Intercultural cities
Building the future on diversity
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Pryluky: Results of the Intercultural Cities Index
Date: 17 February 2012
A comparison between 43 cities[1]

Introduction

The Intercultural Cities programme is a joint initiative between the Council of Europe and the European Commission. 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 is rich in content and detail. However, it is relatively weak as a tool to monitor and communicate progress. The new intercultural city index has been designed as a new benchmarking tool for the cities taking part in the pilot phase of the programme as well as future participants.

As of today 43 cities have undergone their intercultural policies analysis using the Intercultural City Index: Amadora *(Portugal*), Arezzo *(Italy),* Barcelona (*Spain),* Botkyrka (*Sweden*), Campi Bisenzio (*Italy*), Cartagena (*Spain*), Copenhagen (*Denmark*), Donostia-San Sebastian**[2]** (*Spain), * Dublin (*Ireland*), Duisburg *(Germany)*, Erlangen *(Germany)* Fuenlabrada (Madrid region, Spain), Geneva (*Switzerland*), Genoa (*Italy*), Izhevsk *(Udmart Republic, Russia)*, Limassol *(Cyprus),* Lisbon *(Portugal),* Lodi (*Italy*), the London borough of Lewisham (*United Kingdom*), Lublin *(Poland),* Lyon *(France)*, Melitopol *(Ukraine)*, Mexico City *(Mexico)*, Montreal *(Canada),* Munich *(Germany),* Neuchâtel *(Switzerland),* Neuköln *(*Berlin, Germany*)*, Offenburg *(Germany),* Oslo *(Norway)*, Patras *(Greece)*, Pryluky *(Ukraine),* Reggio Emilia I & II *(Italy)*, Rijeka (*Croatia*), Sabadell (*Spain*), Sechenkivsky *(District of Kyiv, Ukraine)*, Senigallia (*Italy*), Subotica (*Serbia*), Tilburg (*The Netherlands*), Turin (*Italy*), Turnhout (*Belgium*), Unione dei Comuni-Savignano sul Rubicone[3] (*Italy*), Västerås *(Sweden)* and Zurich (*Switzerland*).

This document presents the results of the Intercultural City Index analysis for the Ukrainian city of Pryluky and provides related intercultural policy conclusions and recommendations.

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[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 hereinafter referred to as San Sebastian.
[3] The Italian city of Unione dei Comuni-Savignano sul Rubicone is hereinafter referred to as Rubicone.
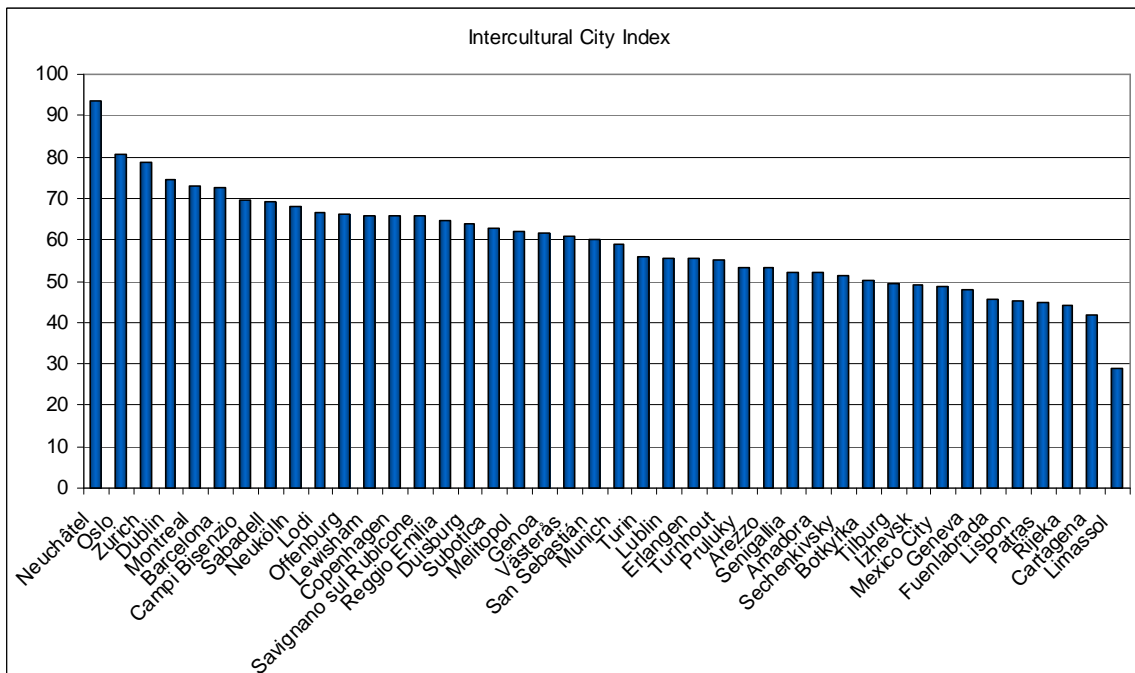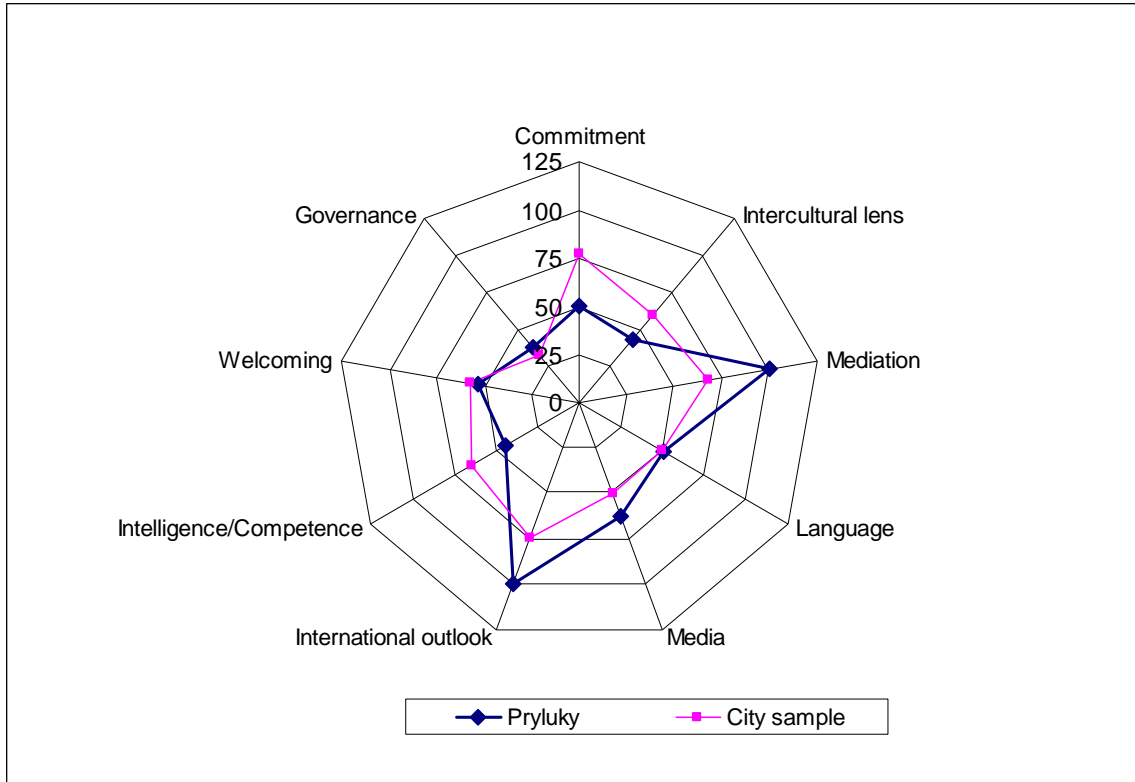
Intercultural city definition

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.

