



Haifa: Results of the Intercultural Cities Index

Date: September 2014

A comparison between 63 cities¹

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 63 cities have undergone their intercultural policies analysis using the Intercultural City Index: Amadora (*Portugal*), Arezzo (*Italy*), Barcelona (*Spain*), Beja (*Portugal*), Bergen (*Norway*), Bilbao (*Spain*), Botkyrka (*Sweden*), Campi Bisenzio (*Italy*), Cartagena (*Spain*), Casalecchio di Reno (*Italy*), Castelvetro (*Italy*), Coimbra (*Portugal*), Constanta (*Romania*), Copenhagen (*Denmark*), Donostia-San Sebastian² (*Spain*), Dortmund (*Germany*), Dublin (*Ireland*), Duisburg (*Germany*), Erlangen (*Germany*), Forli (*Italy*), Fuenlabrada (*Spain*), Geneva (*Switzerland*), Genoa (*Italy*), Getxo (*Spain*), Izhevsk (*Udmart Republic, Russia*), Haifa (*Israel*), Hamburg (*Germany*), Jerez de la Frontera³ (*Spain*), the London borough of Lewisham (*United Kingdom*), Limassol (*Cyprus*), Limerick (*Ireland*), Lisbon (*Portugal*), Lodi (*Italy*), Lublin (*Poland*), Melitopol (*Ukraine*), Mexico City (*Mexico*), Montreal (*Canada*), Munich (*Germany*), Neuchâtel (*Switzerland*), Neukölln (*Berlin, Germany*), Offenburg (*Germany*), Olbia (*Italy*), Oslo (*Norway*), Patras (*Greece*), Pécs (*Hungary*), Pryluky (*Ukraine*), Reggio Emilia (*Italy*), Rijeka (*Croatia*), Rotterdam (*the Netherlands*), Sabadell (*Spain*), San Sebastián (*Spain*), Sechenkivsky (*District of Kyiv, Ukraine*), Senigallia (*Italy*), Stavanger (*Norway*), Strasbourg (*France*), Subotica (*Serbia*), Tenerife (*Spain*), Tilburg (*The Netherlands*), Turin (*Italy*), Turnhout (*Belgium*), Unione dei Comuni-Savignano sul Rubicone⁴ (*Italy*), Valletta (*Malta*), Västerås (*Sweden*) and Zurich (*Switzerland*).

Among these cities, 31 have more than 200,000 inhabitants and 28 have more than 15% of foreign-born residents.

This document presents the results of the Intercultural City Index analysis for Haifa (Israel) and provides related intercultural policy conclusions and recommendations.

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 Spanish city of Jerez de la Frontera is hereinafter referred to as Jerez de Frontera.

⁴ 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).

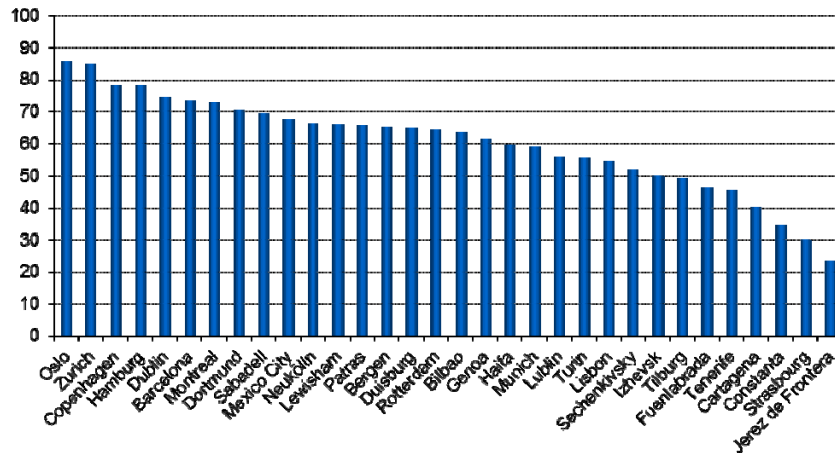
These indicators comprise: commitment; education system; neighbourhoods; public services; business and labour market; cultural and civil life policies; public spaces; mediation and conflict resolution; language; media; international outlook; intelligence/competence; welcoming and governance. Some of 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.

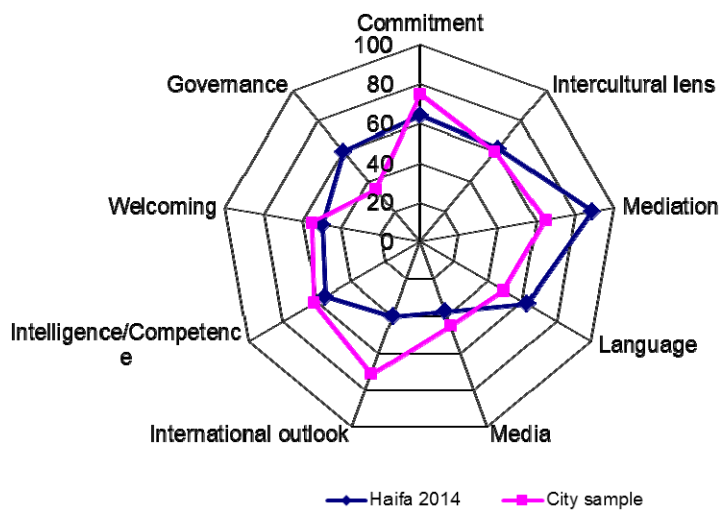
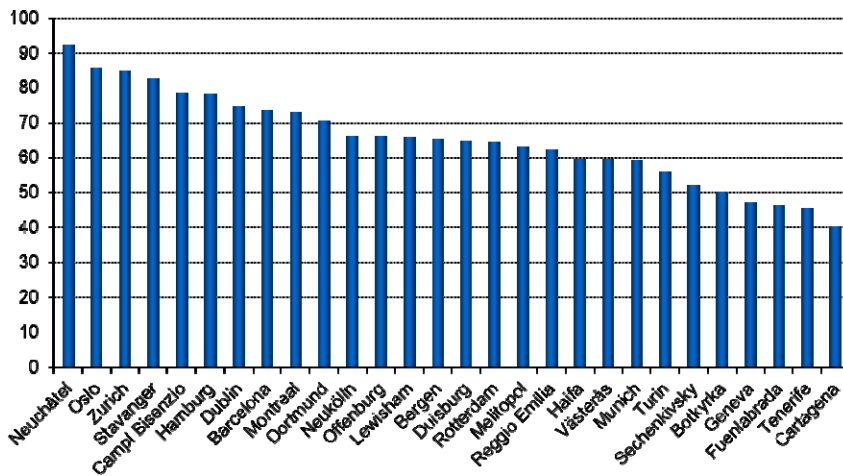
Taking into account the abovementioned differences between the cities and a growing number of new cities willing to join the Intercultural Cities Index, it has been decided to compare the cities not only within the entire sample, but also according to specific criteria. Two of these have been singled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

According to the overall index results, Haifa has been positioned 28th among the 63 cities in the sample, with an aggregate intercultural city index of 60%, between the Italian city of Genoa (62%) and the Swedish city of Västerås and the Spanish city of Getxo (59%). Haifa has been ranked 19th among cities with more than 200,000 inhabitants and 19th among cities with more than 15 per cent of foreign-born residents.

