



INTERCULTURAL SPACES AND CENTRES

What are they, what benefits do they bring, and how can they be encouraged as an essential part of the Intercultural Cities approach?

This Briefing Paper draws upon the findings of a Seminar held on 29 & 30 November 2011 at the Mångkulturellt centrum in Fittja, Stockholm, Sweden.

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1. Summary

One of the cornerstone concepts of the Intercultural Cities approach is that greater interculturality cannot be expected to occur by accident alone – there need to be tools, agents, spaces and places of interculturality and, if need be, these must be deliberately initiated by the local authorities or civil society. So far, however, there had been little clarity over what actually constitutes an intercultural space, so this Seminar was long overdue and enthusiastically attended.

The first conclusion is obvious. There is no standard model of what an intercultural space should be, nor one pattern of how it might develop. Our sample group of 13 ranged from the highly structured and amply resourced model of local government decree through to informal and very modestly-resourced organisations arising from civil society initiative.

An intercultural centre therefore is not defined by its legal or staffing structure, its physical presence or even by its range of activity. An intercultural centre is any space where there is an underlying philosophy that cultural mixing is more desirable than separation, and a deliberate and sustained practice designed to bring this about by various means, and a determination to make cultural mixing and co-operation a higher priority than the integration of the minority into the systems and norms of the majority.

Intercultural centres, like the society they operate within, are dynamic and fluid entities. Indeed several centres have changed their structure and legal basis as times have changed and new needs and opportunities emerged. The common factor, if anything, is flexibility. An intercultural space needs to be closely aware of and sensitive to the shifting demographics and relationships of their various constituencies, and to be prepared to adapt accordingly.

Intercultural centres are context-specific to their locality and national conditions. In cases where the national and local state apparatus provide an extensive integration provision, or where the climate of public opinion towards diversity is relatively benign, the intercultural centre may have the freedom to explore innovative and creative ideas to build cross-cultural contact and collaboration.

However, if the public sector is too dominant and over-bearing there may be an inadequate recognition of the special contribution that civil society and bottom-up initiatives can make. If the state is weak or disinterested or if the climate of opinion is hostile, then the intercultural centre may find itself having to play a more functional role concerned with the day-to-day needs and threats to migrant communities, which is hardly desirable but, nevertheless, necessary in the current climate.

However, there must be constant vigilance to avoid the emergence of 'intercultural ghettos'. Whilst an intercultural centre may be a beacon and a centre of excellence within its respective city, it cannot be an island and must at all times seek to extend the intercultural ethos to other places and spaces within the city.

Intercultural centres are so special and distinct that they do not easily fit within existing transnational networks and therefore a new network should be formed. The existing group of 13 undertakes to enlarge its membership and arrange at least one further meeting within 2012, and to grow thereafter.

2. Background

Thirteen intercultural centres from cities within the Intercultural Cities network attended the meeting hosted by the Mångkulturellt centrum in Fittja, Sweden. The aim of the meeting was to exchange commonalities and differences in the structure, ethos and practice of the different organisations, including their relationship with the local diverse population and the city council. We split into two groups – one group of arts-led centres, the other of centres of socio-economic and civic integration, each centre presenting a profile of itself. The group then explored problems and strategies of sustainability over the next five to ten years and opportunities to widen the base of support and influence policies in an intercultural direction. It concluded with identifying the need for a European –wide network, examining the feasibility of regular yearly meetings to continue the exchange of experience and establish a stronger presence and political influence.

3. Profile of the Intercultural Centres

See the Appendix.