Methodology

The Intercultural City Index analysis is based on a questionnaire involving 69 questions grouped in 14 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.

Radar chart comparing Pryluky and City sample across: Commitment, Intercultural lens, Mediation, Language, Media, International outlook, Intelligence/Competence, Welcoming, Governance.
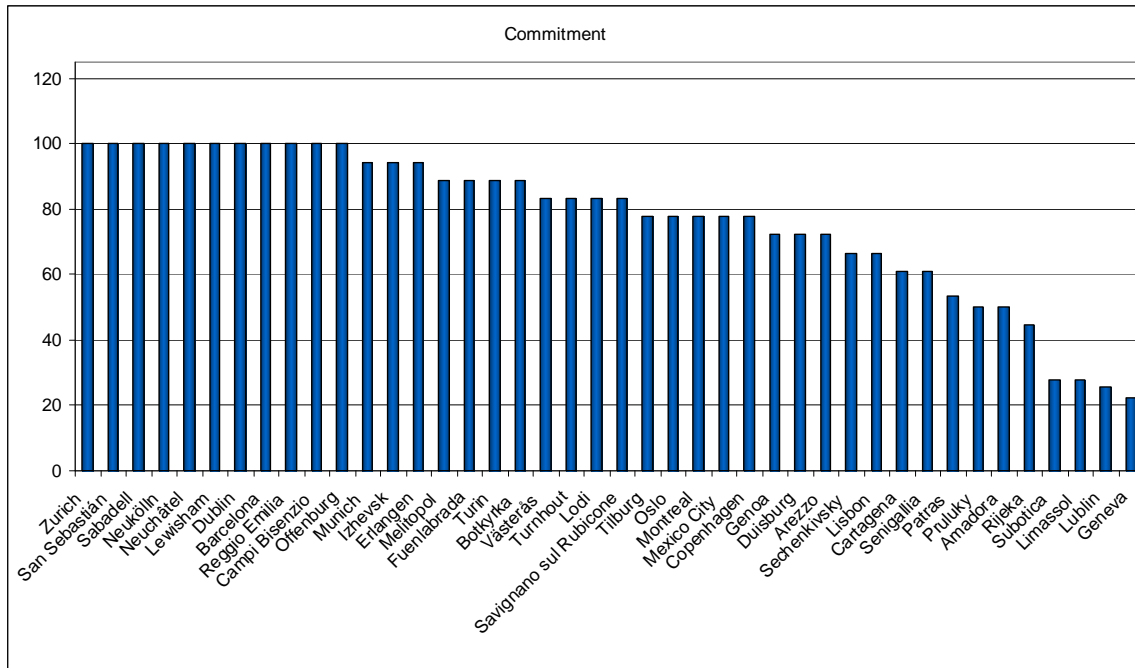

Intercultural City Index

According to the overall Index results, Pryluky is positioned 27th among the 43 cities in the sample in relation to the index as it stands at present.

Pryluky: An overview

Pryluky is a municipality in the Chernihiv Oblast, North-central Ukraine, with a population of 59,900 inhabitants. The majority group (Ukrainians) makes up 67.8% of the city's inhabitants. The ethnic composition of the city's native-born population comprises Ukranians (67.8%), Russians (17.4%), Jews (7.3%) and Poles (5.4%). There is no data as to the percentage of non-national and foreign-born residents, including migrants of first to third generations[4]. According to the latest data available, GDP per capita in Pryluky amounts to €4,700[5].

1. Commitment

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.

The rate of achievement of Pryluky's commitment policy goals is 50%, which is significantly lower than the city sample's rate[6] in this policy area (76%).

Pryluky has launched some initiatives which demonstrate the commitment to the intercultural approach in the city's integration policies. First and foremost, the city has adopted an intercultural strategy by joining the Ukrainian network of Intercultural Cities. The city also acknowledges and honours local citizens who have done exceptional things to encourage interculturalism in the local community.

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[4] Data provided on 10 February 2011 by the Domestic Policy and Public Relations Service of the Pryluky City Council.
[5] Reference year 2010, idem.
[6] The term "city sample" refers to the weighted average of the 43 cities included in the Index at this moment in each of the fourteen areas of intercultural governance.

Furthermore, official speeches and communications by the city often make clear reference to its intercultural commitment.

Beyond that, Pryluky has two official websites, one of which is available in Ukrainian and partly in Russian and English[7]. It is advisable that the city's intercultural statement also be reflected on the city's websites. On this point, the city might inspire by the example of the Italian city of Campi Bisenzio, which launched an official webpage communicating its intercultural statement. The website *La Città Visibile* (the Visible City)[8] provides information and advice regarding diversity and the integration policies of the city. At the same time, it serves as a platform describing the Italian Network of Intercultural Cities[9]. As Pryluky forms part of the Ukrainian Network of Intercultural Cities, this latter example is particularly noteworthy.

We further invite Pryluky to consider building up upon the city's existing commitment policy by publicly declaring the city intercultural; adopting an intercultural city action plan, including an evaluation process for the intercultural strategy; and allocating a budget for the implementation of both the strategy and the plan. The municipality would also benefit from bringing into effect its idea of setting up a dedicated body or a cross-departmental co-ordination structure responsible for the intercultural strategy or intercultural integration.

On the above points, we draw the authorities' attention to a number of models of communicating commitment policy developed by other Intercultural Cities, notably the Norwegian city of Oslo. In 2001 this city adopted the declaration **'Oslo –a city for all'**, declaring itself an open and inclusive city, and put in place commitment policy named **'OXLO – Oslo Xtra Large'**. The declaration states: "*Oslo is a city where all citizens are of equal value. The citizens of Oslo are its future and its most cherished resource. We are citizens with different ethnic, cultural and religious backgrounds, and have all the same fundamental rights, duties and responsibilities. (..) The municipality of Oslo aims to mirror the diversity of its population, among its public servants and leaders, and in the services it provides.*" In 2005 the city of Oslo set up its **Office for Diversity and Integration (EMI)**, which aims to facilitate dialogue with minority groups, carry out the OXLO-campaign and service the NGOs representing minority groups and interests. In partnership with other organisations, such as the **Council of Immigrant Organisations**, the EMI promote positive role-models and make visible the success stories of the modern cosmopolites of Oslo. It also runs an online newsletter, the **OXLO Bulletin**, and a monthly seminar, the **Contact Forum**, for exhibiting best practices.

