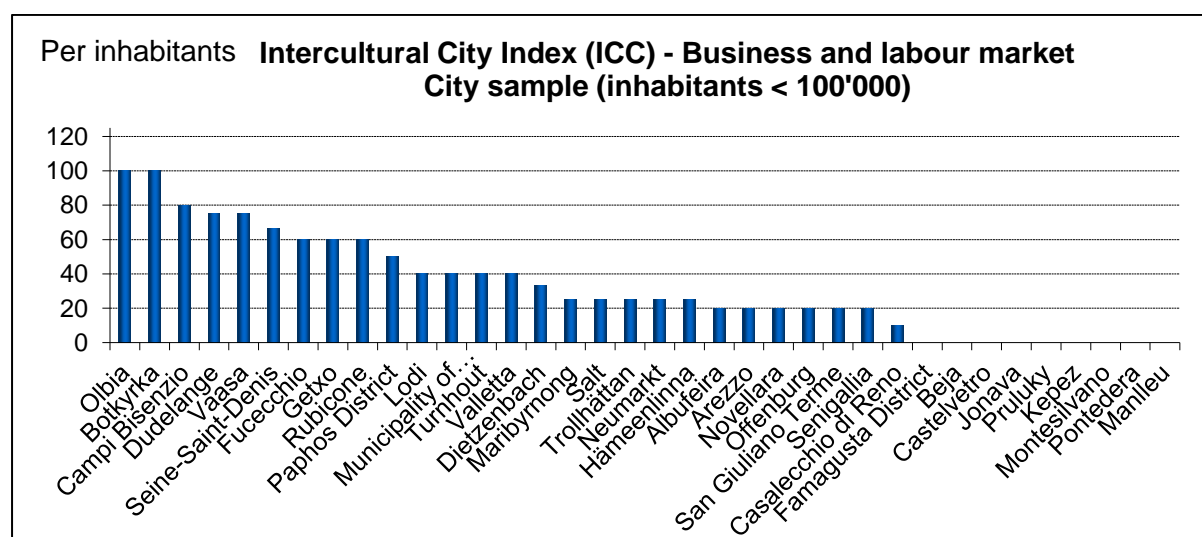
<sup>3</sup> Manlleu's achievement rate in the extended Intercultural Cities Index is again 19, while the city sample achievement rate is 50.

The Municipal Library in Manlleu has been associated with some anti-social incidents which have restricted its operation. The library could be turned more positively into an intercultural resource, which might also encourage greater respect for the institution and its staff. An example is [Bergen](#) in Norway, where the library seeks to use its books and courses to foster multilingualism and intercultural understanding.

## BUSINESS AND THE LABOUR MARKET

Access to the public sector labour markets is often restricted by national or regional legislation. When this is the case, the private sector may provide an easier route for people with migrant or diverse backgrounds to engage in economic activity. As a result, private companies and activities tend to offer much more diverse working environments than the public sector. Research has also proved that it is cultural diversity in private companies, and not homogeneity, which fosters creativity and innovation. By constantly highlighting the diversity advantage in business, and partnering with their chambers of commerce and entrepreneurs, cities can influence how diversity is perceived in the private sector in such diverse sectors as shops, clubs, restaurants, industry, technical services and science.

Manlleu achieved a rate of 0, which is considerably lower than the city sample's achievement rate of 52.<sup>4</sup> Manlleu's businesses are overwhelmingly small enterprises with five employees or fewer. The municipality has not so far applied an intercultural lens to its work vis-à-vis the local economy.



Manlleu does have plans which promote employment in the city, including specifically women's participation in the labour market, youth entrepreneurship and the solidarity and social economy. These could usefully be reviewed from an intercultural perspective: for example training projects bringing together women from the host and migrant

<sup>4</sup> Manlleu's achievement rate in the extended Intercultural Cities Index is again 0, while the city sample achievement rate is 62.



communities to foster labour-market inclusion have often proved good vehicles for intercultural integration as the participants can start from common agendas as women.

### Recommendations

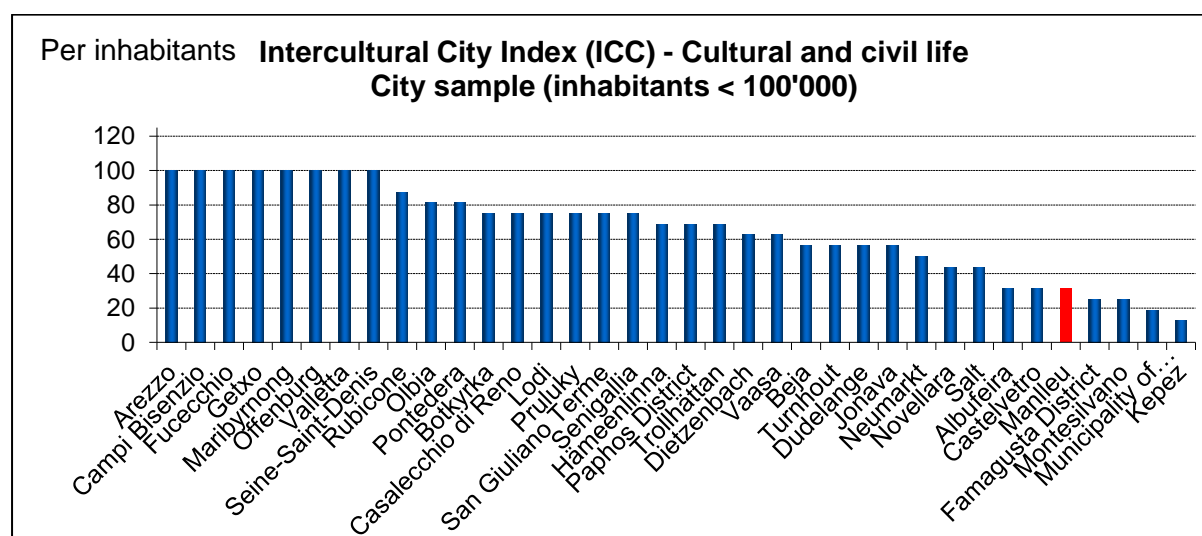
Manlleu might learn from an initiative by [Reggio-Emilia](#) in Italy. The municipality has set up a Diversity Lab to promote the management and marketing of diversity as a competitive advantage, including through awareness-raising events and collaborative initiatives. There are parallels here with Manlleu: an historically significant textiles sector can best be revived through bespoke products of innovative design, given mass production has relocated to the global south. Of interest, too, could be [Bergen](#) Opportunity, through which the Norwegian municipality seeks to enhance the diversity of the local workforce via role-modelling and mentoring to stimulate career development among individuals from ethnic-minority backgrounds.

Manlleu might also follow [Santa Maria da Feira](#) in Portugal in exploiting its connections through migration with Morocco, which has a national intercultural-cities network of 11 cities. Santa Maria da Feira has partnered with Kenitra there as part of its BizFeira project, agreeing protocols alongside the development of business-to-business relations.

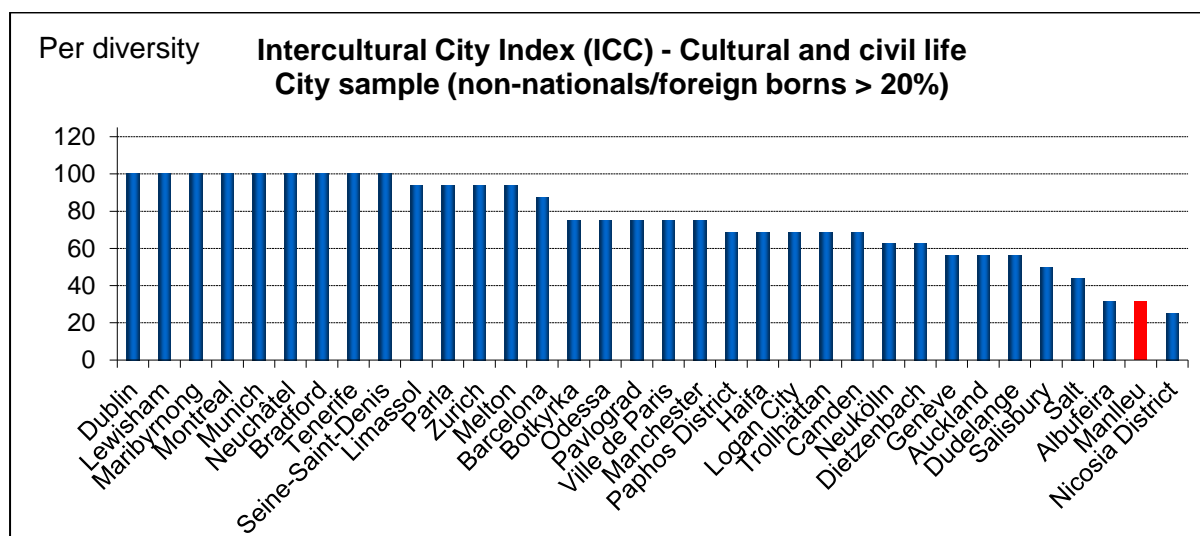
## CULTURAL AND SOCIAL LIFE

*Whereas people living in a city may have different migrant/minority or other backgrounds, they very often share the same interests and satisfaction when engaging in leisure activities, especially in the fields of arts, culture and sports. Such activities are sometimes structured along ethnic lines. That is quite understandable when they aim to preserve folklore traditions or the language and history of countries of origin. What is problematic is when cross-cultural leisure activities are organised along ethnic lines, for example when a football team only accepts players from one ethnic group. The intercultural city can encourage cultural openness through its own activities and by introducing intercultural criteria when allocating resources to artistic, cultural and sports organisations.*

Manlleu achieved a rate of 31, which is considerably lower than the city sample's achievement rate of 72.<sup>5</sup>



<sup>5</sup> Manlleu's achievement rate in the extended Intercultural Cities Index is again 31, while the city sample achievement rate is 73.