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



Intercultural City Index (ICC) - City sample (non-nationals/foreign borns > 15%)



Haifa – An overview

Haifa, with a population of 272.180 inhabitants, is the 3rd largest city in Israel and, since the British Mandate, one of the major port, specialized also in oil refinery, and a leading railways hub. In recent times it also became known as knowledge and research centre, thanks to the presence of two of Israel's leading Universities.

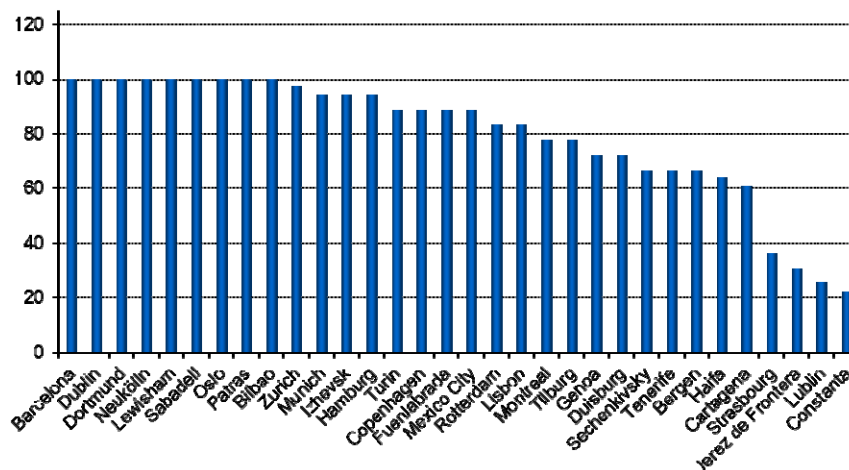
Haifa, home of **Jewish new immigrants** (coming mainly from the Former Soviet Union and Ethiopia), accounting for 22.8% of the total population, **Veteran Jewish** (residents of Israel for more than 20 years), **Arabs** both of Muslim and Christian faith (10.6% of the city population), as well as a new growing group of "**Non Jewish non Arabs immigrants**" (around 1-2%), is considered the Israel's most ethnically mixed city.

The city, in fact, all along recent history, has been the venue for Protestant migrants from Germany, Jews from Romania, Bahá í believers (after the interment of the remains of the Prophet Báb on the Mount Carmel) and the Ahmadiyya Muslim Community, a reformist movement founded in India.

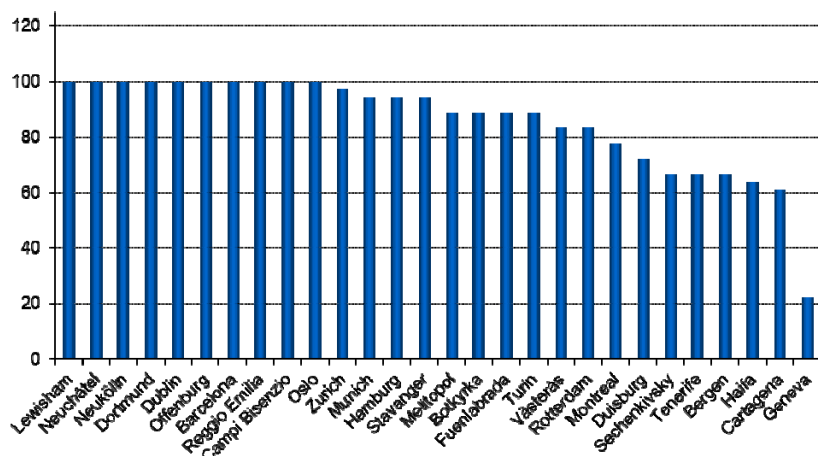
The complexity of the picture is increased by the presence of Muslim Sunni, Christians Catholic and Orthodox, as well as Druze.

1. Commitment

ICC-Index - Commitment - City sample (Inhabitants > 200'000)



ICC-Index - Commitment - City sample (non-nationals/foreign borns > 15%)



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 Haifa's commitment policy goals is lower than the city sample's⁵: 64% of these goals were achieved, while the city sample's rate for commitment policy is 75%.

Haifa has adopted a public statement as an intercultural city, namely through the "Vision of the City", that aims at building a tolerant, pluralist and multinational city, where all the residents are at the centre. For this reason, the city has adopted an integration strategy with intercultural elements, even if not an intercultural action plan.

Haifa has allocated a budget for the implementation of the intercultural strategy.

The official body in charge of the intercultural integration is Beit Hagefn- Arab Jewis Cultural Centre, founded in 1963 by the major Hushi Abba as a function of the municipality and financed by the local authority.

This centre, directed by a board 50-50 Arab and Jewish, was the first local institution specifically set to encourage Jewish-Arab relations.

Today the main functions of the Centre are to operate a theatre, a multi-lingual library, an art gallery, classroom and meeting spaces; as well as being responsible of the Holiday of Holidays Festival.

The work with immigrants is also done through the Municipality departments of Education, Community and Culture.

An evaluation process of the integration strategy has not been foreseen.

Official speeches and communications by the city often make reference to the intercultural commitment.

⁵ The term "city sample" refers to the weighted average of the 56 cities included in the Index at this moment in each of the fourteen areas of intercultural governance.

Finally, Haifa does not provide any means of acknowledging local citizens who have done exceptional things to encourage interculturalism in the city.