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[7] http://www.pryluky.osp-ua.info/ (available in Ukrainian) and http://www.pryluky.org (available in Ukrainian and partly in Russian and English)

[8] http://www.comune.campi-bisenzio.fi.it/flex/cm/pages/ServeBLOB.php/L/IT/IDPagina/5425 (available in Italian)

[9] http://www.municipio.re.it/retecivica/urp/pes.nsf/web/Ntwrklcttdldlgngls?opendocument (available in Italian and in English)

2. __Education[10] policies through an intercultural lens__

Intercultural lens
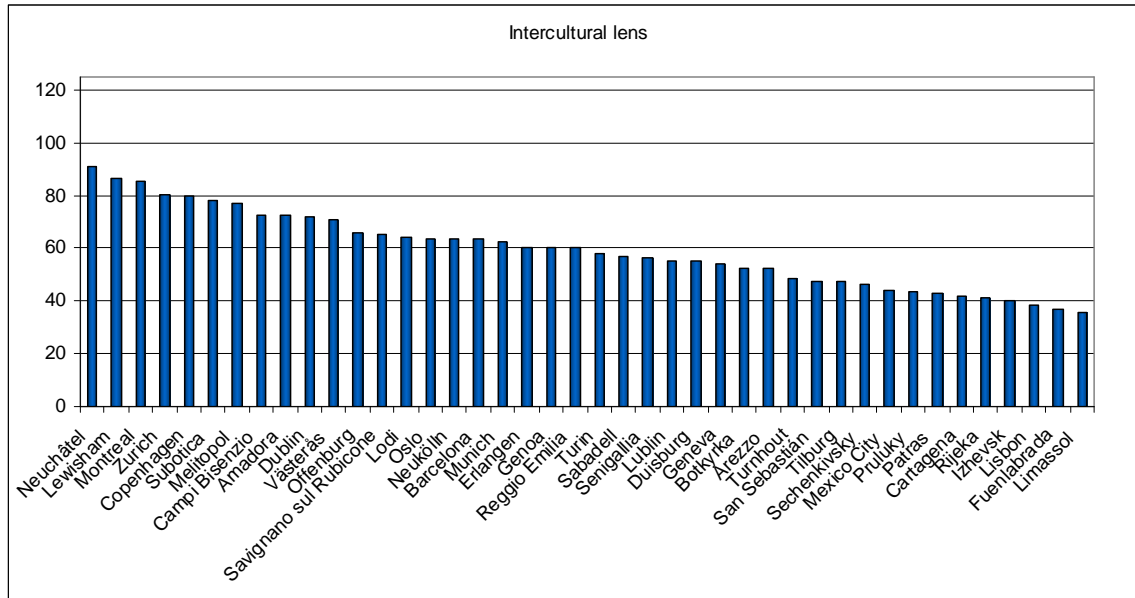
School has a powerful influence in society and has the potential to either reinforce or challenge prejudices in a number of ways through the social environment it creates, the guidance it provides and the values it nurtures.

The analysis shows that Pryluky's education policy achievement rate (70%) is higher than the city sample's rate (65%). However, in the overall intercultural lens index, Pryluky assumes a position in the third tertile: its attainment rate (43%) is over 15% lower than the city sample's (59%).

Generally, schools make strong efforts to involve parents from ethnic minority/migrant backgrounds in school life. Thus, teachers in many schools rely on parents from diverse backgrounds to assist in organising national day celebrations and teaching national languages, culture and history. Schools carry out intercultural projects. What is more, the city has a special policy to increase ethnic/cultural mixing in schools.

Yet, the overwhelming majority of pupils in Pryluky's primary schools (89%) have the same ethnic background. In addition, the ethnic background of teachers in the city rarely mirrors its diverse population. In this respect the City Council might consider adapting its policies, inspiring by the example of the Serbian city of Subotica, where the **Roma Education Centre** pushed for the training of Roma teachers and non-teaching assistants and their employment in local schools and kindergartens.

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[10] 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://highered.mcgraw-hill.com/sites/0072435569/student_view0/glossary.html).

3. <u>**Neighbourhood policies through an intercultural lens**</u>[11]

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.

Pryluky's neighbourhood policy indicator of 30% is twice as low compared to the city sample's rate of 60%.

According to the answers provided, in 77% of Pryluky's neighbourhoods the vast majority[12] of the residents have the same ethnic background. Furthermore, in 14% of neighbourhoods minority ethnic groups constitute a significant majority of the residents[13]. On these points, the city authorities might wish to consider the experience of the Dutch city of Tilburg, which does not have any area in which only one ethnic group is concentrated. Thus, the Tilburg city initiatives helped break up the concentration of Antillean residents in one area, so as to avoid ghettoisation. In view of this, some areas, designated as 'impulse neighbourhoods', received large injections of investment to upgrade the quality of housing and infrastructure. Furthermore, the Tilburg public authorities took measures to involve residents in local decision-making. Thus, the project **'Behind the Front Door'** seeks the views of residents, who might otherwise be invisible, on their needs and perceptions of life in the neighbourhood.

It is positive that Pryluky encourages interaction within ethnically and culturally diverse neighbourhoods and carries out occasional activities to this end. We invite the city authorities to further explore its neighbourhood policies by adopting a policy to encourage interaction within such neighbourhoods. The example of the Italian city of Reggio Emilia is particularly noteworthy. The City Mayor and residents of the highly diverse Railway Station area concluded a **Local Framework Pact**, which was further expanded to other neighbourhoods. Through this action, the municipality declared its trust to and promised to invest in the neighbourhood while citizens engaged to manage the Centre on a voluntary basis, looking after the public spaces and exercising community control to help respect the public order. Under the Pact, inhabitants developed projects around alcohol and drug abuse, citizen mediation of neighbourhood conflicts, youth and family education, as well as the **Dances of the World** project. In exchange, the city rehabilitated a park in the neighbourhood, improved street lighting and reinforced police presence. Within only a year, the neighbourhood, which previously had the reputation of a dangerous and unpleasant place, became a reference for citizen commitment and positive development. Furthermore, the implementation of the Pact was closely monitored by citizens, who regularly provided their feedback.

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[11] 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 average.

[12] For the purpose of this report, a "vast majority" refers to a situation where more than 80% of residents come from the same ethnic background.

[13] By "minority group" we understand a subordinate group whose members have significantly less control or power over their own lives than the members of a dominant or majority group have over theirs (ref. http://highered.mcgraw- hill.com/sites/0072435569/student_view0/glossary.html)

Beyond that, Pryluky's neighbourhood policies would improve if complemented with a policy aiming to increase diversity of residents in the neighbourhoods and to avoid ethnic concentration. In this regard, the city may wish to consider the housing policies of Erlangen (Germany) and Zurich (Switzerland). Thus, it is common for the Erlangen municipal housings agencies and house building companies to pay attention to a heterogeneous mixture among communities and buildings. In Zurich, where a large proportion of inhabitants live in rented accommodation, 25% of the rented flats are provided by the city or through housing associations, which target their allocation policy to achieve a "good mix" between different social groups.