The survey evidence collected by Manlleu showed a coolness in relationships across ethnic lines, with common references to ‘we’ and ‘the others’ and a lack of cultural curiosity. Nor was this countered by a civic identity with the city, while civil-society organisations tended not to come together in shared work.

The municipality occasionally organises debates or campaigns to promote interculturalism and encourages cultural organisations to address intercultural relations in their productions. But it does not make interculturalism a criterion for the allocation of funds to such organisations or organise events in the domain of the arts / culture and sports to promote intercultural mixing.

### Recommendations

The arts and literature have a capacity to allow audiences to put themselves ‘in the shoes’ of others with whom they are unfamiliar. Manlleu might consider the example of [Limassol](#) in Cyprus, which does use interculturalism as a criterion when it comes to the funding of cultural organisations. The municipality supports a programme of free events and activities in this arena, such as intercultural musical performances or photographic exhibitions, while encouraging minority organisations to come forward with proposals seeking support.

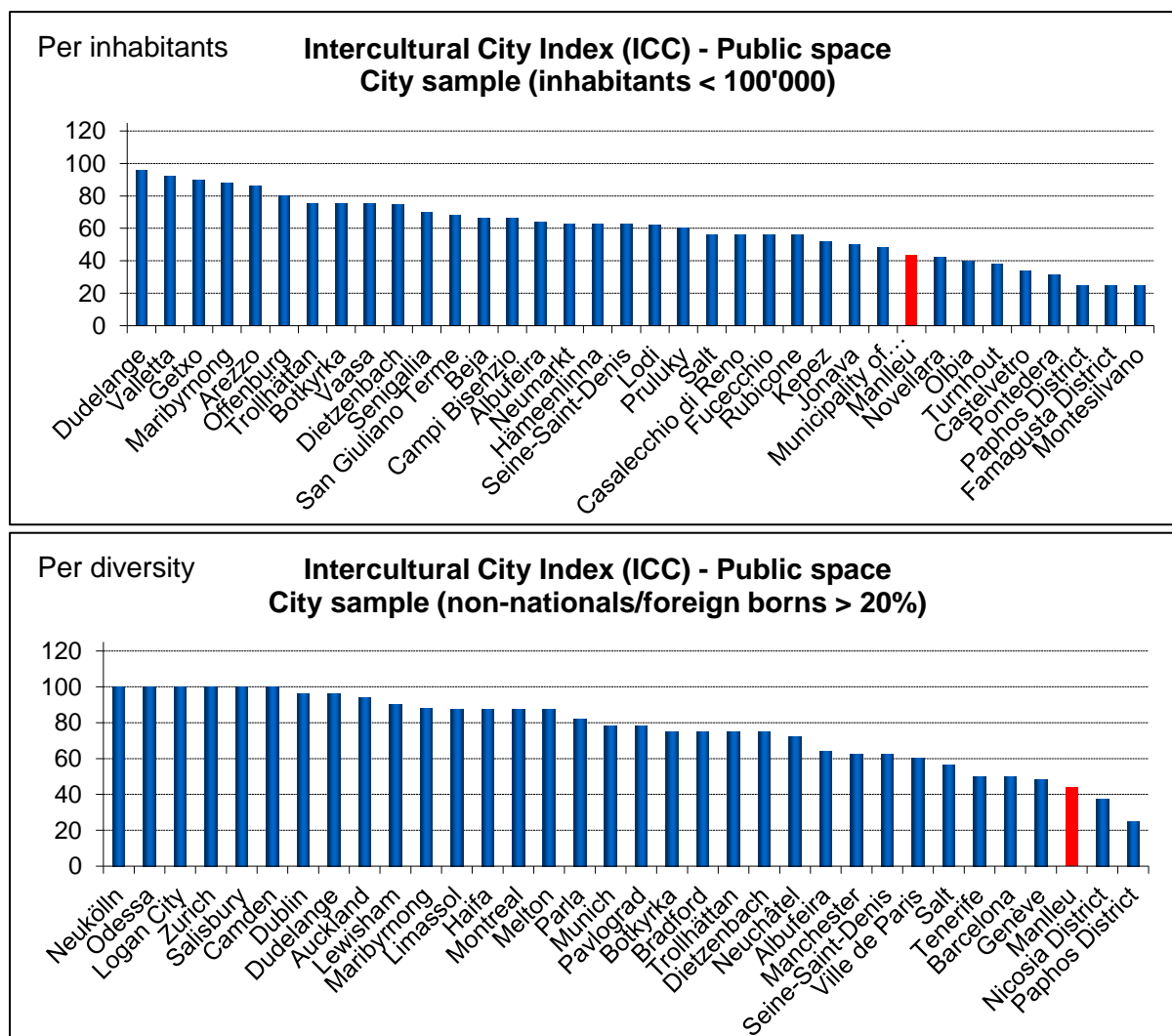
Sport can however also be a great [enabler of integration](#), as long as care is taken not to reproduce patterns of gender inequality in participation. There is an extracurricular sports school in Manlleu and some mixing in sports clubs. Bearing in mind the universality of football, including its support in Morocco and Ghana, and the relative youth of minority populations in the city, Manlleu could consider promoting intercultural football tournaments (preferably with mixed teams) with some strong wrap-around messaging against racism and all forms of intolerance.

Some examples from elsewhere in the ICC network where football has been harnessed for intercultural inclusion include in [Bradford](#), where the Bangla Bantams, a group of local Bangladeshi women who were given the opportunity to become football supporters at Bradford City. Through forming partnerships with the club, local women were the first to lead the way and attend a football match. The ladies started to attract attention with their flags, food and photos with other supporters, which started to go viral on social media. People started to talk about Bangla Bantams and the ladies became regulars at the game. Bangla Bantams are now leading the way as the first South Asian supporters group and through Humayun’s connections are helping other premier football clubs and local fans find different ways to connect and enjoy match experiences.

## **PUBLIC SPACE**

*Public spaces (streets, squares, parks, etc.) and facilities (public buildings, day centres, schools, health centres, etc.) are places which most citizens are obliged to use. They offer the possibility of meeting people of different nationalities, origins, languages, religions/beliefs, sexual orientations and age groups. For encounters between diverse people to actually occur, such spaces and facilities should be designed and animated in a way that all residents feel comfortable when using them. Conversely badly-managed spaces can become places of suspicion and fear of the “other”. When this is the case, the intercultural city actively engages with all the people concerned, firstly to understand the local context from their perspective, and secondly to identify solutions largely support by them.*

Manlleu achieved a rate of 44, which is considerably lower than the city sample's achievement rate of 67.<sup>6</sup>



The municipality has a policy to encourage intercultural mixing in such public spaces as parks and squares, though not inside buildings such as the municipal library or Ter Museum of industry. There are some examples of public space being used predominantly by particular groups.

### Recommendations

[Barcelona](#) may offer a model for Manlleu in its overall approach to public spaces. Consistent with its strong focus on the neighbourhood level, it foregrounds public participation in placemaking and the promotion of social mixing through planning, where the survey evidence shows room for improvement in Manlleu.

The approaches learned from [Placemaking Europe](#), which some intercultural cities have taken an active part in, could also be interesting for Manlleu in this context. In particular, this is achieved by taking active steps as a city to encourage intercultural interaction and ensuring grassroots participation in designing city spaces.

The city of [Reggio Emilia](#), Italy, has tackled similar problems to those faced in Manlleu through a system of “neighbourhood pacts” to address issues around the railway station in the city. There were 180 individuals and stakeholders contacted, 60 of whom were involved in active design work through four seminars. The seminars were used to produce the analysis of problems and objectives, namely the development of key interventions. Another relevant example for broadening the use of public space beyond the predominant groups using it is the Fusion Market in [Lisbon](#), Portugal. The city has revitalised a square previously only used by migrant communities

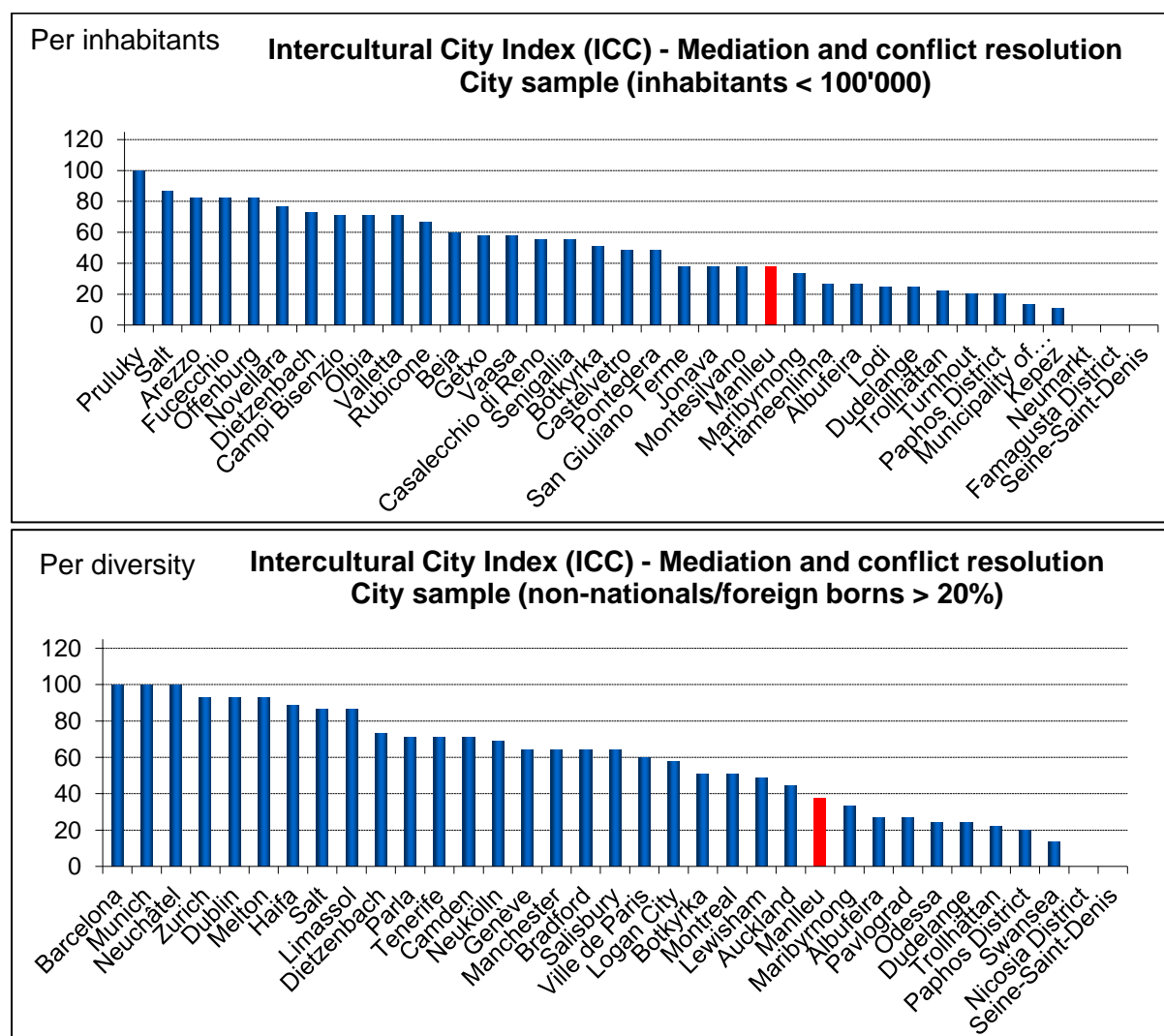
<sup>6</sup> Manlleu's achievement rate in the extended Intercultural Cities Index rises to 50, while the city sample achievement rate is 68.