Haifa might consider ameliorating its intercultural commitment by adopting a formal evaluation system, for example considering the experience of Copenhagen that in May 2011 has launched its Diversity Charter and has introduced the inclusion barometer for evaluating its intercultural strategy. The barometer is based on 16 indicators set out in the inclusion policy and updated every year. All political committees make a yearly status report about the indicators they are responsible for as well as the progress of their action plan and the general inclusion efforts of the administration. These reports are gathered into a common document, which is presented to the City Council.

The city might also wish to consider using the CBRA (Community Based Results Accountability) method for the evaluation practice. The method has been successfully implemented by the city of Lisbon for assessing the results in Mouraria Neighbourhood.

Furthermore, Haifa's intercultural strategy would benefit from acknowledging local citizens or organizations that have made an exceptional contribution to encourage interculturalism in the local community. The city of Stavanger, for example, has instituted the Diversity Award, recognizing the organization that has done the extra mile to promote ethnic diversity in the workplace. The money of the award should be used for further development of the diversity work at workplace.

2. Education⁶ policies through an 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 Haifa's education policy achievement rate (55%) is lower than the city sample's rate (66%).

In some of the local primary schools almost all pupils are coming from the same ethnic background but the ethnic background of teachers in schools often reflects the composition of the city's population. Nevertheless, only few schools are making strong efforts to involve parents from ethnic minority/migrant background in school life.

Local schools sometimes carry out intercultural projects as, for example, 10 elementary schools (five Jewish and five Arabs) organizing meetings among the classes.

Haifa might consider ameliorating its intercultural education approach by strengthening the involvement of parents from ethnic minority/migrant

⁶ 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).

background in school life, for example due to mandatory parent-teacher reviews, adaptation of information, use of interpreters, etc.

Other cities, such as Hamburg, could also be an inspiration in relation to intercultural education. In the German city, more than 20 teachers of different schools are participating in the pilot-project "qualification for intercultural coordinators" in order to become intercultural change managers in their schools. They all work on intercultural school projects. About 200 teachers of different schools participate regularly in the "intercultural fair" of the department of intercultural education and are part of the intercultural "exchange forum" at the teacher training institute in order to get new ideas for intercultural projects in their schools.

Finally, the city may wish to consider developing a policy increasing ethnic and cultural mixing within the schools. In this respect the city may wish to consult with Copenhagen where, between 2006 and 2009, a voluntary program has been implemented where children were moved from one school to another with the aim of promoting more ethnically mixed schools.

3. Neighbourhood policies through an intercultural lens⁷

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.

Haifa's neighbourhood policy indicators are slightly lower (60%) than the city sample's rate (62%).

In the vast majority of the neighbourhoods people are from the Jewish majority. In seven neighbourhoods Jewish and Arabs live together. Among these, one is 100% Arabs, one 50-50 and one 75-25%.

The city is, on occasional basis, implementing a policy to increase the diversity of residents in the neighbourhoods to avoid ethnic concentration, as in the case of the Hadar Neighbourhood, where the community centre works to bring different Jewish groups of young families to settle in.

The city is also very active in encouraging residents from one neighbourhood to meet and interact with residents from another from different ethnic/cultural backgrounds, organizing, for example, the Holyday of Holidays Festival, a mix of indoor and outdoor artistic shows, discussions and debates, markets and food events focusing on Wadi Nisnan area, the main Arabic neighbourhood.

Furthermore, the city has developed a vast package of policies and projects to encourage people to meet and interact within the neighbourhoods, as the

⁷ By "neighbourhood" we understand a unit within a city which has a certain level of administrative autonomy (or sometimes also certain political governance structures) and is considered as a unit with regard to city planning. In larger cities districts (boroughs) have several neighbourhoods. The statistical definition of "neighbourhood" varies from one country to another. Generally, it includes groups of population between 5,000 and 20,000 people on the average.

community gardens, a project of shared small agriculture spaces, or the creation of committees to manage residential buildings.

Haifa may wish to further explore other initiatives to further increase diversity and intercultural understanding, such as the Dutch city of Tilburg, whose initiatives helped break up the concentration of Antillean residents in one area. In view of this, some areas, designated as 'impulse neighbourhoods', received large injections of investment to upgrade the quality of housing and infrastructure.

Furthermore, Haifa may wish to consider the housing policies of Erlangen (Germany) and Zurich (Switzerland). It is common for the Erlangen municipal housing 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 Haifa public services policy achievement rate is slightly lower (40%) than the city sample rate (45%).

According to the answers provided in the survey, the ethnic background of public employees, at all the hierarchical levels, reflects the composition of the city's population, even if there is no recruitment strategy to ensure this and non-nationals cannot seek employment in the local public administration. The city furthermore does not take any action to encourage intercultural mixing and competences in private sector enterprises.

Haifa, on the other hand, provides numerous services listed in the Intercultural cities index which are tailored to the needs of the ethnic/cultural background of its citizens: funeral/burials, women-only sections or times in sport facilities, programs in different languages, religious services, supporting holiday celebrations of every religion, intercultural training in public services, translation services in the health sector and in public services.

Haifa may wish to ameliorate its public services by opening the local public bodies to non-national exploring 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, the city 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. Business and labour market policies through an intercultural lens

Haifa's business and labour market policy indicator is higher (60%) than the city sample's rate for business and labour market policy (43%).

An umbrella organisation is active, having among its objectives the promotion of diversity and anti-discrimination; the city vision, furthermore, contains a declaration on the subject of anti-discrimination in public offices and administrations.

Haifa has not taken measure to encourage 'business districts/incubators' in which different cultures could more easily mix. In the German city of Hamburg, for example, most of the business incubators explicitly pursue intercultural strategies. One project in this field, supported by the European Social Fund, is the IFW-Interkulturelles Frauenwirtschaftszentrum Hamburg. Hamburg prioritises companies that implement a diversity strategy when procuring their goods and services. Providers are asked for proof of equality of opportunities, gender equality and non-discrimination within their project applications.

Finally, local projects are run by the Department of Social Welfare and the Municipality in the different neighbourhoods, to encourage business from ethnic minorities to move beyond ethnic economies and enter the mainstream economy and value-added sectors.

6. Cultural and civil life policies through an intercultural lens

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

Haifa's cultural and civil life policy goal achievement rate is lower (69%) to the city sample's rate (79%).

Interculturalism is not used as a criterion when allocating grants to associations and initiatives, but the city encourages cultural organizations to deal with diversity and intercultural relations in their products. It also regularly organizes events and activities in the field of arts, culture and sport aimed at encouraging people from different ethnic groups to mix.