4. Public service policies through an 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.

The analysis shows that Pryluky's public services policy achievement rate (20%) is twice as low compared to the city sample's rate (42%).

It is positive that the city provides all of the three services listed in the Intercultural Cities index, which are tailored to the needs of the ethnic/cultural background of its citizens: it offers funeral/burial services, school meals and women-only sections and times in sports facilities in response to culturally-based requests. The city also provides other services, which are not specified in the index.

We invite Pryluky to build upon the existing public service initiatives by ensuring that the ethnic background of its public employees mirrors that of the city's inhabitants, laying down a specific recruitment strategy to this end and enlarging the public sector recruitment pool to include non-Ukrainian citizens.

In view of the above, Pryluky may wish to explore initiatives of Copenhagen (Denmark), Amsterdam (the Netherlands) and Berlin (Germany). Thus, the Copenhagen administration offers paid internships to people with minority backgrounds, for instance, on condition that they master a certain language. Such internships may lead to permanent employment. The Amsterdam City Council advertises its vacancies through community media groups, as well as universities with a high proportion of students from minority backgrounds. In Berlin, the recruitment campaign **'Berlin braucht dich'** (Berlin needs you) programmed for 2006-2012 aims at diversifying the Senate's workforce by promoting traineeship opportunities and raising awareness of migrant associations and parents. Stakeholders are also involved in making sure the progress is closely monitored. Thus, as a result of the campaign, the percentage of trainees with a migrant background increased from 6% in 2006 to 14.5% in 2008. Similar achievements have been made in Amsterdam, where the **Diversity** programme (2007-2010) with targets across salary scales enabled the city administration to hire 21.5% staff with a migrant background in 2008 against 14% in 2006. In addition, Amsterdam's administration set out the objective to reflect the composition of the city among its employees, both at the political and the senior management level.

Moreover, Pryluky may also wish to ameliorate its public service policies by encouraging intercultural mixing in the private sector labour market. We draw the city's attention to an interesting practice implemented by the London borough of

Lewisham (the UK). Indeed, the Borough Council's procurement policies and contracts include an equalities statement that bidding companies need to show they meet as part of their application for funds.

5. <u>**Business and labour market policies through an intercultural lens**</u>

Pryluky's business and labour market policy indicators (0%) are drastically lower than the city sample (43%), which means that none of these goals was achieved.

In view of the above, the City Council may wish to improve its business and labour market policies by introducing the following initiatives: setting up an umbrella organisation to promote diversity and non-discrimination in the workplace; signing a binding document, such as a charter, to outlaw discrimination in employment; inciting businesses from ethnic/cultural minorities to move beyond localised/ethnic economies by entering the mainstream economies and higher value-added sector; encouraging 'business districts/incubators' to facilitate the mixing of inhabitants from different cultures; and, lastly, prioritising local companies with a diversity strategy in their procurement of goods and services.

On the above points, we draw Pryluky's attention to a number of valuable practices developed by other Intercultural Cities.

As regards the institutional framework, the Chamber of Commerce of Lodi (Italy) embraces the role of an umbrella organisation promoting diversity and non-discrimination in employment. In Barcelona (Spain) legislation authorises local businesses and institutions to sign a charter to acknowledge their commitment to the fundamental principles of equality, respect and inclusion for all people in the workplace and in society, regardless of their background. The charter also stipulates that a workforce from a diverse cultural, demographic and social background will bring benefits to the organisation.

In terms of fostering minority-owned businesses, the experience of London (the UK) is particularly illustrative since this city was a pioneer in establishing a comprehensive 'business case for diversity'. The London Development Agency argues that companies which embrace the city's diversity will see economic advantage, i.e. through expanding the skill base of their workforce, extending their markets both at home and (through diasporic links) internationally, and expanding their product lines through supplier diversity initiatives.

More specifically, in terms of 'business districts/incubators', Campi Bisenzio (Italy) created shopping centres and industrial zones as part of its urban development policy. These commerce and business-oriented incubators provide a number of activities and services that promote the fusion of different cultures. The city of Lodi installed incubators around the **Parco Tecnologico Padano** (Technology Park), relevant for the city's biotechnology and the food industry. Likewise, Melitopol (Ukraine) foresees to build an **Intercultural business centre** in the former Palace of Culture, and there is a high demand from its prospect tenants.

Moreover, in order to prioritise companies with a diversity-based procurement strategy, the City Council of Zurich (Switzerland) adopted guidelines for procurement of goods which include the core ILO labour standards (e.g. non-discrimination). In this spirit, since 2007 Amsterdam (the Netherlands) has been running the project

Social Return on Investment aimed at including social obligations in public contracts. In particular, contractors are asked to use the money generated by the contract to offer employment opportunities to those excluded from the labour market, including migrants.

6. <u>Cultural and civil life policies through an intercultural lens</u>

The time which 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.

The rate of achievement of Pryluky's cultural and civil life policy (75%) is slightly lower than the city sample's rate (80%).

It is encouraging that the city regularly organises events in the fields of arts, culture and sports that contribute to intercultural exchange, as well as public debates or campaigns related to diversity and intercultural dialogue. Beyond this, Pryluky encourages cultural organisations to deal with diversity and intercultural relations in their productions.

Pryluky's City Council may whish to consider building upon the city's existing cultural and civil life policies by using interculturalism as a criterion when allocating grants to associations and initiatives. For example, in Rubicone (Italy) and Barcelona (Spain), 15% of yearly allocated grants are interculturalism-based, where as in Geneva (Switzerland) such grants amount to 60%. In 2008 the municipality of Lublin (Poland) funded 20 out of 150 projects run by minority associations. Many other projects financed by the municipality reflect interculturalism. What is more, in 2011 alone the Office for New Citizenship in Sabadell (Spain) allocated all available funds, i.e. € 272,500, basing on the criterion of interculturalism. In the same spirit, the London borough of Lewisham supports exclusively intercultural projects.

7. <u>Public space policies through an intercultural lens</u>

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 Pryluky's public space policy goals (60%) is slightly lower than the sample city's rate (65%) in this area.

Pryluky has implemented several public space policy instruments. For example, it does take action to encourage intercultural mixing in libraries, museums, playgrounds, public squares and other places, which are not specified in the index. It is noteworthy that there are no areas in the city which are dominated by one ethnic group (majority or minority) and where other people feel unwelcome. Likewise, no area is reputed as dangerous.