4. Typology of Intercultural Centres

A certain pattern emerges of the intercultural centres which seem to be determined both by their history, degree of autonomy/form of funding and by their conception of democracy – how far they wish to rethink social, institutional, professional and status barriers as well as cultural differences, to create an expansive, participatory democracy and dynamic hybrid culture. The major types we identified are:

- **the core-funded, professional centre with a large permanent staff with research, documentation and training functions** which may engage with the academic world and serve national and international representational roles like Mångkulturellt centrum. However, not all core-funded institutions with educational functions maintain a conventional separation between the professional staff of experts and the public but some have rethought their institution interculturally as a **space of dialogue** - such as the Intercultural Museum in Oslo. Dialogue is interpreted expansively to include dialogue with the past, dominant and one-sided representations of history, and with groups who have been excluded, not only ethnic and religious minorities, but also the politically persecuted

and the socially excluded. Dialogue is also seen as taking diverse forms –incorporating humour and art as well as more conventional forms of debate.

- **a statutory service for inclusion across a territory** (the case of Neuchâtel) but which works to foster intercultural centres both as meeting places across ethnicities and to provide social and advice services, including attuning the wider public to the growing diversity of the area to win its support.
- **the regeneration-funded arts and resource centre** such as Axis,(and potentially Deptford Lounge) is a publicly-funded variant of the artistic-led, NGO run centres, with much greater facilities, and explicit ethos of social inclusion and sharing resources. Since they are so socially embedded, they are *de facto* intercultural and inter-generational in make-up and serve many different needs. As they are committed to a democratic participation and active mixing across all sorts of divides and genres, they are unusually inclusive and innovative. Through high quality artistic production, they raise people’s confidence and aspirations and produce extraordinary, new artistic hybrids.
- **the municipally-funded centre, that promotes economic, social and civic inclusion across the city**, such as Mondinsieme, in Reggio Emilia operating transversally in many different sectors, with a diffuse range of actors and with the city council to influence intercultural policies.
- **a sectoral think-tank** (in the case of the DCAI for the cultural sector) which promotes an intercultural rethinking of practice throughout the sector or institution -including the representation of diverse groups within the structures and their cultural representation and inclusion.
- **the autonomous, project-financed centre that seeks democratic participation and partnerships with migrant and other civic associations** These tend to be artistically driven, and seek to create a more pluralistic, post-colonial culture - whether by confronting suppressed and dark sides of history (Maison des Passages; Oslo Intercultural Museum) promoting migrant artistic production and economic inclusion or learning of minority language. (Centro Interculturacidade) A variant on this is the spiritual inspired centre seeking to create a space of meeting, reflection and dialogue between groups with different faiths or ethical beliefs which is similarly structured and funded. (Lantern Centre)

5. Shared Ethos

Although the centres are very diverse in form and specialisation, nevertheless many echo elements of a shared ethos:

- **Inclusive – open to everyone**, whatever is decided and produced is based on **democratic community ownership** (Axis)
- **Anthropological, non-ethnic concept of culture**, informing intercultural practice where culture is a composite of influences or confluence of routes and passages (the symbolic meaning of the name Maison des Passages) and the approach seeks out common elements of humanity across the differences.
- **Intergenerational nature of interculturality** (particularly the impact on the second generation – those ‘in-between’ cultures, often facing exclusion) requiring a focus on working with children in

and outside of schools (Maison des Passages, Axis and Oslo Intercultural Centre) young people excluded from citizenship (Mondinsieme) and young artists of migrant background excluded from institutional recognition and funding. (Centro Interculturadcidade; DCAI)

- **Reconstructing history from multiple perspectives**, confronting taboo issues of the past, making connections to the present (Maison des Passages, Oslo Intercultural Centre, Mondinsieme work with museums)
- **-Access to Public Dialogue and Debate** – highlighting Hannah Arendt’s definition of politics as “dialogue in public space”.
- **Insistence on high quality and artistic excellence** while also being a community resource, ‘social’, ‘participatory’ and communally owned by deprived people (Axis; Oslo Intercultural Museum), bringing the best out of people by transferring skills, and putting cultural and social differences to work creatively to produce new outcomes or as Bente-Guru Møller expressed it **“using vulnerability as a source of creativity and new thinking.”**
- **Creating a reflective/spiritual space** which makes people feel safe and allows them to shift to more open and tolerant positions at their own pace, **by getting to know and respect others.** (Lantern Centre)