Finally, Haifa occasionally organises public debates and campaigns around the topics of diversity and living together. For example, in 2013, Beit Hagefen led a national conference raising the question of the City cultural programme planning, while every year the Community Department runs a conference for the neighbourhoods activists.

7. Public space policies through an intercultural lens

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

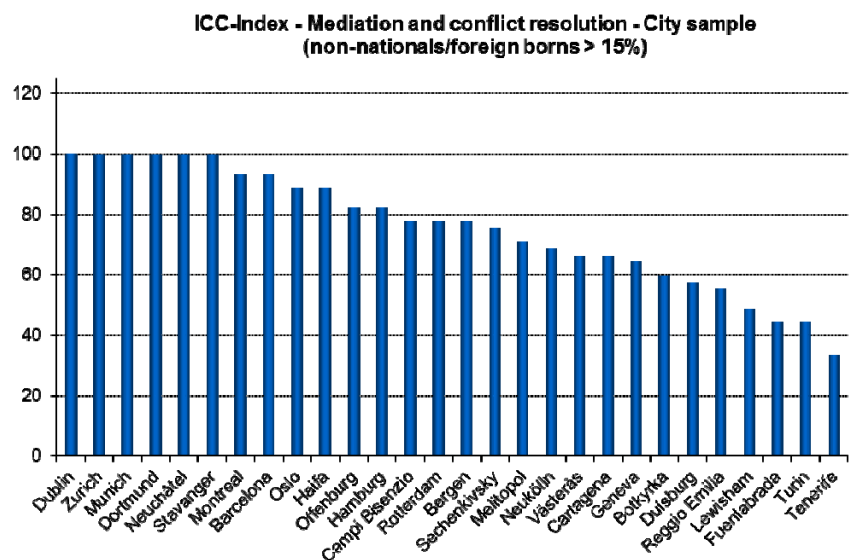
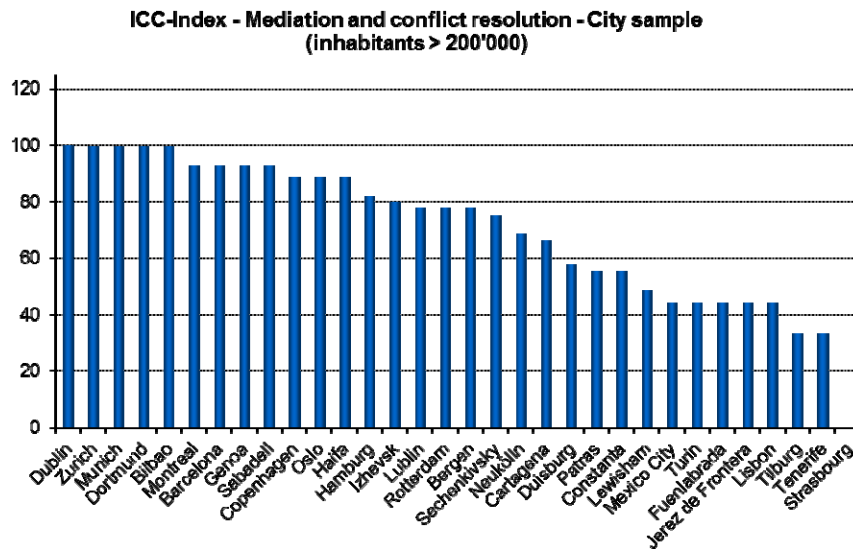
The rate of achievement of Haifa's public space policy goals is substantially higher than the sample city's: 88% of these goals were achieved, while the sample city rate for public space policy is 63%.

The diversity of the population is taken into account in the designing and managing of new public buildings and spaces: multi-language signs are installed everywhere and public employees that can speak more than one among the four main languages, can be easily found.

Also, the process to reconstruct an area is open to the public.

Finally, it is positive that, even if there are one or two area in the city that seem to be dominated by one ethnic group, no areas are reputed as 'dangerous'.

8. Mediation and conflict resolution policies



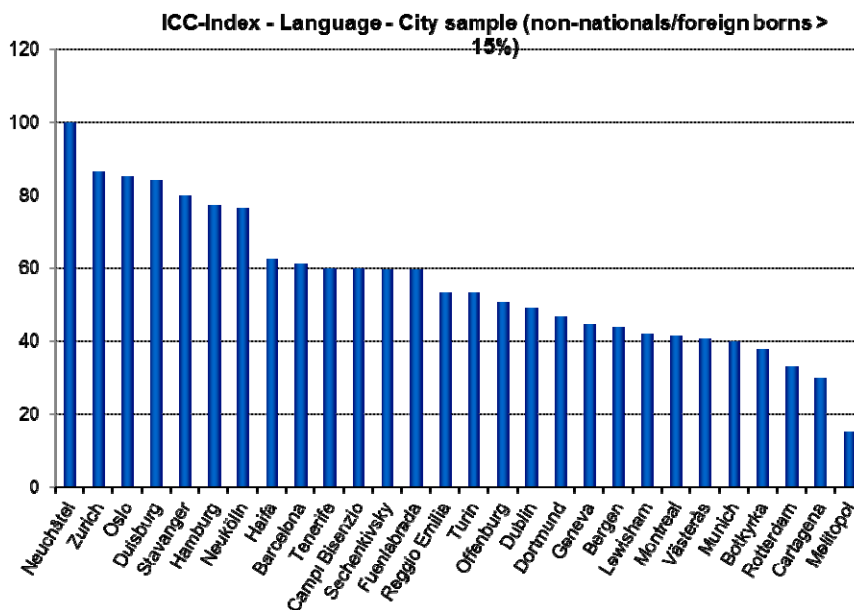
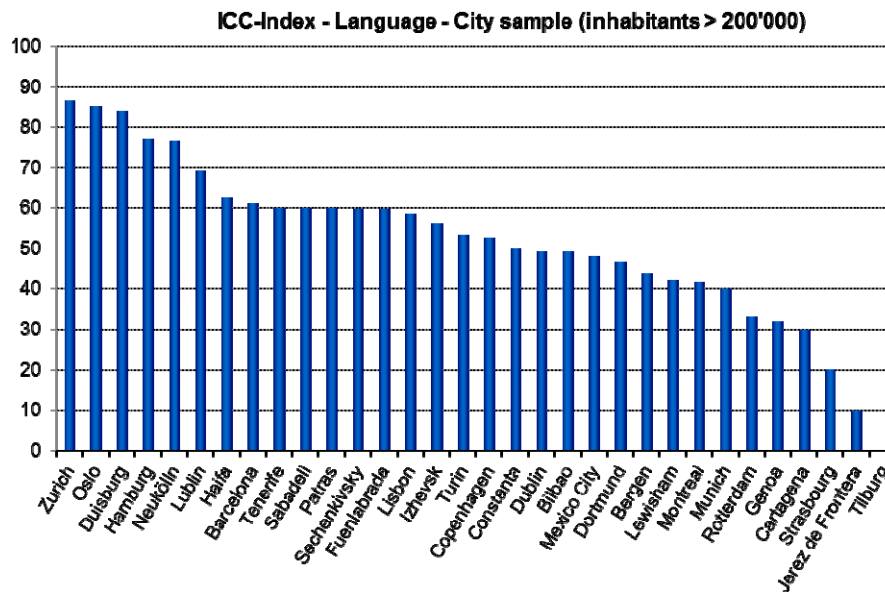
The optimal intercultural city sees the opportunity for innovation and greater cohesion emerging from the very process of conflict mediation and resolution.