Yet, the city authorities may further explore possible public space policies by taking into account ethnic/cultural backgrounds of citizens in the design and management of new buildings and spaces. On this account, the Dutch city of Tilburg conducted a

number of interesting initiatives, including the provision of premises to encourage intercultural encounters. Thus, Tilburg's **House of the World** is a unique experimental platform for people from diverse backgrounds willing to do their best for a tolerant world. It hosts debates, educational activities, exhibitions, movies, etc. Refugees service its restaurant. Another example is Tilburg's **Round Table House**, an interreligious centre in Tilburg-North where people from different religions can organise meetings. In addition, following the advice of the artist Karin Bruers, 1,000 'art' benches, also known as social sofas', were placed in Tilburg. These benches encourage residents to sit down and talk to each other. The municipality supports the idea creating more meeting places. People in a neighbourhood can apply for a social sofa. In the same spirit, in one of the migrant neighbourhoods in Lyon (France) regular café-discussions are organised for migrant women, who can discuss their traditions in different areas, such as marriage, cuisine, etc.

Similarly, Pryluky's city authorities are invited to propose different forms and places of consultation to reach out to people from diverse backgrounds, when they decide to reconstruct an area. In this regard, the city could draw its attention to Campi Besenzio (Italy), where this has become a regular practice. For example, when the city authorities decide on new urban development programmes or other local issues of collective interest (schools, transportation), associations representing the city's various ethnic groups are invited to discuss and evaluate planned activities in public meetings and assemblies. The **Rosa Parks** was also designed and evaluated along these lines. Beyond that, Campi Bisenzio tries to support different religious communities, both by providing local public spaces and contributing to managerial expenses. For example, the city is helping the **Islamic Cultural Centre** to construct a new building where its activities would take place. Another useful example comes from the Portuguese city of Amadora. After 284 fires broke out in the **Casal do Silvia** neighbourhood, Amadora designed new playgrounds, recreational, educational and socio-cultural facilities, whilst taking into consideration the ethnic/cultural backgrounds of its inhabitants.

8. **Mediation and conflict resolution policies**

Mediation and conflict resolution
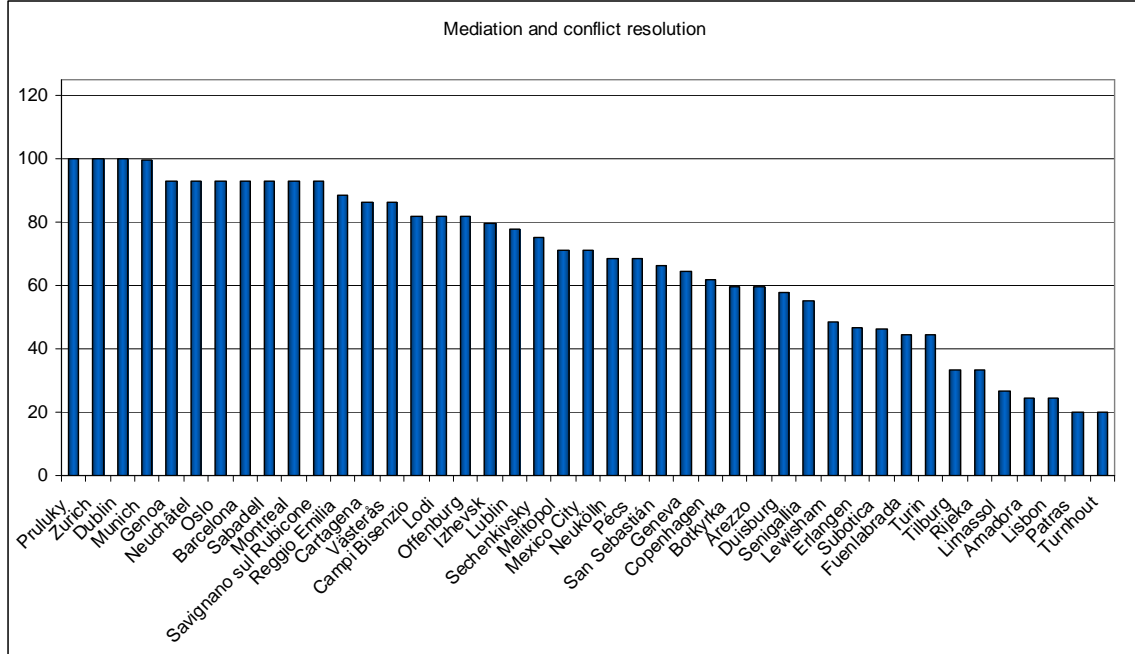
The analysis shows that Pryluky's mediation and conflict resolution policy achievement rate is higher (100%) than the city sample's rate (68%). What is more, Pryluky embraces leadership in this policy area, together with Zurich, Dublin and Munich.

Pryluky has a municipal mediation service exclusively devoted to intercultural issues. The city also hosts an organisation dealing specifically with inter-religious relations. It was not specified in the questionnaire whether intercultural mediation activities are ensured in the city administration, in services, such as hospitals, or in the streets and neighbourhoods.

9. **Language**[14]
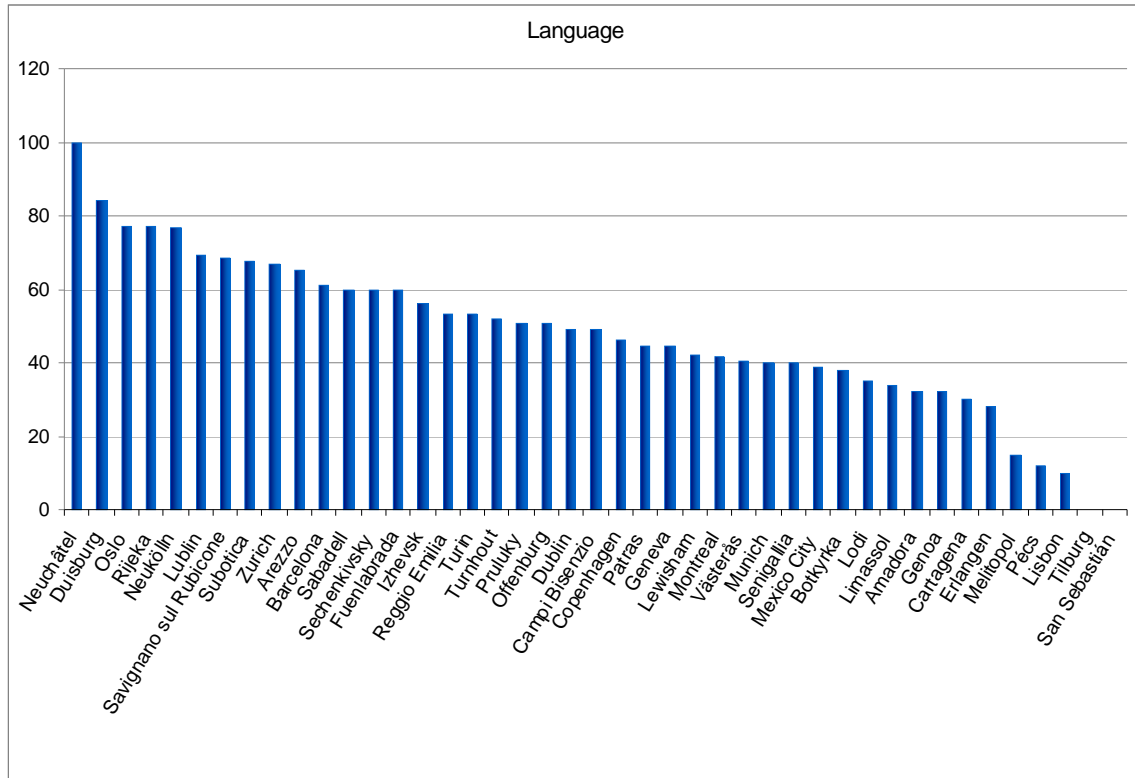
Pryluky's language policy achievement rate (51%) slightly overweighs the city sample's rate of 49%.