and people of diverse origins for its well-known ethnic shops and businesses by providing a desirable venue for selling street food from those migrant communities, as well as for initiatives, concerts, exhibitions and music.

## MEDIATION AND CONFLICT RESOLUTION

*In diverse societies there is always the potential for misunderstanding and conflict over values, behaviour or resources. In cities, where people with different cultural backgrounds and socio-economic statuses live together in close proximity, such tensions are natural and indeed part of everyday life. Instead of denying, ignoring, or repressing conflict, the intercultural city seeks to anticipate, identify, address and resolve issues to the satisfaction of all protagonists without compromising the principles of human rights, democracy and the rule of law. The intercultural city views conflict as a normal feature of free, dynamic and communicative communities and sees the very process of conflict mediation and resolution as an opportunity for innovation and sustainable social cohesion.*

Manlleu achieved a rate of 38, which is lower than the city sample's achievement rate of 57. Again, resources are at issue, with only a part-time mediator being employed.



Manlleu provides a general mediation service, including in specialised contexts such as hospitals and in relation to the police. On the basis of a 2022 study of religious diversity, the municipality is developing an interfaith communications strategy.

### Recommendations

Manlleu could explore the elaborate system of mediation services in [Barcelona](#). While recognising its much more modest means, it could draw on this experience to give the Neighbourhood Community Support Service a clearer intercultural focus. It could meanwhile build a team of trained voluntary mediators, drawn from the communities

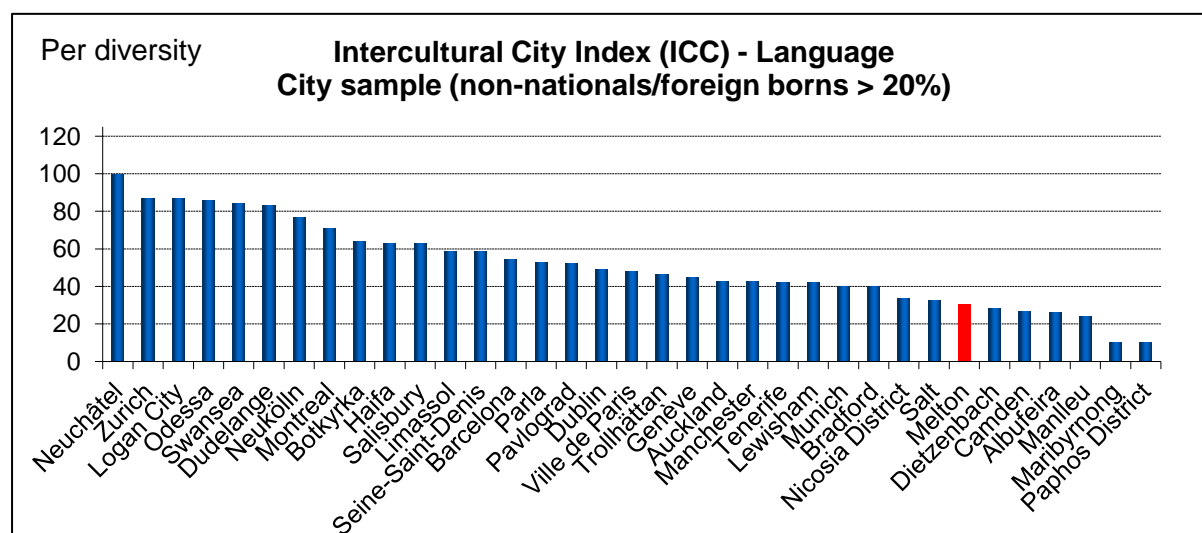
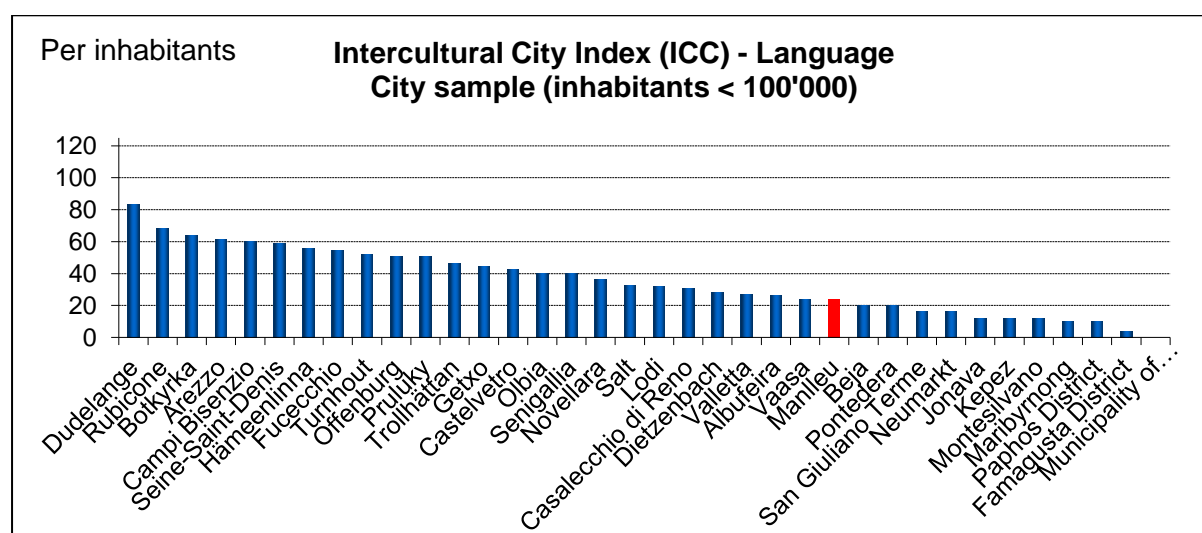
concerned, with whom the service could liaise to address challenges on the ground. And it could usefully engage local police officers on the merits of the problem-solving, intercultural, community-policing [manual](#) written for the ICCs programme by an officer in [Fuenlabrada](#) in this context.

Manlleu could learn too from the developed arrangements for inter-religious dialogue in [Sabadell](#), based on freedom of conscience. The municipality recognises that it can only play the role of neutral broker in this regard if it upholds [impartial secularity](#) itself.

## LANGUAGE

*The provision of courses and other facilities for people with migrant backgrounds to learn the receiving country's language(s) is important to ensure social and economic integration. It does however need to be supplemented with activities which highlight the value of other languages, and enable people with migrant origins not only to preserve and transmit their languages to their children and other members of the community, but also to take pride in them as a heritage enriching the local community. An intercultural city promotes multilingualism as a resource for education, business, tourism, cultural life, etc. It underlines the value of all languages present in the city, for instance by giving opportunities to diverse language speakers to express themselves in their mother tongue in public and at cultural events and by promoting all events that offer opportunities for linguistic exchanges and mixing.*

Manlleu achieved a rate of 24, which is considerably lower than the city sample's achievement rate of 46.



The [Consortium for Linguistic Normalisation](#), based in Barcelona, provides a service across Catalonia on which Manlleu draws. While the CLN of course supports courses in elementary Catalan, it adopts an intercultural approach, thus supporting too the teaching of mother-tongue languages outside of regular school hours and 'language pairs' who learn to express themselves in the other's language.

Manlleu's Plan for Living Together recognises that the 'language barrier' is a significant factor in mistrust across ethnic faultlines. In terms of acquisition of Catalan, there is a particular focus on hard-to-reach groups such as women of migrant background. One avenue is via their role as parents, with non-formal education available in school hours, while children are in teachers' care, and courses addressing wider issues of empowerment as well as language acquisition. Projects are occasionally supported which celebrate migrant and minority languages but there is no support for minority-language communications.