The analysis shows that Haifa's mediation and conflict resolution policy achievement rate is 89%, while the city sample's rate is 63%.

The city provides mediation services within its public services: municipal mediation to intercultural issues, intercultural mediation service run by a civil society organization and a state-run mediation services. The city is providing mediation in specialised institutions such as hospitals, police, youth clubs and retirement homes, as well as in the public administration, where municipality employees from the same ethnic group are available to help people.

Finally, Beit-Hagefen is in charge of gathering religious leaders for meeting groups from all over the world and the Mayor Office is in direct contact with different religious leaders for every event or need.

9. Language⁸



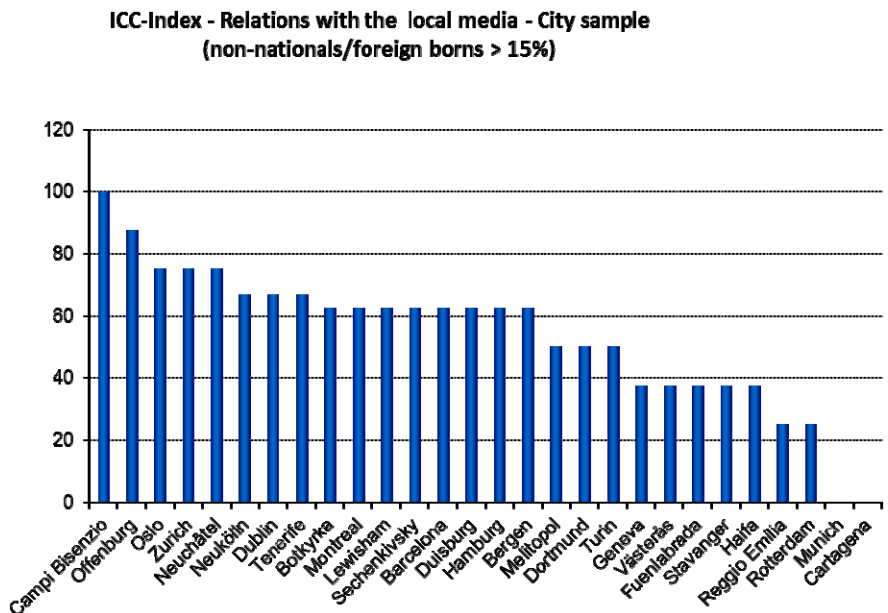
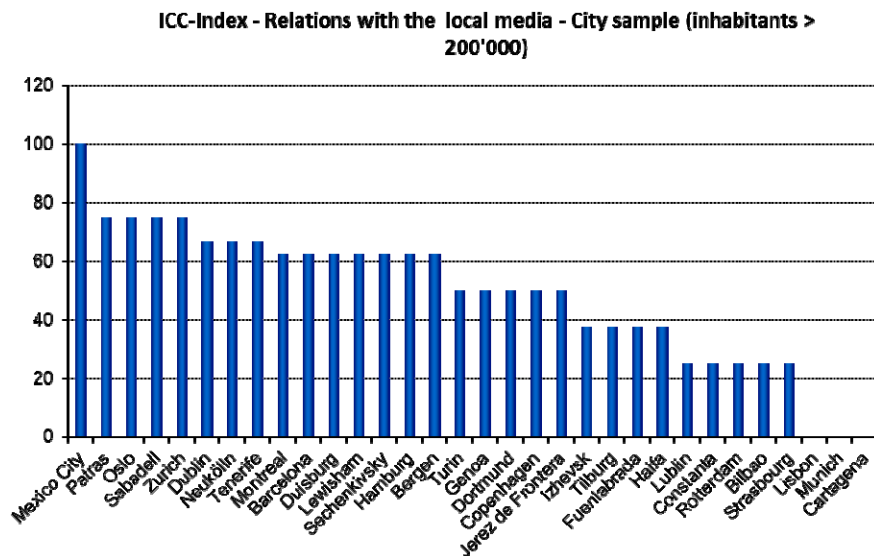
Haifa's language policy achievement rate is higher (63%) than the city sample's rate (49%).

The city provides specific language training in Hebrew to all the new immigrants, included hard-to-reach groups. All the documents are provided also in Arabic, as

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

it is the second official language of the country. Furthermore, learning migrants/minority languages as part of the regular curriculum at school is possible. The city is also supporting minority theatres, library and some nonprofits dealing with sports and cultural events. Projects seeking to give positive image of migrant/minority languages, are supported within neighbourhood centres. For example, Beit Hagefen is cooperating with few community centres in Haifa to produce "Haifa's Stories Festival" a small 3 days festival of events of local artists and writers promoting the local culture.

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 partner with local media organisations to achieve a climate of public opinion more conducive to intercultural relations.

38% of Haifa's media policy goals were achieved while the city sample's attainment rate for these goals is 45%.