To begin with, the city provides learning migrant/minority languages as part of the regular school curriculum. It supports private and civil sector institutions providing training in such languages. Beyond this, the city endorses projects promoting positive image of migrant/minority languages.

It is positive that Pryluky subsidises local minority newspapers. On this point, the city may wish to consider further extending its financial support to other local activities, such as minority radio programmes or TV programmes in the language other than the language of the majority ethnic group. Here, the authorities' attention is driven to the experience of the city of Copenhagen (Danemark), which, back in 2007, financially assisted the *Quaran Media*, a local organisation producing documentaries, although the city was not used to financing local media in foreign languages. Another interesting practice has been implemented in Melitopol (Ukraine). This city supports publications in minority languages and provides the city libraries with a number of copies of such publications, thus making them accessible to the population.

In addition, we invite Pryluky's authorities to consider building upon the city's existing language policies by ensuring language training in Ukrainian for hard-to-

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[14] 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)

reach groups (non-working mothers, unemployed, retired people, etc.). In this respect, the city's attention is driven to Reggio Emilia (Italy), where basic Italian language classes are provided for mothers of children attending primary schools. In Oslo (Norway) some 5 000 adults are at any one time enrolled in language tuition programs. The city provides free tuition to refugees and adults in family with Norwegian citizens or refugees. The free tuition programs are – on certain conditions - extended to unemployed immigrants in general, in need of help from employment and welfare agencies to get a job.

In the same spirit, in Geneva (Switzerland) French language courses offered by public and private organisations are open to all and tailored to meet the needs of members of the local community, such as migrant women. For instance, in 2009 the canton's Office for the Integration of Foreigners provided financial support to 32 French language projects carried out by 19 local associations. The global objective of such language classes is to ensure that the newly-arrived foreign citizens are able to reach the level of language fluency that is required in daily situations (asking for directions, engaging in conversations, seeking employment and working in French).

Similarly, the Local Council of the Berlin borough of Neukölln (Germany) shaped its language policy to ensure that no resident should have to travel more than 10 minutes to find language training in the borough. This policy is implemented with the help of the **Diakonisches Werk**, the social welfare organisation of the German protestant church.

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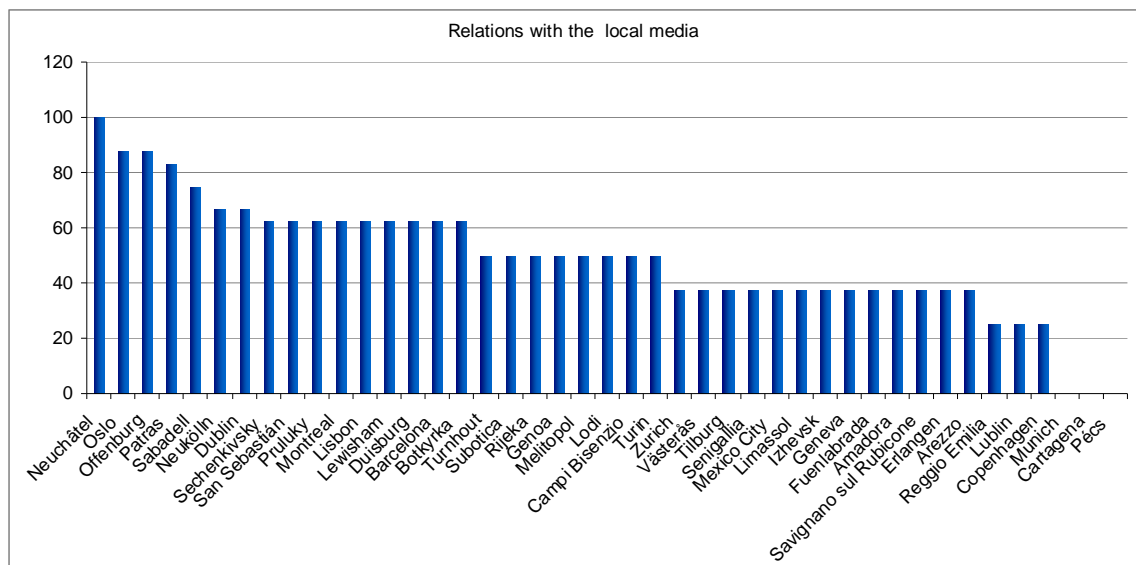
The media has a powerful influence on the attitudes to cultural relations and upon the reputations of particular minority and majority groups. Local municipalities can influence and cooperate with local media agencies to achieve a climate of public opinion more conducive to intercultural relations.

63% of Pryluky's media policy goals were achieved, which is significantly higher than the city sample's attainment rate for these goals (49%).

First and foremost, the city's information service is instructed to promote harmonious intercultural relations. The city provides support for advocacy, media training or mentorship for journalists with a minority background.

Pryluky's authorities may wish to further explore possible media policies by monitoring the way in which media portray minorities. For example, in San Sebastian (Spain) the City Council in association with the **SOS Racism organisation** is undertaking research into the role of the media in influencing public attitudes to diversity.

Beyond this, we would advise the authorities to further enhance their media strategy to promote positive image of migrants and minorities in the media, for instance, by means of special columns in the press, TV and radio campaigns, targeted media briefings or joint public events with media. The municipality can take on board the following initiatives implemented by other European cities famous for their vivid media sector.

Thus, in the Swiss city of Neuchâtel, the journalists of the newspapers *L'Express* and *L'Impartial* are often of immigrant origin or foreign residents and are very sensitive to the diversity and integration issues. The newspapers often report on the celebrations of different ethnic communities. For example, everyday during the training camp of the Portuguese team for Euro2008, they published a page in Portuguese to present Portuguese culture. One of the Neuchâtel media's flagship initiatives has been the *Week of Integration in Public Service Media*, as a result of which a number of reports about foreigners and their lives were published. The city authorities also finance a freelance journalist to interview foreign residents and transmit their stories to local media.

The Italian city of Reggio Emilia issues the *Speciale Reggio Emilia*, a monthly supplement page in the *Metropoli*, a national weekly publication. This intercultural page is realised by one Italian and one foreign editor to ensure that the Reggio intercultural experience is included in national news.

The Danish city of Copenhagen carried out the three-year campaign *We Copenhagener*, which aimed, *inter alia*, at acknowledging and celebrating diversity. A part of this campaign was directed towards the media and received substantial press coverage.