6. Forms of Engagement – connecting to the local diversity

A range of ideas and practices to widen participation and engage a more diverse range of people came out of the presentations. These included:

- **Outreach strategies to draw in marginalised groups** –
 - mixing and matching age, ethnic, cultural, social groups and sexes on cultural projects
 - cross subsidising through commercial and community rates of charging
 - door-to-door leafleting in minority languages
- **Partnerships**, engaging local communities from early on to ensure ownership; building relationships with other civic organisations and social institutions, across sectors as Mondinsieme, DCAI, Axis, Intercultural Museum Oslo and Centro Interculturadcidade do in their own ways.
- **Working across issues** applying a broad understanding of interculturality to include marginalised social groups, the young and elderly, those with mental health problems, gay people, the politically persecuted etc. (the approach of the Intercultural Museum and Axis)
- **Canvassing the local population** – to change perceptions about the diversity of the area and need for services (Neuchâtel)
- **Canvassing migrants** to gather their stories and images to change their representation in the culture
- **Ethnographic research** - on the local residents to engage in debate with the academic world, inform policy makers and change public perceptions.

7. Problems and Solutions - learning from errors

Because there is no established template for creating an intercultural space, managers must inevitably proceed by trial and occasional error, ensuring that such errors are recognised, candidly assessed and learnt from. Common mistakes or difficulties that emerge include:

- **Lack of communication**
with the city council or between the Intercultural Centre and civil society or the business sector limits the spread of ideas. The failure of the City Council to disseminate more widely the results of joint meetings or policy discussion also curtails the influence of intercultural policy and practice, likewise its failure to support the intercultural centre can undermine influence and inhibit its development. (e.g. Tilburg and Lisbon). **This underlines the need for regular meetings to discuss and disseminate ideas and policies of the intercultural centre with the City Council, civic organisations and the business sector.**
- **Treating cultural diversity as an issue of minorities –**
which leaves the dominant view or position of privilege intact. This can be addressed by **including the perspective and culture of the dominant group or majority as part of cultural diversity –** viewing it critically and **rethinking relations between ‘majority’ and ‘minority’ as inter-ethnic and intergenerational**, (Oslo Intercultural Museum) making connections that criss-cross these divides.
- **Failure of generational transmission**
Both the shame of the dominant group over colonialism and shame of migrant parents over the poverty of their origins have contributed to a complicity of silence over migrants’ history. This underlines **the need to teach migrant historical narratives as part of integral history** and to work with families and schools integrating intergenerational with intercultural approaches (Maison des Passages; Oslo Museum; Axis)
- **Stigma of Place**
through negative media representation over many years (Axis). This requires a long-term commitment to counter media attacks and the need for a conscious media strategy of the kind Mondinsieme has.
- **Sustainability**
Different aspects and issues of sustainability came up in the presentations and discussion – most notably:
 - **lack of funding**
The experience of centres which have taken years to build community trust was of being left high and dry when short-term funding ended. (Centro Interculturacidade in Lisbon in its previous guise)
 - **Building partnerships was seen as a way round funding crises** (Centro Interculturacidade, Lisbon; Axis, Ballymun) mobilising long-term commitment both in an initial phase of building a dedicated core of support to form an NGO and set the centre up and also to win support from the wider community to use the centre, choose it as their place. (Mario Alves)
 - **sustainability of migrants rather than the centre**
The question of ensuring the sustainability of migrants was also raised as a problem that centres should address, through building the migrant economy, valuing the cultural diversity of migrant artists, by supporting their work, but also by revaluing and upgrading migrant

skills, gaining recognition of the value of cultural difference and multilingualism in the education system. (Mario Alves)

8. Sustainability Strategies

The meeting agreed that the most important challenge facing the intercultural centres was sustainability. All anticipated the economic crisis would worsen and threaten their future existence. Many dimensions of sustainability were touched upon, not just the economic – but the sustainability of the spirit of the space, its intercultural ethos and practice and relationship to the political level. The group split into two to consider what they needed to do to ensure their long-term viability, what resources and support they could mobilise.