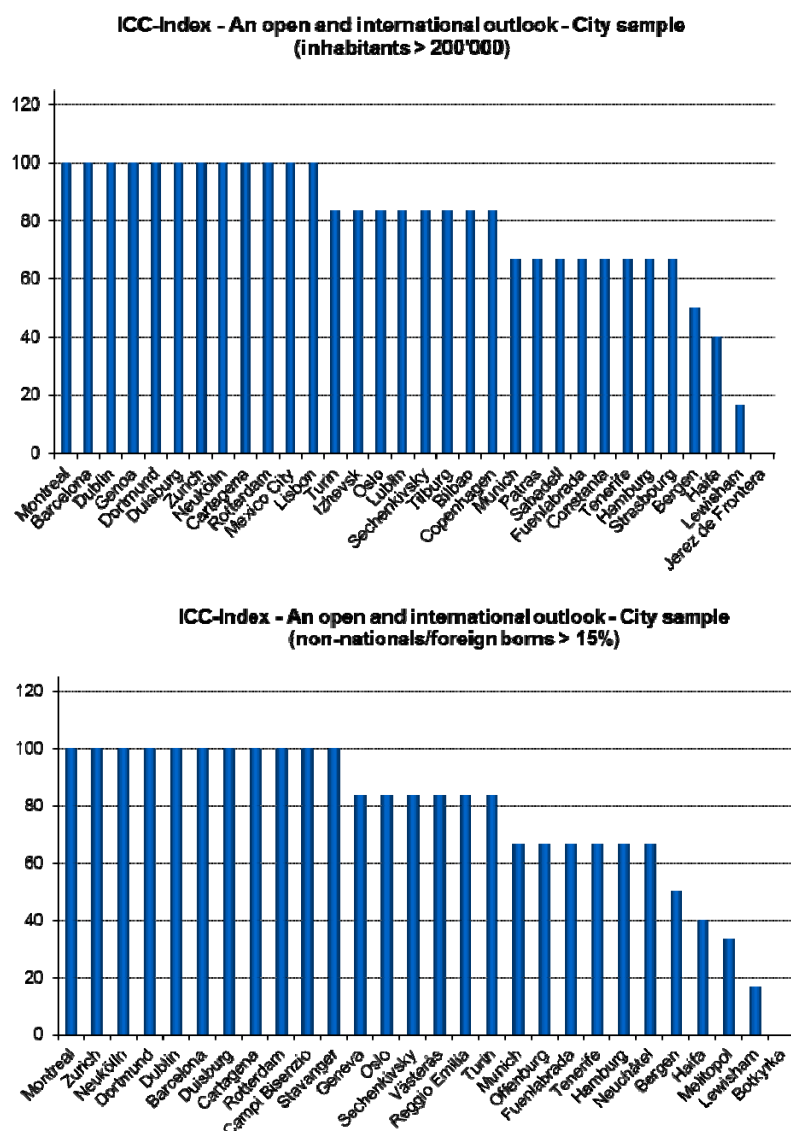
It is very commendable that the PR Department is instructed to highlight diversity as the city main pride.

Haifa may wish to further explore possible media policies, for instance, by monitoring the way in which minorities are portrayed in the local media. The city

may notice an initiative launched by the city of Stavanger. This municipality is monitoring every incident where migrants occur in an article or otherwise.

The municipality may also wish to provide advocacy/media training/mentorships for journalists from minority backgrounds. An interesting example of such an initiative has been implemented by Oslo City Council (Norway). Among journalists and editors, and media researchers operating in Oslo, there is now a growing awareness about the role of the media in promoting cohesion and presenting news in a responsible and intercultural way. This has resulted in a stronger focus on the recruitment of journalists with ethnic minority background.

11. International outlook policies



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

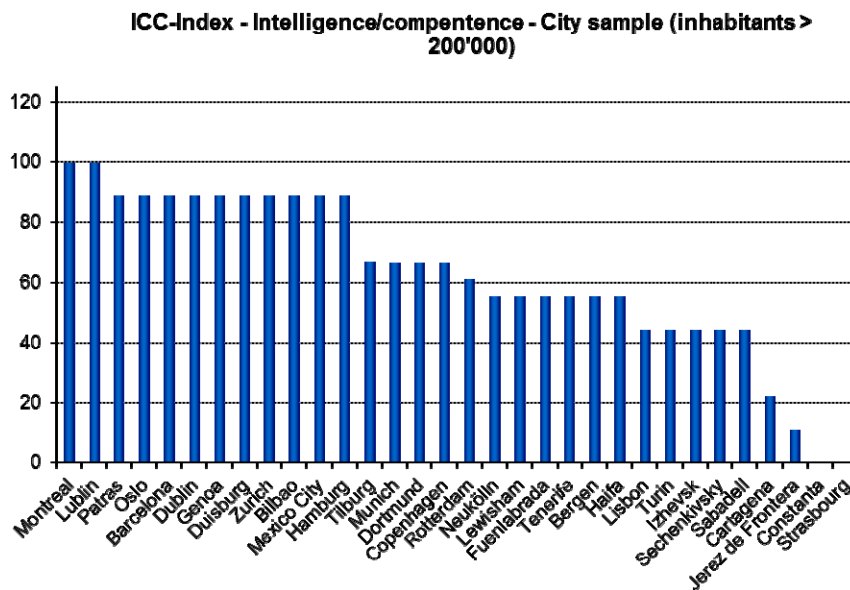
Haifa's international outlook policy indicators are lower (40%) than the city sample's (71%).

The city has not put into practice an explicit policy to encourage international co-operation, but an agency specifically responsible for monitoring the development of the international relations of the city has been created. The municipality supports local universities in order to attract foreign students, but is not ensuring that foreign student populations take an active part in the city life or remains after graduation.

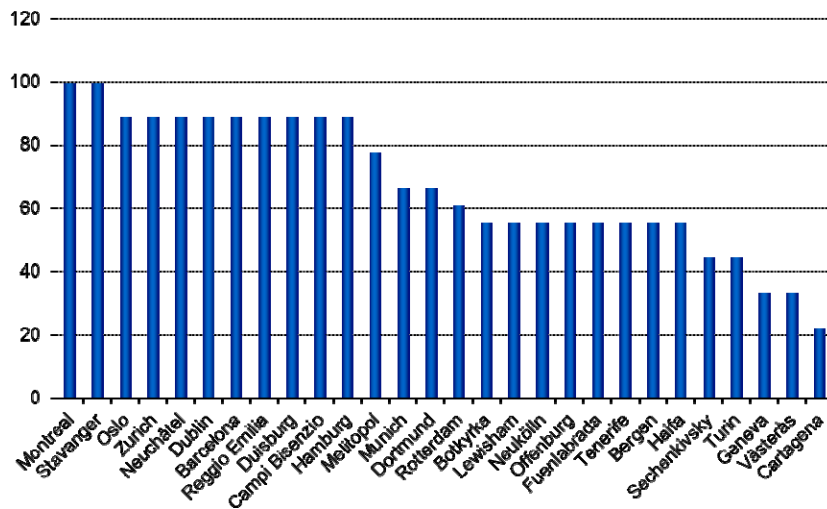
Haifa may wish to further explore possible international outlook policies by encouraging co-development projects with migrant groups' countries of origin.