Lastly, the Spanish city of Barcelona launched a [website](#)[15], in collaboration with 60 city organisations, to combat clichés and stereotypes about cultural diversity, such as immigrants abusing public spaces or not paying taxes. The programme, which comes under the Barcelona Intercultural Plan, also envisages creating a first-of-its-kind Anti-Rumour Manual featuring useful data and information to debunk these ideas. The website will publicise awareness-raising activities, organise participatory activities for people to reflect on the concepts of rumours and stereotypes and analyse how the media treat cultural diversity.

Likewise, the municipality of Oslo (Norway) sponsors the *Top 10* event (www.thetop10.no), which yearly celebrates and profiles the ten most successful immigrants in Norway, in business and work, academia and media, culture and civic life.

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[15] http://bcnantirumors.cat/?q=category/rumors/s%C3%B3n-inc%C3%ADvics

11. Internazional outlook policies

An open and international outlook
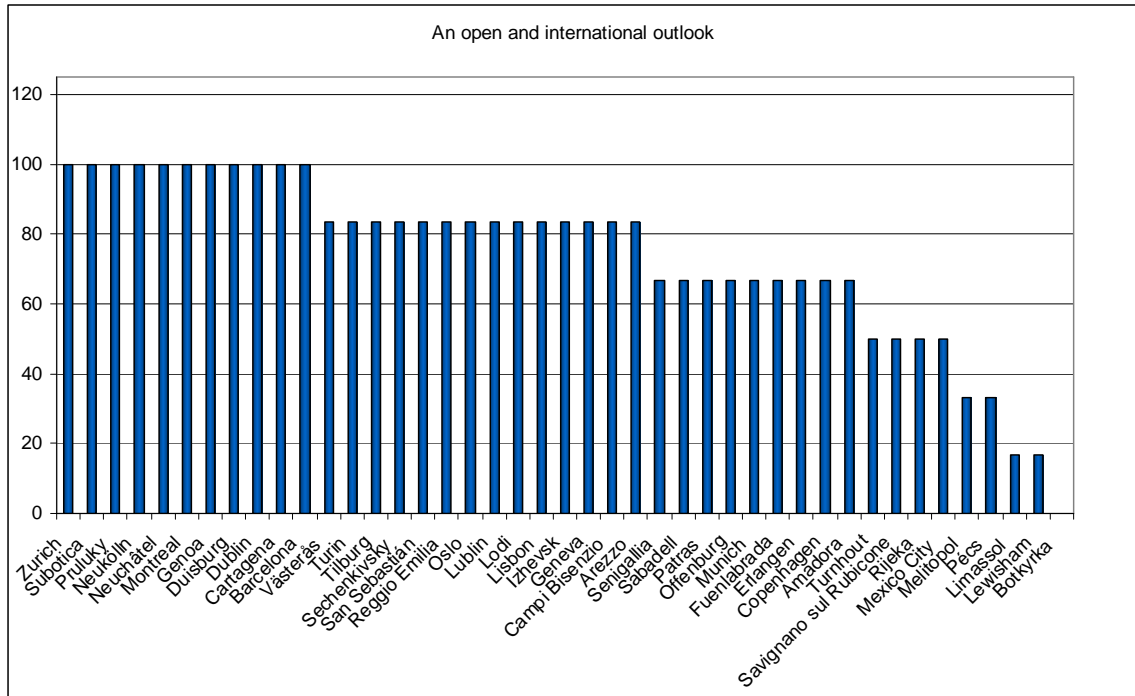
Pryluky's international outlook policy rate (100%) significantly overweighs the average city's rate in the area (74%). Indeed, together with ten other European cities, Pryluky embraces the leading role in this policy area.

The municipality has put into practice all recommended policy initiatives to encourage international cooperation. In particular, it has adopted an explicit policy and a specific financial envelope has been introduced to this end. The city has set up an agency responsible for monitoring and developing the city's openness to international connections. It has initiated projects and policies to encourage economic co-development with countries of origin of its migrant groups.

Moreover, although the city does not host any University in its territory, it encourages foreign students of other educational facilities to participate in the life of the city.

12.   <u>**Intelligence and competence policies**</u>

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 mode of behaviour on all situations.

The attainment rate of Pryluky's intelligence competence policy goals (44%) is almost one-third lower than the city sample's rate (63%).

In Pryluky, surveys including questions about the perception of migrants and minorities are conducted. The city also promotes the intercultural competence of its officials and staff through training courses. On this latter aspect, other means of promoting intercultural competence, such as interdisciplinary seminars and information networks, can be recommended.

Furthermore, the local authorities might consider ameliorating their intelligence and competence policies by ensuring that information about diversity and intercultural relations is mainstreamed to the city officials, enabling them to reflect it in the policy formulation process. In this respect, the city may inspire by an interesting practice implemented in Campi Bisenzio (Italy). Every February the City Council organises a forum on immigration with a diversity of stakeholders from the sector. In 2011 the forum was dedicated to the Italian Network of Intercultural Cities. Hereby, a local action plan was established in compliance with the drafted Charter of the Italian ICC Network on equal opportunities for women and men in local life - **'La Carta Europea per l'uguaglianza e le parita delle donne e degli uomini nella vita local'**. The events were followed by concerted communication strategies, such as large multi-lingual panels in the historic centers and on the main sites of the partner cities.

13. <u>Welcoming policies</u>

Welcoming new arrivals

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.

The attainment rate of Pryluky's welcoming policy goals (53%) is slightly lower in comparison with the city sample (56%).

The city has implemented several welcoming policy instruments. For example, it has a comprehensive city-specific package of information and support to newly-arrived residents from abroad. Some city services and agencies provide welcome support for newly-arrived family members, students and refugees. To enhance this effort, welcome support might be extended to a broader range of newcomers, such as migrant workers.

We invite Pryluky's authorities to further explore their welcoming policies, in particular, by setting up an office to welcome new arrivals.

Similarly, Pryluky might wish to introduce a special public ceremony to greet newcomers in the presence of officials. On this point, the city might consider the experience of Campi Bisenzio (Italy) and Tilburg (the Netherlands). Annually in December persons who obtained Italian citizenship the previous year are called to participate in a public ceremony in Campi Bisenzio. Numerous migrants' associations and individuals working in the sector participate in the ceremony and assist with its organising. Tilburg also organises an annual greet party for all the new residents. In some neighbourhoods and blocks of flats special guides welcome the newcomers and inform them of everyday issues (medical assistance, police, town hall, public transport, etc.), customs and traditions of the Tilburg residents.