### Recommendations

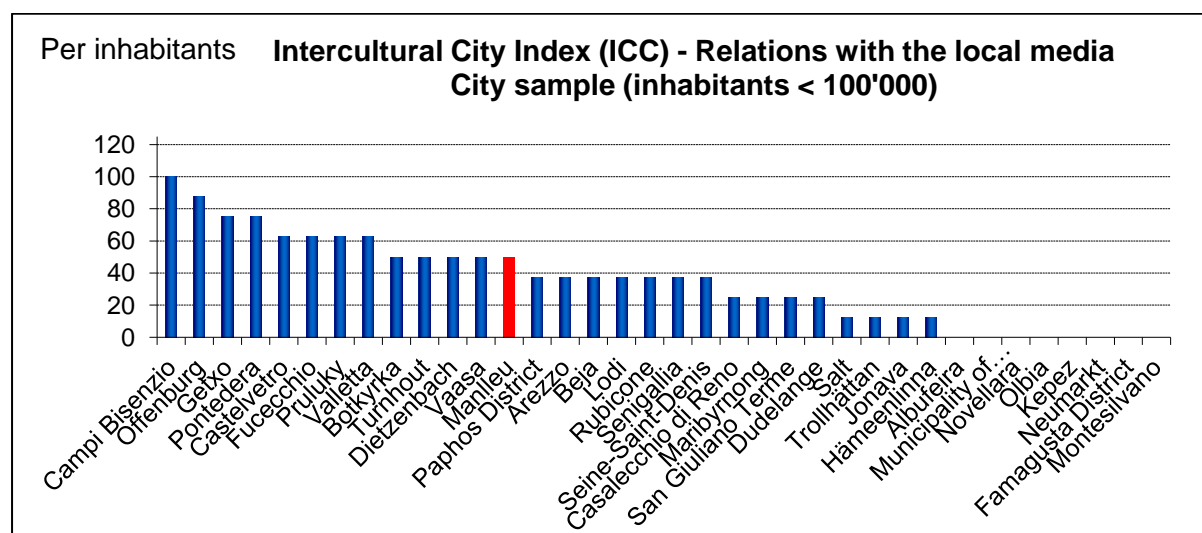
[Sabadell](#) has much experience from which Manlleu might learn. Its 'Women's Space Programme' addresses a wide range of issues touching on women's health and wellbeing, linked to language acquisition, in a variety of non-formal milieux, including workshops and visits to institutions. Its 'Hey youngster, Sabadell welcomes you' programme meanwhile targets young people of migrant/refugee background who arrive in the city as a result of family reunification, helping them with Catalan as well as social cohesion.

[Reggio-Emilia](#) in Italy is also of interest. The Mondinsieme intercultural centre there, with which the municipality is closely linked, provides classes in Arabic, above all to foster knowledge of the language among health-service personnel. Schools in Reggio-Emilia have also experimented with offering classes in Italian to women from minority backgrounds as well as mother-tongue instruction to their children at the school.

## **MEDIA AND COMMUNICATION**

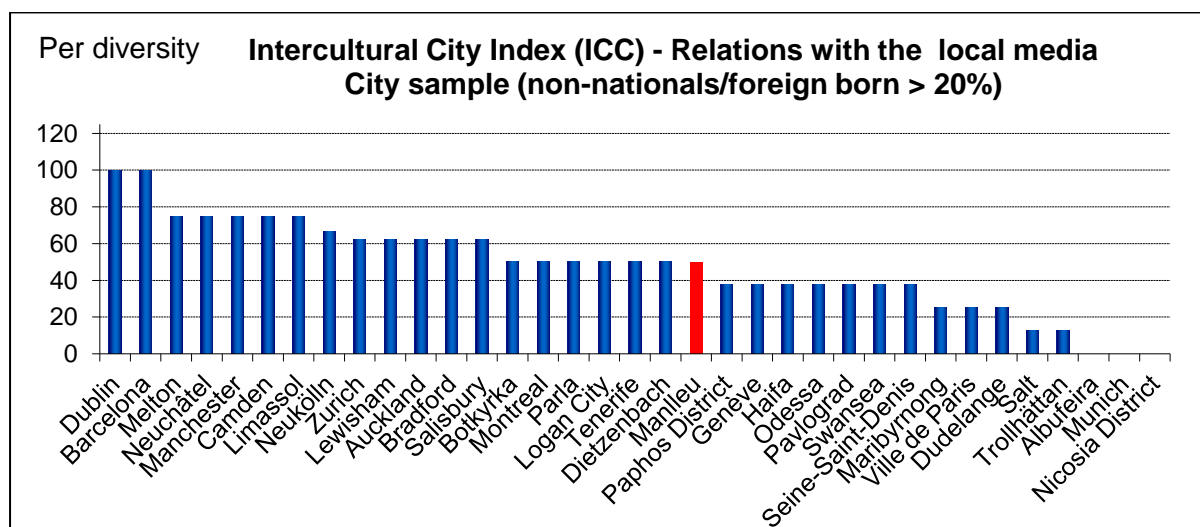
*Traditional and social media have a very powerful influence on attitudes towards cultural diversity and other diversities. Much of the information people access is generated by international newsgroups, national media, or by private persons in the case of social media. Nevertheless, there is still much the city authorities can do to achieve a climate of public opinion more conducive to positive intercultural relations. In its communication, an intercultural city constantly highlights the positive contribution of people with migrant/minority backgrounds to the social, cultural and economic development of the city. More importantly, the city partners with local media agencies so that they purvey a similar message and cover events occurring in the city in an objective and unbiased way.*

Manlleu achieved a rate of 50, which is slightly higher than the city sample's achievement rate of 46. The municipality exhibits a reflexive awareness of the significance of communications when it comes to interculturalism.<sup>7</sup>



<sup>7</sup> Manlleu's achievement rate in the extended Intercultural Cities Index is 67, while the city sample achievement rate is 48.





The Manlleu Plan for Living Together includes communications as one of its eight 'strategic axes', with a view to rendering visible in the media people of all cultural origins and valorising the associated cultural enrichment. It recognises that stereotypes and rumours associated with members of minority communities are circulated via the media and seeks instead to promote by these channels the positive potential of cultural diversity.

The municipality thus seeks to convey through its communications department the values of interculturalism and living together as well as the fundamental principles of democracy and equality. It aims to do so across all communications in a cross-cutting manner.

Manlleu monitors the content of the professional and 'social' media when it comes to representation of ethnic-minority communities and engages media organisations in dialogue when it believes that issues could be handled more constructively, in text or images. The Plan for Living Together includes actions to ensure individuals representing minority communities are engaged in public discourse, such as by Ràdio de Manlleu, while promoting the achievements of those individuals from minority backgrounds who have achieved success. The municipality does not however engage in activities to support journalists from minority/migrant backgrounds.

### Suggestions

Manlleu could consider engaging a journalist(s) to conduct a project akin to 'Faces of Lublin', which through images and interviews sought to portray the diversity of contemporary [Lublin](#), in Poland, of which many of its residents were largely unaware. This could be of particular value in the context of the social segregation and hence 'parallel lives' of 'host' and migrant/minority populations. By exhibiting the products of such a project in the council headquarters the municipality could make an important symbolic statement.

Manlleu could also draw on the lessons of the [Mediane project](#) on the media and cultural diversity run in the last decade by the Council of Europe. One of these was the need for media organisations to monitor the diversity among their journalistic staff and among the networks of contacts of the latter, if they are to report and analyse associated issues adequately. The municipality's communications department could consider organising one or more round-table discussions with local media employers and journalist trade-union organisations to raise awareness in this regard, while not thereby impinging on media freedom.

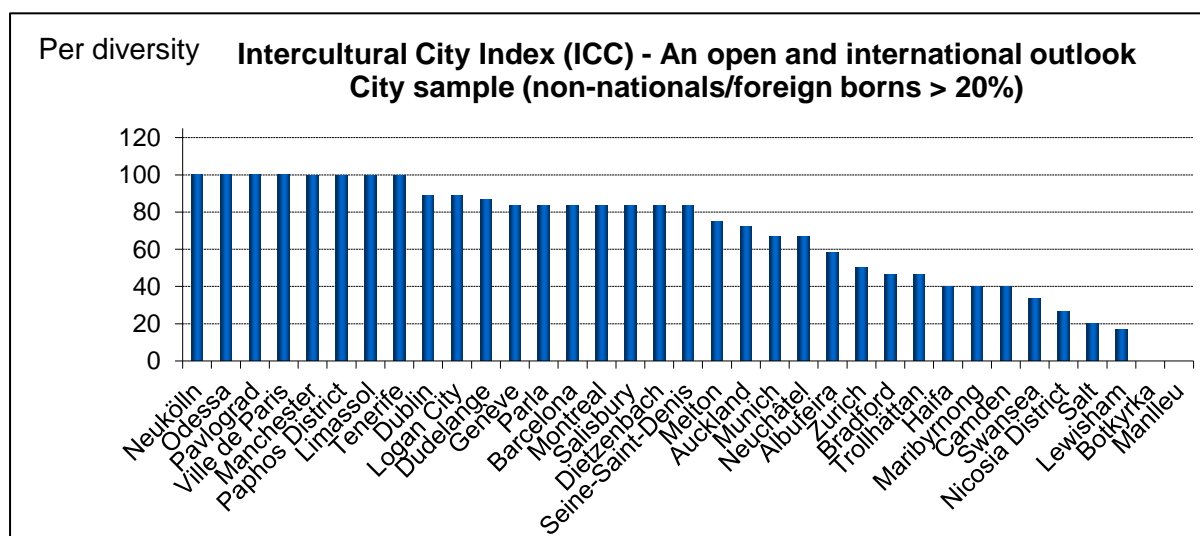
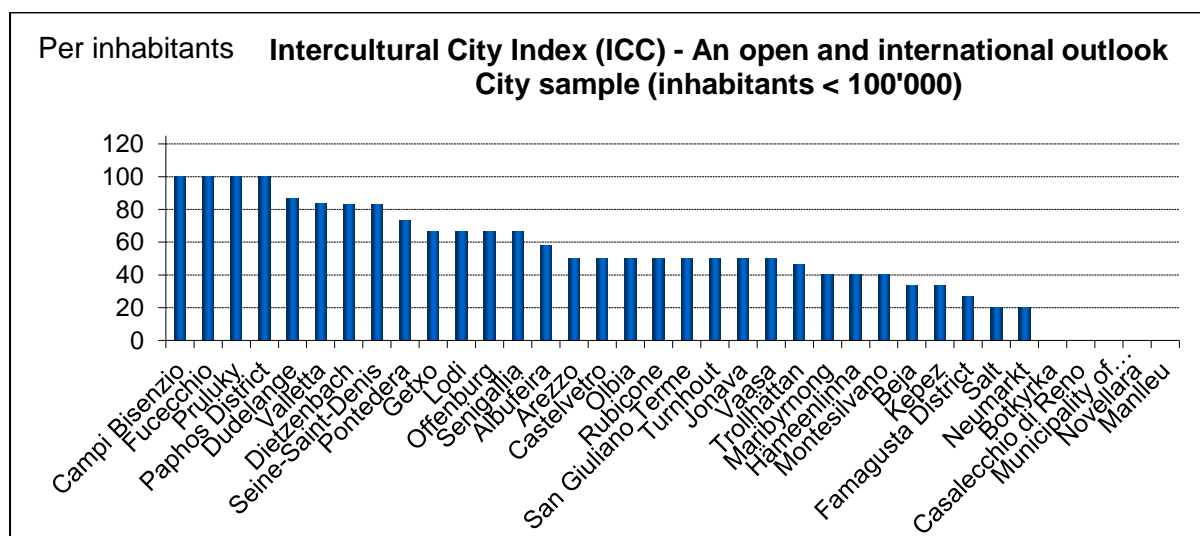
## **INTERNATIONAL OUTLOOK**