An interesting example is provided by Santa Maria de Feira. Here, the municipality is planning the launch of an online platform that will link local business owners of all backgrounds with the Portuguese diaspora and with the countries of origin of local immigrants. The launch of this platform is the culmination of a number of initiatives that reach out through business partnerships.

12. Intelligence competence policies



**ICC-Index - Intelligence/competence - City sample
(non-nationals/foreign borns > 15%)**



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

The attainment rate of Haifa's intelligence competence policy goals is slightly lower than the city sample's: 55% of these goals were achieved, while the city sample rate for intelligence competence policy is 62%.

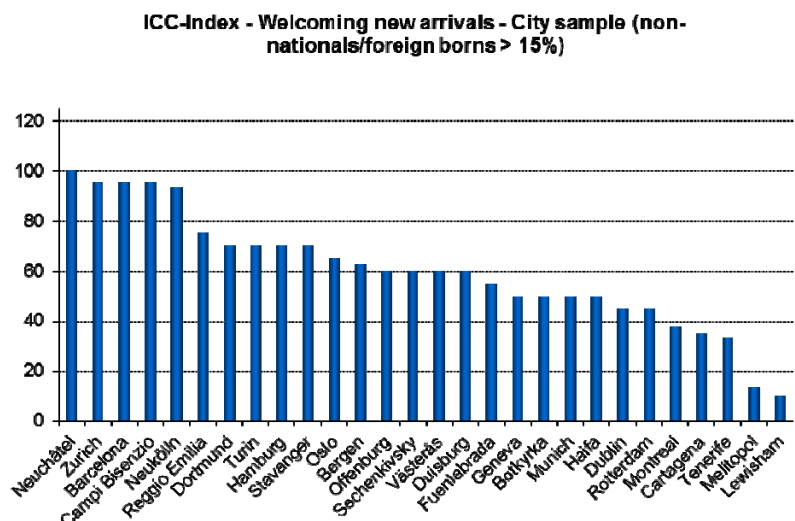
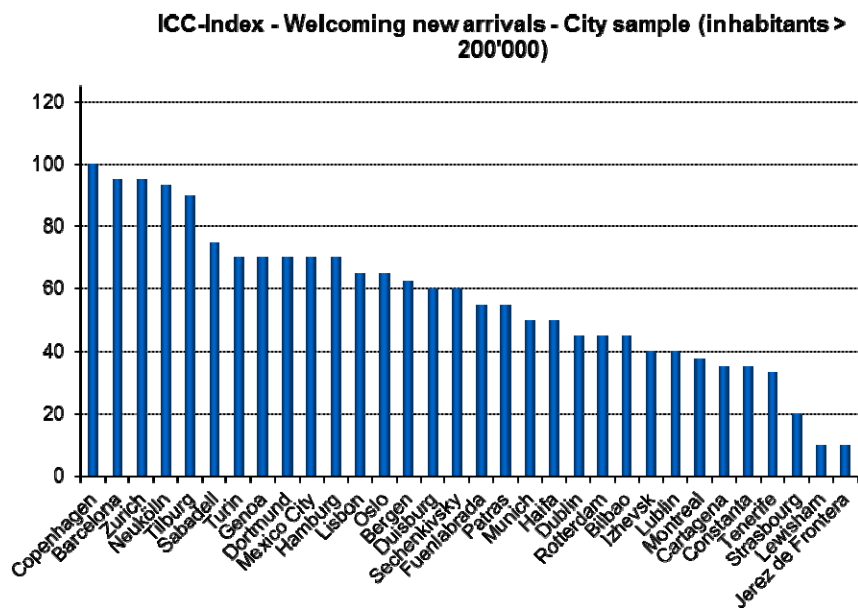
According to the answers provided in the survey, the city promotes the intercultural competences of its officials and staff through interdisciplinary seminars, as well as training courses for social and community workers.

Since the government is naturally made up by representative of all the ethnic groups, the information about diversity and intercultural relations is informally mainstreamed to inform the policy formulation.

Haifa may wish to further explore possible intelligence/competence policies by conducting surveys concerning local inhabitants' perceptions of migrants.

An interesting example is provided by the Swedish city of Botkyrka, where the Multicultural Centre has been commissioned by the Municipality and the Council of Europe to make a study of common rumours which are circulating in the municipality and which impede the development towards an intercultural Botkyrka. This study is a step in the anti-rumour work which Botkyrka wishes to develop, following the work against rumours carried out in recent years in Barcelona, Spain.

13. Welcoming policies



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-ordinated and delivered effectively will have a significant impact on how the person settles and integrates.

The attainment rate of Haifa’s welcoming policy goals is lower than the city sample’s: 50% of these goals were achieved, while the city sample rate is 55%. Being migration integral to the country’s history, the city has implemented policies and programmes, designated agencies and offices to welcome the newcomers, mostly Jews. The city is in fact one of the venue of the Ulpan, a 5 months programme for college graduated between 22 and 35 years old involving

the study of Hebrew, trips organized around the Country, social and recreational activities, workshops about Israel society and career-buildings.