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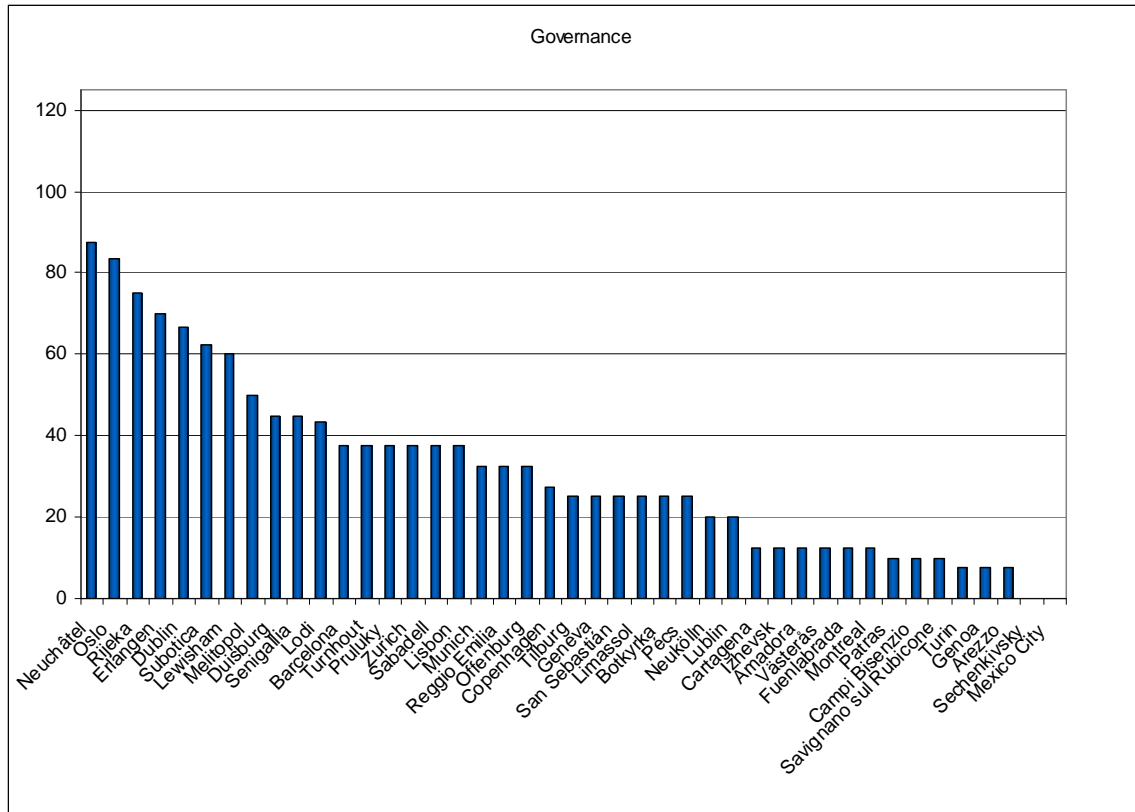
Perhaps the most powerful and far-reaching actions which a city can take in making it more intercultural are the processes of democratic representation and decision making.

Pryluky's governance policy attainment rate (38%) is higher than the city sample (32%). The city is thus positioned in the second tertile of the index.

It is positive that Pryluky has a political body entitled to represent all ethnic minorities, which is independent of the local authority.

However, citizens alone can vote in Pryluky's local elections. Only 31.1% of city voters come from a non-majority ethnic group[16]. Therefore, the ethnic background of elected politicians does not really reflect the composition of the cities population. Thus, 80% of elected politicians in the local authority belong to the largest ethnic group[17]. In this regard, Pryluky may wish to further explore possible governance policies by introducing activities to increase the representation of migrants in the city administration. An interesting example of such an initiative has been developed by the UK-based operation **Black Vote**, which has set up a scheme in Liverpool. It allows young migrants to shadow established local politicians, so they better understand what the job involves, and encourages them to engage in politics.

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[16] Data provided on 10 February 2011 by the Domestic Policy and Public Relations Service of the Pryluky City Council.
[17] Idem.

Moreover, Pryluky's governance policies would benefit from introducing a standard for the representation of migrants/minorities in mandatory boards supervising schools and public services. An interesting step in this direction was made by the Serbian city of Subotica. The Municipal Council for Interethnic Relations established a **Board of Parents** in one of the neighbourhoods, **Peščara**, where 500 Kosovo Roma have settled. This board allows parents, including these of Roma origin, to have representatives at school.

15. <u>Conclusions</u>

In a number of policy areas Pryluky does better than many other cities, especially when it comes to its international outlook, mediation and conflict resolution, education, media, language and governance policies. It is particularly noteworthy that the city has achieved 100% policy goals in the mediation and outlook areas.

16. <u>Recommendations</u>

When it comes to Pryluky's intercultural efforts, with reference to the survey, the city could enhance them in the sectors below by introducing the following initiatives:

➢ **commitment:** publicly declare the city intercultural; reflect the city's intercultural statement on its website; adopt an intercultural city action plan, including an evaluation process for the intercultural strategy; allocate a budget for the implementation of the intercultural strategy and plan; and set up a dedicated body or a cross-departmental co-ordination structure responsible for the intercultural strategy or intercultural integration;

➢ **education:** adopt specific recruitment and training policies to secure a more diverse teaching staff;

➢ **neighbourhoods:** adopt policies to increase diversity of residents, prevent ethnic concentration and encourage interaction within neighbourhoods;

➢ **public services:** ensure that the ethnic background of public employees mirrors that of the city's inhabitants; lay down a specific recruitment strategy to this end; enlarge the public sector recruitment pool to include non-Ukrainian citizens; and encourage intercultural mixing in the private sector labour market;

➢ **business and labour**: create an organisation to promote diversity and non-discrimination in employment; sign a binding document against discrimination in the workplace; encourage 'business districts/incubators'; and prioritise companies with a diversity strategy in procurement of goods and services;

➢ **cultural and civil life**: use interculturalism as a criterion when allocating grants to associations and initiatives;

➢ **public space**: take into account ethnic/cultural backgrounds of citizens in the design and management of new buildings and spaces; and propose different forms and places of consultation to reach out to people from diverse backgrounds, when deciding to reconstruct an area;

➢ **language:** ensure language training in Ukrainian for hard-to-reach groups; and further extend its financial support to other local activities, such as minority radio programmes or TV programmes in the language other than the language of the majority ethnic group;

- ➢ **media:** introduce monitoring of the media portraying minorities; and further promote positive image of migrants and minorities in the media, e.g., by means of special columns in the press, TV and radio campaigns, targeted media briefings or joint public events with media;

- ➢ **intelligence and competence:** promote intercultural competence amongst staff and officials through interdisciplinary seminars and information networks; and mainstream information about diversity and intercultural relations to feed back into the city government's policy formulation;

- ➢ **welcoming:** set up an agency or office to welcome newcomers; expand welcome support provided by the city services and agencies to migrant workers and other newcomers; and greet newly arrived persons in the presence of the local governments officials before they obtain nationality;

- ➢ **governance:** introduce activities to increase the representation of migrants in the city administration; and set a standard for the representation of migrants/minorities in mandatory boards supervising schools and public services.

The city may wish to look into 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 database[18].

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[18] http://www.coe.int/t/dg4/cultureheritage/culture/Cities/guidance_en.asp