*Although cities have little or no competence in foreign policy, they can actively seek to make connections in other countries to develop business relations, exchange knowledge and know-how, encourage tourism, or simply acknowledge the ties the city may have elsewhere. An intercultural city actively encourages interactions with the outside world and in particular with the cities, regions or countries of origin of its inhabitants.*

Manlleu achieved a rate of 0, which is considerably lower than the city sample's achievement rate of 69. Its only role in this arena is the making available of grants from its budget for projects in development co-operation. This is however challenging for a city of such small size.<sup>8</sup>

<sup>8</sup> Manlleu's achievement rate in the extended Intercultural Cities Index is again 0, while the city sample achievement rate is 68.





### Recommendations

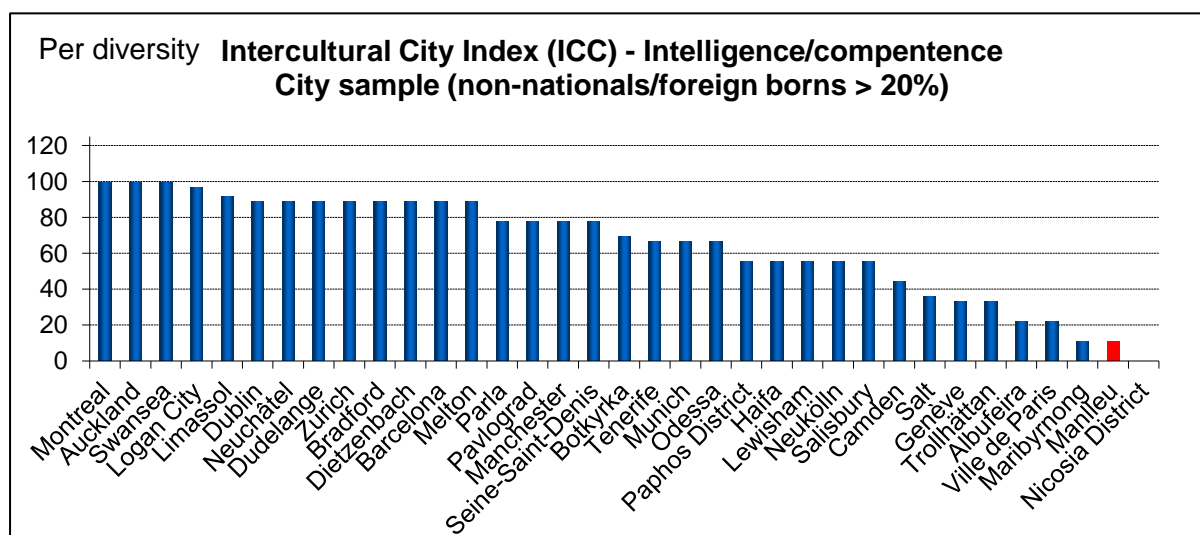
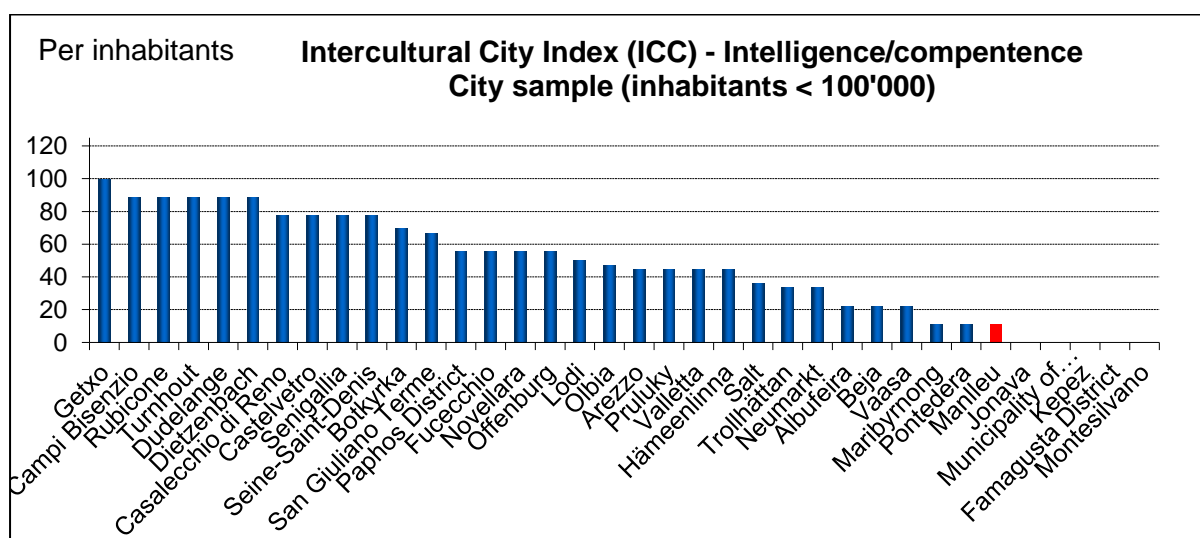
The city could learn here from the international experience of [Reggio-Emilia](#), a very outward-looking city in Italy. Reggio has an agreement with the ministry in Morocco responsible for the diaspora. It promotes experience of Morocco, such as through cultural and student visits, for young people of all origins in the city, plus opportunities for participation in cultural activities and sports for young Moroccans in Reggio.

Manlleu could also learn more broadly from the approach adopted in the English city of [Leeds](#), which has a dedicated international-relations team and budget. The team works with officers promoting tourism and inward investment while stimulating awareness of global citizenship among the young and animating youth exchanges.

### INTERCULTURAL INTELLIGENCE AND COMPETENCE

*Nobody can be an expert in all the languages and cultures that coexist in contemporary cities. Yet, in an intercultural city, officials have an intercultural “mind-set” which enables them to detect cultural differences and modulate their responses accordingly. Intercultural intelligence and competence require a specific know-how when dealing with unfamiliar situations and not an in-depth and often elusive knowledge of all cultures. Such sensitivity and self-confidence is not commonly-seen. It is a technical skill which can be acquired through training and practice. In an intercultural city, the authorities view such skills as equally important and essential to the good functioning of the city as the other professional and technical skills usually expected from public employees.*

Manlleu achieved a rate of 11, which is considerably lower than the city sample's achievement rate of 59. The municipality has organised seminars on interculturalism for selected staff but quantitative and qualitative data on diversity have not been incorporated into the policy-making process.<sup>9</sup>



## Recommendations

Manlleu might find it instructive to collaborate with the fellow member of the Spanish ICCs network [Valladolid](#), which also has a four-year plan for encouraging living together. Within its context, the municipality has organised a series of courses and events to promote intercultural competence among different staff groups and the police in the city.

Manlleu might draw more generally on the professional expertise of [Cato Christensen](#) of Oslo Metropolitan University, which has in the past offered courses in intercultural competence to public servants.

The Council of Europe has also produced a two-volume [manual for the design of a training course on intercultural competence](#) which may also provide useful guidance for Manlleu as it seeks to build intercultural competences within the administration.