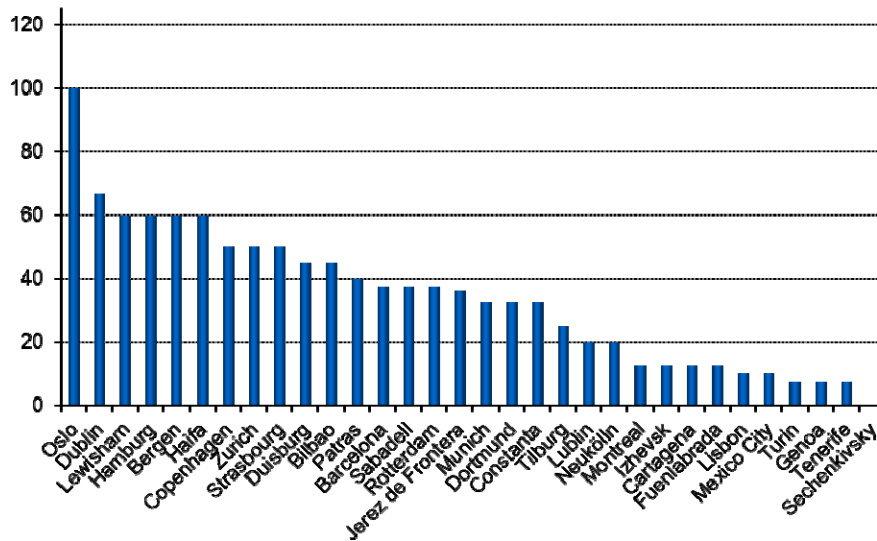
Haifa may wish to further explore possible welcoming policies by organising a special public ceremony to greet newcomers in the city. In that sense, it could be interesting to draw attention to the city of Neuchatel: here, a meeting of the Council is held every 6 months to greet all the new arrivals. This is not only an occasion to be welcome but also to obtain information about the administration, life and population of the city.

Similarly, the municipality of Tilburg, throws an annual greeting party for all 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.

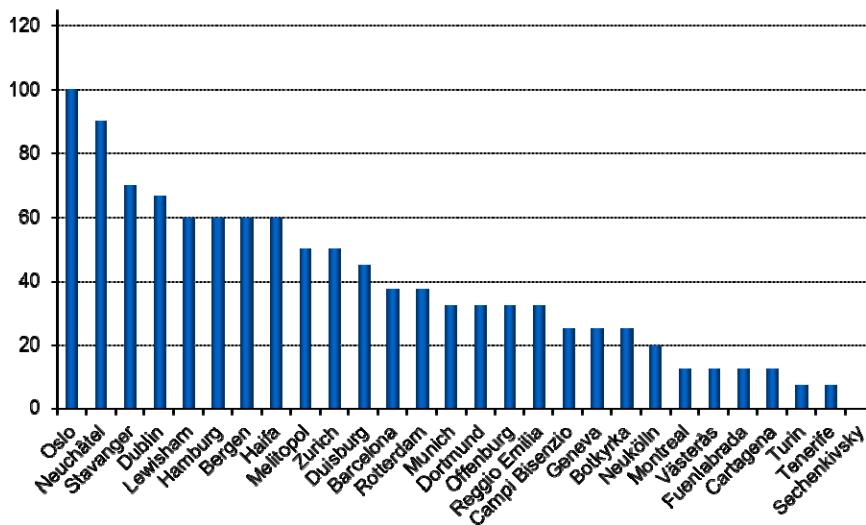
Finally, in Copenhagen twice a year a Welcome Reception and Copenhagen Expat Fair is held at the City Hall by city officials. All international residents, including students and newcomers, can participate in the reception.

14. Governance of diversity

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



ICC-Index - Governance - City sample (non-nationals/foreign borns > 15%)



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

The attainment rate of Haifa in this field is higher than the city sample's: 60% of Haifa governance policy goals were achieved while the city sample's attainment rate for these goals is 35%.

The ethnic background of elected politicians reflects the composition of the city population. Newcomers are eligible to vote in local election only after having obtained the citizenship. Noteworthy due to the laws regulating the acquisition of

nationality, this happens in a period between the day of the arrival in Israel (according the Law of Return for the Jews) and 3 years of residence.

Furthermore the city has created a political advisory body involving minorities living in the city as well as relevant public institutions, organizations and experts.

Initiatives for encouraging migrants to engage in political life are regularly deployed.

The local government may wish to further explore possible governance policies by establishing standards in the representation of migrant minorities in mandatory bodies which supervise schools and public bodies.

One interesting way of collecting the views of people of diverse social and cultural backgrounds is found in Botkyrka, Sweden, where short interviews of random citizens are recorded prior to, and in direct relation to certain points to be discussed by the city council, and shown to the councillors before their discussion.

16. Conclusions

The results of the current ICC Index suggest that in Haifa there is still room for improvement in the intercultural policies. The municipality could identify useful insights and examples from other cities in the field of commitment, education policy, neighbourhood policy, public services, media policy, international outlook and welcoming.

On the other hand, Haifa's achievements in the area of mediation, language, governance, business and public spaces are higher than the city sample.

In view of the above, we invite Haifa to strengthen in most of the policy areas and improve in the policy areas detailed below.

17. Recommendations

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

- **Commitment:** Haifa might consider ameliorating its intercultural commitment by adopting an intercultural action plan, as well as implementing an evaluation process.
- **Education:** Haifa might consider ameliorating its intercultural education approach by deploying a policy to increase ethnical and cultural mixing in the schools and by considering actions to involve parents from minority backgrounds in the school life of children.
- **Neighbourhood:** Haifa may wish to enforce a city's policy to increase diversity of residents in the neighbourhoods and to avoid ethnic concentration.

- **Public services:** Haifa may wish to lay down a strategy to encourage intercultural mixing in the private sector labour market.
- **Business and labour market:** Haifa may wish to ameliorate its policies in this field by encouraging 'business districts/incubators'. It may be also interesting to give priority to companies with a diversity strategy in the procurement of goods and services by the city.
- **Cultural and civil life:** Haifa may wish to ameliorate its cultural and civil life policies, for example, by using interculturalism as a criterion when allocating grants
- **Media:** Haifa may wish to further explore possible media policies, for instance, by providing advocacy/media training/mentorships for journalists from minority backgrounds and by introducing monitoring mechanisms to examine how media portray minorities.
- **International outlook:** Haifa may wish to ameliorate its international outlook policies by designing an explicit policy in the field, by encouraging co-development projects with migrant groups' countries of origin and by involving the foreign students in the life of the city.
- **Intelligence and competence:** Haifa may wish to further explore promoting the intercultural competences of the city carrying out surveys including questions about the perception of migrants and minorities.
- **Welcoming:** Haifa may wish ameliorate its welcoming policies by creating a specifically tailored welcoming service for different groups (students, spouses, migrant workers). The municipality may also wish to have a special public ceremony to greet newly arrived persons in the presence of the local government's officials.
- **Governance:** Haifa may wish to further explore possible governance policies by introducing standard for the representation of migrant minorities in mandatory bodies supervising schools and public services.

Haifa 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 database⁹.

⁹ http://www.coe.int/t/dg4/cultureheritage/culture/Cities/guidance_en.asp