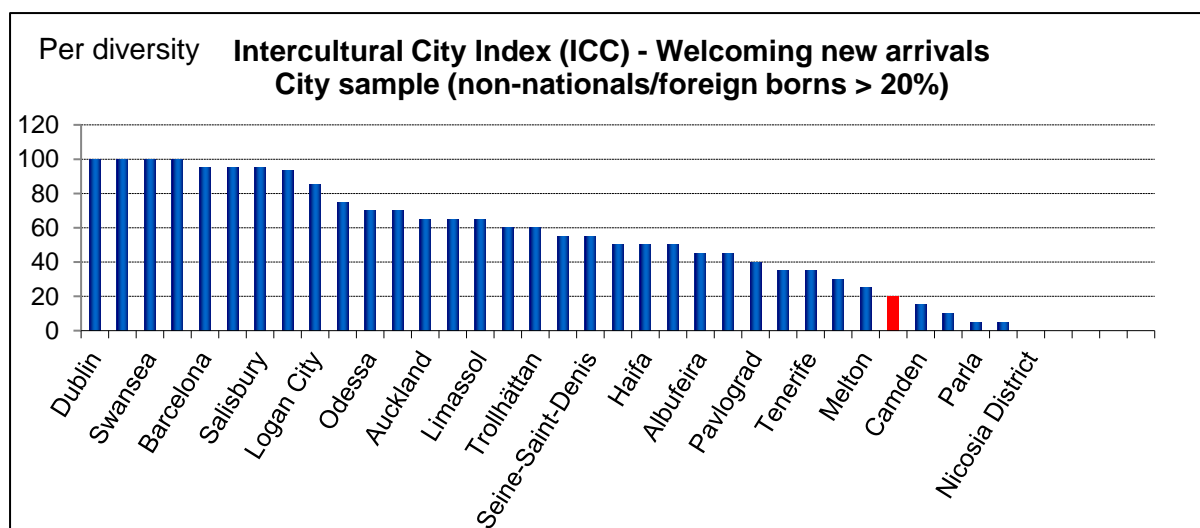
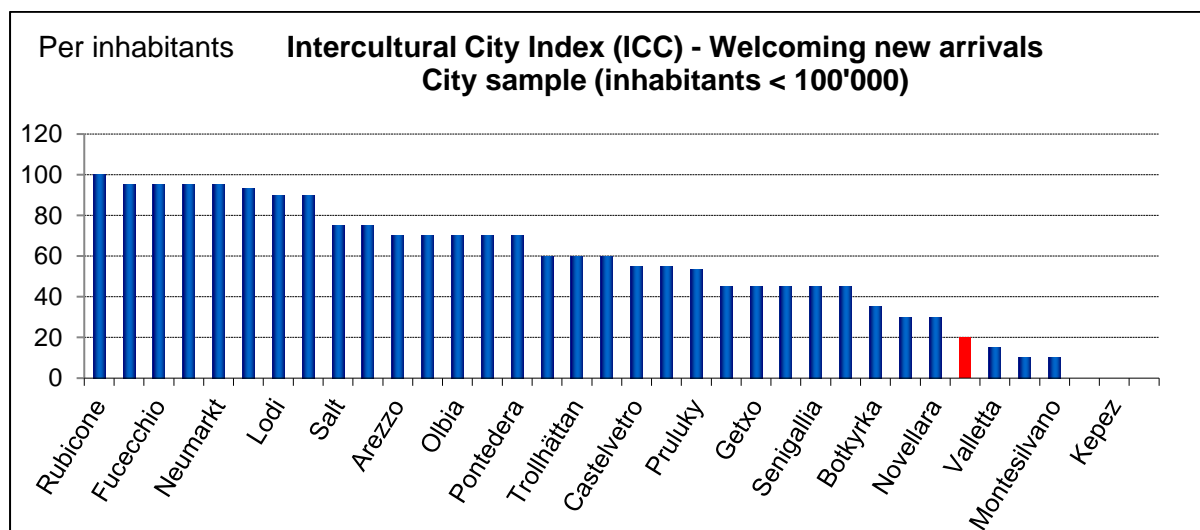
## WELCOMING NEWCOMERS

*People arriving in a city for an extended stay, whatever their circumstances (expats, migrant workers, spouses, refugees, unaccompanied minors, retired persons, etc.), are likely find themselves disorientated. The less familiar they are with the new environment, the more support they will need to feel comfortable and confident enough to start building a new social and professional network. The way in which the city coordinates and effectively delivers*

<sup>9</sup> Manlleu's achievement rate in the extended Intercultural Cities Index is 8, while the city sample achievement rate is 57.

various support measures strongly conditions their capacity to integrate or, conversely, their tendency to remain confined to a cultural “ghetto”. This also depends to a great degree on whether the rest of the city’s population is open to the idea of welcoming newcomers in their capacity as residents and citizens or, on the contrary, is accustomed to viewing newcomers as outsiders who pose a potential threat. Again, it is the message the authorities convey on diversity, in communication or through concrete actions, that determines to a certain degree attitudes towards newcomers.

Manlleu achieved a rate of 20, which is considerably lower than the city sample’s achievement rate of 58. Only a part-time member of staff is available to look after reception.<sup>10</sup>



Manlleu publishes a 20-page welcome guide to the city, which is available in Spanish, French and Arabic as well as [Catalan](#). Welcoming sessions are held, explaining the guide, which leads on to courses in which newcomers can participate. Hundreds of newcomers are individually interviewed every year by the reception service – that number having substantially increased over recent years. The municipality is however aware that its limited resources mean it is not able to follow up this work in the various spaces involved – the school, for instance – which comprise the associated reference points.

### Recommendations

Building on its individualised approach, Manlleu might find helpful the manner in which [Reggio-Emilia](#) in Italy has welcomed particularly refugees to the city. This recognises that each individual has a unique mix of needs and establishes a personalised pathway with them.

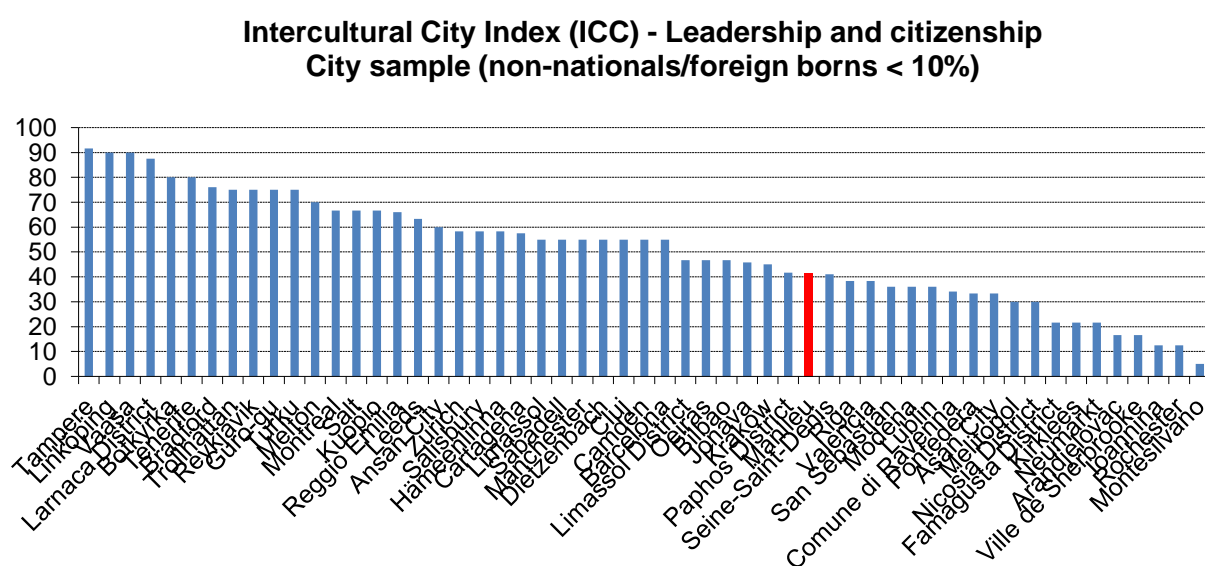
<sup>10</sup> Manlleu’s achievement rate in the extended Intercultural Cities Index is again 20, while the city sample achievement rate is 63.

The Plan for Living Together seeks to draw on volunteers in this arena. The municipality might thus also benefit from exploring the EMPO Multicultural Resource Centre in [Bergen](#) in Norway. ‘Empo’ is short for ‘empowerment’ and the centre mobilises the tacit knowledge of settled migrants and refugees alongside municipal engagement.

## LEADERSHIP AND CITIZENSHIP

*The most powerful and far-reaching action a city can take to be more intercultural is to open up democratic representation and decision-making to all residents of the city irrespective of their origin, nationality or residence status. Formal political rights at the local level are determined nationally or at the regional level in some federal states. Nonetheless, there is much that a city council can do to influence the way in which diverse groups interact and co-operate around the allocation of power and resources. An intercultural city strives to include all residents in the policy-making process and ensures thereby that public services are provided according to their diverse needs and not according to their cultural or political proximity to public decision-makers.*

Manlleu achieved a rate of 42, which is lower than the city sample’s achievement rate of 69. The municipality is constrained by legislation which permits Moroccan immigrants to naturalise only after a decade of residence and by the absence of competences to promote the appointment of individuals from minority backgrounds to boards of public agencies.



Individuals from minority associations are represented on the advisory Council for Social Wellbeing in Manlleu. The Plan for Diversity set out that the highest body responsible for its implementation would be a Political Committee, chaired by the mayor and with all the parties represented on it, meeting at least twice a year.

## Recommendations

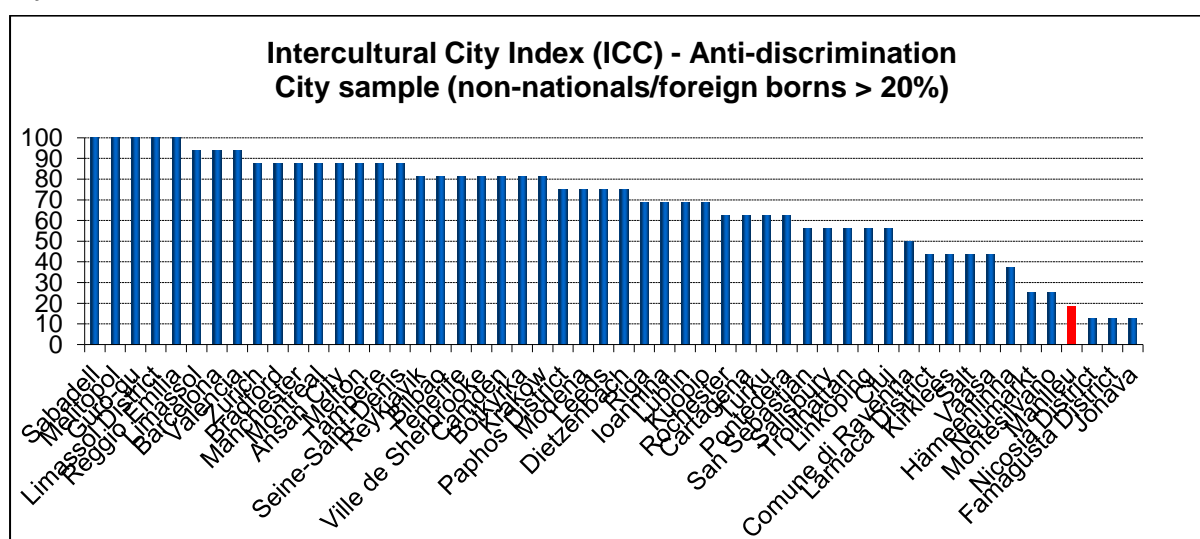
Across Europe, scores of cities have established bodies which set up in effect a round table between representatives of the municipality and migrant and refugee associations. Ideally, they should indicate the highest political commitment, being chaired by the mayor or a senior councillor engaged with this brief. They should also establish sub-committees, able to find solutions to problems before these become exploited for polarising purposes. Where there is an integration strategy, they can play key roles in monitoring performance and suggesting revisions.

[Barcelona](#) and [Bilbao](#) offer examples, with their Immigration Councils, from which Manlleu might learn. Although each would only meet in plenary periodically, both have several standing working groups. While it is valuable that Manlleu’s plan institutionalises political engagement, the inputs from the various parties could be greatly enriched by those of voices belonging to communities concerned, especially those in socially marginalised circumstances, by moving towards such a partnership structure common elsewhere in Europe.

## ANTI-DISCRIMINATION

Racism, xenophobia, homophobia, intolerance against certain religious groups, gender discrimination, prejudice and ethnocentrism, are all conducive to discriminatory attitudes and practices. They often subsist in people's minds despite laws proscribing discrimination against persons or groups of persons on grounds of race, colour, language, religion, nationality, national/ethnic origin or sexual orientation. An intercultural city assures every effort is made to ensure non-discrimination in all of its policies, programmes and activities. The city works in partnership with civil society organisations and other institutions that combat discrimination and offer support and reparation to victims. It also communicates widely on the risks discrimination presents for social cohesion, quality of life and the local economy.

Indicators on anti-discrimination have been included in the Intercultural Cities Index in 2019. The data collected so far is not yet relevant for statistical purposes. So far, 52 cities have replied to this new Intercultural Cities Index chapter. Manlleu's rate of achievement in the field of anti-discrimination is 19. Legislation on discrimination and adjudication of discrimination claims falls without its competence.



Manlleu's work in this domain is confined to projects and advocacy. It is developing a network of youth agents to conduct anti-rumours work. The [Links for Diversity](#) project aims to create spaces for exchanges free from discrimination.

### Recommendations

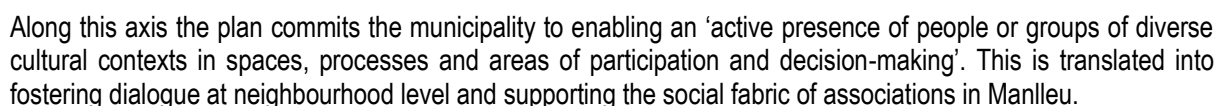
Manlleu might benefit from the cross-party support for its Plan for Living Together by seeking to make a public statement of its hostility to racism and all forms of intolerance. It could consider how [Maribyrnong](#) in Australia developed such a statement and also invites individuals who feel they have been victims of discrimination to report incidents via the council's website.

Given the evidence from the city's own research on discrimination in the labour and housing markets in Manlleu, fostering segregation and exclusion, the municipality could also look to the example of [Bergen](#) in Norway. It developed an Action Plan for Inclusion and Diversity to affirm that all its inhabitants should be seen as individuals rather than reduced into a specific ethnic group and to highlight that a transnational identity is positive and a resource for the city.

## PARTICIPATION

Inclusion, power-sharing and participation are the golden keys of intercultural policy-making. A range of studies have demonstrated that inclusive integration policies produce better outcomes in terms of social cohesion, trust in the administration, safety, quality of services, welfare, good governance and economic growth. People with different backgrounds and experiences can bring innovative solutions to common challenges, as well as anticipate problems that might arise. Conversely, when people encounter barriers to participation, or otherwise choose intentionally not to participate, they may, passively, withdraw from social and public life or choose, actively, to live

Indicators on participation have been included in the Intercultural Cities Index in 2019. The data collected so far is not yet relevant for statistical purposes. So far, 52 cities have replied to this new Intercultural Cities Index chapter. Manlleu's rate of achievement in the field of participation is 4. The Plan for Living Together has 'citizen participation' as one of its strategic axes but the plan itself was not the result of widescale participation.

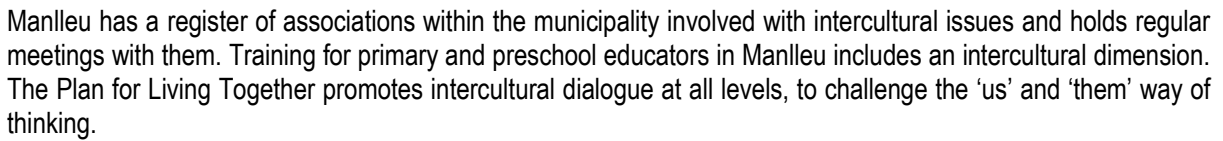


Manlleu might draw some insights from the way [Reggio-Emilia](#) in Italy organises – via its cultural centre, Mondinsieme – an iterative dialogue with migrant and refugee associations, including in the co-design of its intercultural strategy. [Valladolid](#), which launched its first integration plan in 2005, provides a model for its renewal, through evaluation and dialogue with associations and others.

Were Manlleu to take up the idea of developing an integration council (or suchlike), as with the Immigration Councils in Barcelona and Bilbao referred to above, this would provide a vehicle for such dialogue with these key stakeholders.

*Interaction between people of all kinds is what gives the intercultural city its distinctive value. Identity is not 'given' in a passive sense, but something which is 'enacted' and defined through interaction. In spite of protective laws, prejudice and discrimination can thrive where there is segregation or a lack of contact and dialogue between people. There is ample evidence to prove that, under certain conditions, the more contact people with different backgrounds and lifestyles have with each other, the less likely they are to think and behave in prejudicial ways. Therefore, an intercultural city develops, in partnership with other organisations, a range of policies and actions to encourage more mixing and interaction between diverse groups.*

Indicators on interaction have been included in the Intercultural Cities Index in 2019. The data collected so far is not yet relevant for statistical purposes. So far, 52 cities have replied to this new Intercultural Cities Index chapter. Manlleu's rate of achievement in the field of interaction is 83. The municipality recognises that social segregation is a serious concern and is thus committed to promoting intercultural interaction to diminish prejudices and rumours.



Manlleu might look at the annual Intercultural Week in the Portuguese city of [Portimão](#). This seeks to promote the intercultural fabric of social networks across neighbourhoods by diverse means, from music and food to storytelling and debate.
















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## OVERALL CONCLUSIONS

Manlleu achieved a rate of 83, which is higher than the city sample's achievement rate of 68. This reflects the two-decades-long commitment of the municipality in this arena.

COMMITMENT	✓	Manlleu was an early mover with its Diversity Management Plan of 2004. In 2018 the council decided to introduce a successor and, following substantial consultation, it unanimously agreed the <a href="#">Plan for Living Together in Diversity in Manlleu 2019-2023</a> , which is led by the mayor's office.
	✗	The city does not yet have a dedicated section of its website but is minded to do so. It is also seriously considering establishing a transversal structure.
EDUCATION	✓	Manlleu has developed a system of volunteer assistants of Moroccan background, supporting the integration of ethnic-minority infants in nursery and early primary classes.
	✗	The municipality does not employ the schoolteachers, limiting what it can do to diversify the educational workforce.
NEIGHBOURHOODS	✓	The municipality organises intercultural events to promote social mixing, including an annual dinner marking the end of Ramadan.
	✗	Segregation is sustained by the weak social trust and associated prejudices which it in turn encourages.
PUBLIC SERVICES	✓	The city seeks to recognise the diversity of service users. The food bank makes allowance for those who will only consume halal meat and a multi-faith cemetery is being worked on.
	✗	Again Manlleu's capacity to diversify the workforce delivering public services in the city is limited by the fact that it is not normally their employer.
BUSINESS AND THE LABOUR MARKET	✓	Manlleu has plans which promote employment in the city, including women's participation in the labour market, youth entrepreneurship and the social economy.
	✗	These have not yet been reviewed through an intercultural lens.
CULTURAL AND SOCIAL LIFE	✓	The municipality occasionally organises debates or campaigns to promote interculturalism and encourages cultural organisations to address intercultural relations in their productions.
	✗	It does not make interculturalism a criterion for the allocation of funds to such organisations or organise events in this domain to promote intercultural mixing.
PUBLIC SPACE	✓	The municipality has a policy to encourage intercultural mixing in such public spaces as parks and squares, though not inside buildings such as the municipal library or Ter Museum of industry.
	✗	More work can be done on ensuring particular places are used by the whole diversity of society in Manlleu, not just particular groups, drawing on examples elsewhere in the network.
MEDIATION AND CONFLICT RESOLUTION	✓	Manlleu provides a general mediation service, including in such contexts as hospitals and in relation to the police. The municipality is developing an interfaith communications strategy.
	✗	Manlleu does not have a specialised, intercultural mediation service.
LANGUAGE	✓	Manlleu offers courses in elementary Catalan, particularly for hard-to-reach groups such as women of migrant background, with this non-formal education also addressing wider issues of women's empowerment.
	✗	There is no support for minority-language communications.

<b>MEDIA AND COMMUNICATION</b>	 	<p>The Plan for Living Together includes communications as one of its eight 'strategic axes'. The municipality seeks to convey through its communications department the values of interculturalism and living together in a cross-cutting manner.</p> <p>The municipality does not engage in activities to support journalists from minority/migrant backgrounds.</p>
<b>INTERNATIONAL OUTLOOK</b>		<p>Manlleu's only role in this arena is the making available of grants from its budget for projects in development co-operation.</p>
<b>INTERCULTURAL INTELLIGENCE AND COMPETENCE</b>	 	<p>The municipality has organised seminars on interculturalism for selected staff.</p> <p>Quantitative and qualitative data on diversity have not been incorporated into the policy-making process.</p>
<b>WELCOMING NEWCOMERS</b>	 	<p>Manlleu publishes a welcome guide to the city, in Spanish, French and Arabic as well as <a href="#">Catalan</a>. Welcoming sessions are held, explaining the guide, and hundreds of newcomers are individually interviewed every year by the reception service.</p> <p>Limited resources mean this work can not be followed up in the various spaces involved, such as the school, which comprise the reference points.</p>
<b>LEADERSHIP AND CITIZENSHIP</b>	 	<p>The Plan for Living Together set out that the highest body responsible for it would be a Political Committee, chaired by the mayor and with all the parties with elected councillors represented on it, meeting at least twice a year.</p> <p>The municipality is constrained by legislation which permits Moroccan immigrants to naturalise only after a decade and by the absence of competences to promote appointment of individuals from minority backgrounds to public boards.</p>
<b>ANTI-DISCRIMINATION</b>	 	<p>Manlleu is developing a network of youth agents to conduct anti-rumours work. The <a href="#">Links for Diversity</a> project aims to create spaces for exchange free from discrimination.</p> <p>Manlleu has little by way of relevant competences in this arena.</p>
<b>PARTICIPATION</b>	 	<p>The Plan for Living Together has 'citizen participation' as one of its strategic axes, to enable an 'active presence of people or groups of diverse cultural contexts in spaces, processes and areas of participation and decision-making'.</p> <p>The plan itself was not however the result of widescale participation.</p>
<b>INTERACTION</b>	 	<p>The municipality recognises that social segregation is a serious concern and is thus committed to promoting intercultural interaction to diminish prejudices and rumours.</p>

Manlleu is to be congratulated for embracing the management of cultural diversity for two decades and for translating this into a detailed intercultural strategy for the municipality. It is to be hoped that the second iteration of the diversity plan will consolidate this progress.

## RECOMMENDATIONS

When it comes to its intercultural efforts, with reference to the survey, Manlleu could enhance its work in the sectors below by introducing various initiatives:

**Commitment:** Manlleu might wish to follow [Braga](#) in Portugal in developing a specific section of its website as a repository of everything about the city's intercultural strategy and its associated activities. In terms of a potential 'transversal' structure for this work, it might pursue the practice of [Botyrka](#) in Sweden of agreeing goals across the departments of the council, on which officers can then be held to account in annual evaluations of performance.

**Education:** Manlleu could learn from the programme in neighbouring [Sabadell](#) called The City and the School. Sabadell has developed a menu of non-formal education projects offered to schools seeking to pursue intercultural

projects. Manlleu might also benefit from exploring the transformation in [Neukölln](#) in Germany of a school with in excess of 80% of pupils of foreign origin, including through developing its relationships with parents.

**Neighbourhoods:** Manlleu might look to the annual Todos (everyone) festival in [Lisbon](#), Portugal, rotated around the city's neighbourhoods to convey that interculturalism involves everyone. It could explore the [Barcelona](#) Neighbourhoods Plan, which addresses social segregation by improving the most vulnerable neighbourhoods. As part of the Spanish Intercultural Cities network, it could also draw on the wide usage there of 'anti-rumours' work.

**Public services:** Manlleu might consider [Patras](#) in Greece, which provides a range of basic services to individuals from vulnerable groups, on a foundation of equality and human rights, to foster social inclusion and integration. The Municipal Library in Manlleu could be turned into an intercultural resource, following [Bergen](#) in Norway, where the library seeks to use its books and courses to foster multilingualism and intercultural understanding.

**Business and the labour market:** Manlleu might learn from an initiative by [Reggio-Emilia](#) in Italy, a Diversity Lab to promote the management and marketing of diversity as a competitive advantage, including through awareness-raising events and collaborative initiatives. Manlleu might also follow [Santa Maria da Feira](#) in Portugal in exploiting its connections through migration with Morocco -- Santa Maria da Feira has partnered with Kenitra there.

**Cultural and social life:** Manlleu might follow [Limassol](#) in Cyprus, which uses interculturalism as a criterion when funding cultural organisations and supports a programme of free events, encouraging minority organisations to come forward with proposals. Bearing in mind the universality of football, Manlleu could consider promoting intercultural football tournaments with wrap-around messaging against racism and all forms of intolerance, based on some experiences in [Bradford](#), UK.

**Public space:** [Barcelona](#) may offer a model for Manlleu in its overall approach to public spaces. It foregrounds public participation in placemaking and the promotion of social mixing through planning. Practice learned from Placemaking Europe, [Reggio Emilia](#)'s neighbourhood pacts and [Lisbon's](#) revitalisation of Moniz Square could also provide inspiration for future action in regenerating public space sustainably and with a participatory approach.

**Mediation and conflict resolution:** Manlleu could draw on the experience of mediation services in [Barcelona](#) to give the Neighbourhood Community Support Service a clearer intercultural focus while building a team of trained voluntary mediators. And it could engage local police officers on the ICCs' intercultural, community-policing [manual](#). Manlleu could learn too from the developed arrangements for inter-religious dialogue in [Sabadell](#).

**Language:** [Sabadell](#) has experience here from which Manlleu might learn. Its 'Women's Space Programme' addresses a wide range of issues touching on women's health and wellbeing, linked to language acquisition, in a variety of non-formal milieux. [Reggio-Emilia](#) in Italy is also of interest. The Mondinsieme intercultural centre there provides classes in Arabic, above all to foster knowledge of the language among health-service personnel.

**Media and communication:** Manlleu could consider engaging a journalist(s) to conduct a project akin to 'Faces of Lublin', which through images and interviews sought to portray the diversity of contemporary [Lublin](#), in Poland. It might also consider organising one or more round-table discussions with local media employers and journalists' trade-union organisations to raise awareness of the importance of diversity among journalists and their contacts.

**International outlook:** The city could learn from the experience of [Reggio-Emilia](#) in Italy, which has an agreement with the ministry in Morocco responsible for the diaspora. It promotes experience of Morocco for young people of all origins in the city, plus opportunities for young Moroccans in Reggio. Manlleu could also learn more broadly from the English city of [Leeds](#), which has a dedicated international-relations team and budget.

**Intercultural intelligence and competence:** Manlleu might find it instructive to collaborate with the fellow member of the Spanish Intercultural Cities network [Valladolid](#), which also has a four-year plan for encouraging living together. Within its context, the municipality has organised a series of courses and events to promote intercultural competence among different staff groups and the police in the city.

**Welcoming newcomers:** Manlleu might find helpful the approach of [Reggio-Emilia](#) in Italy, which recognises that each newcomer has a unique mix of needs and establishes a personalised pathway with them. The municipality might also benefit from exploring the EMPO Multicultural Resource Centre in [Bergen](#) in Norway, which mobilises the tacit knowledge of settled migrants and refugees alongside municipal engagement.

**Leadership and citizenship:** [Barcelona](#) and [Bilbao](#) offer examples, with their Immigration Councils, from which Manlleu might learn. Such structures, common across Europe, bring together representatives of the municipality and the associations of migrants and refugees. While it is valuable that Manlleu's plan institutionalises political

engagement, the inputs from the various parties could be greatly enriched by those of voices closer to the communities concerned.

**Anti-discrimination:** Manlleu might make a public statement of its hostility to racism, like [Maribyrnong](#) in Australia, which also invites individuals who feel they have been victims of discrimination to report incidents. The municipality could also look to [Bergen](#) in Norway, which developed its Action Plan for Inclusion and Diversity to affirm that all its inhabitants should be seen as individuals rather than collapsed into a specific ethnic group.

**Participation:** Manlleu might draw insights from how [Reggio-Emilia](#) in Italy organises an iterative dialogue with migrant and refugee associations, including in the co-design of its intercultural strategy. [Valladolid](#), which launched its first integration plan in 2005, provides a model for its renewal, through evaluation and dialogue. A structure in Manlleu similar to the Immigration Councils in Barcelona and Bilbao would provide a vehicle for such dialogue.

**Interaction:** Manlleu might look at the annual Intercultural Week in the Portuguese city of [Portimão](#), which promotes social networks across neighbourhoods by diverse means, from music and food to storytelling and debate. [Setúbal](#), also in Portugal, makes May a month of intercultural dialogue. While this began with minority associations, the city expanded involvement the 'host' community precisely to maximise the scope for interaction.

Manlleu 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 above for each sector as well as in the Intercultural cities [database](#).

Diversity has become a key feature of societies today and is particularly tangible in urban centres. While people of diverse national, ethnic, linguistic and faith backgrounds have immensely contributed to post-war prosperity, inequalities related to origin, culture and skin colour persist, and anxiety about pluralism, identity and shared values is often politically instrumentalised. The challenge of fostering equity and cohesion in culturally diverse societies has become more acute. Cities are uniquely placed to imagine and test responses to this challenge.

The Council of Europe and its partner cities have developed and validated an intercultural approach to integration and inclusion which enables cities to reap the benefits and minimise the risks related to human mobility and cultural diversity. Almost two decades after the start of this work, there is growing evidence that diversity, when recognised and managed as a resource, produces positive outcomes in terms of creativity, wellbeing and economic development.

The Intercultural Cities (ICC) Programme invites cities in Europe and beyond to explore and apply policies that harness diversity for personal and societal development.

The Council of Europe is the continent's leading human rights organisation. It comprises 46 member states, including all members of the European Union. All Council of Europe member states have signed up to the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights oversees the implementation of the Convention in the member states.