The meeting divided into two groups to discuss these different perspectives on sustainability:

Group 1

- *Public service ethos versus economic self-sufficiency*

The focus of discussion of sustainability was on institutions becoming relevant and proving their need, rather than entrepreneurial strategies to become self-supporting which was raised early on (by the Lantern Centre with no core funding) and was sidestepped. The importance of public authorities taking responsibility for supporting intercultural initiatives overrode questions of diversifying sources of funding for NGO based centres.

- *Bottom-up and top-down approaches to engagement*

- Some stressed that the viability of the centre depends on it expressing the needs of inhabitants, and **sharing projects with them from the start, adopting a relational approach** based on equality between the centre's specialist resources and local people.
- DCAI also argued that the cultural institutions had to change, giving up their gatekeeper role, opening up to dialogue and partnership.
- Another view stressed the intercultural centre's responsibility to give leadership and to capacity-build through strong programming of the space, filtering research back to civil society and countering fear of interculturalism. (Multicultural Centre, Fittja) However this view of leadership was contested and redefined as dialogue and 'coaching' rather than a directive role.

- *Improving political relations and policy impact*

This led onto a discussion of **the relationship to the political level and what intercultural centres have to offer**. Since cities like Malmo, are facing the imminent reality of the immigrant minority becoming the majority, the intercultural transformation of institutions has emerged as a democratic necessity. (As intercultural centres are on the frontline, they know the needs of the people in a way that politicians do not. Suggestions were made to improve the relationship by:

- inviting politicians to be commentators and discussants to experts at conferences, engaging them in dialogue;
- using research as a powerful tool for advocacy and to ask searching questions;
- developing and drawing on the skills of people as mediators, who can be 'in-between' and use the position creatively, bringing people together across different fields and cultural backgrounds, drawing out cultural commonalities;

- employing people of migrant background and other intercultural people throughout public institutions.
- **Resource sharing**
The discussion returned to, drawing on the **pooling** that takes place in the corporate sector whereby participants pay a subscription to a research network to gain access to an idea which was costly and time-consuming to develop. The third sector variants of resource sharing and **LETS** (Local Exchange Trading Systems) were also referred to, and the case of the Italian cultural sector where funded theatre and dance companies shared their allocation of performance slots on public stages with excluded migrant companies.

Group 2

The group adopted a different approach to sustainability by thinking about how to expand the support base for intercultural policies by thinking of how the centres could identify and meet needs and provide services which would convince people of its value.

It identified three different groups of public opinion and the appropriate response to them:

- **natural supporters** of intercultural dialogue whether politicians, civil society groups, business or media whose support is given but needs to be consolidated by keeping in close touch with them;
- **the majority** who are not opposed to intercultural dialogue but have no compelling reason to support it. This was identified as the main group where intercultural advocates are failing to make an impact. A shift in approach was called for which would capitalise on the centre's specialist skills and enable the majority to see the personal advantage of interculturalism –i.e. a strategy to persuade them of the need and benefit to themselves of an intercultural approach.
- **serious opponents** of interculturalism who disseminate negative racial narratives that demonise migrants and spread fear. Centres cannot expect to win such viewpoints around but they cannot afford to ignore them either. They need the skills and the information with which to neutralise their negative potential through rebuttal and counter-argument.

The group then made proposals to address unmet needs and capitalise on intercultural centre assets:

- **A subscription for free language courses** attracting new groups in the community to Arab and Chinese language courses (Mondinsieme, Reggio Emilia)
- **Intercultural competence**, the greatest asset of intercultural centres can be turned into an income stream and help build longer-term relationships. For example local businesses may need the services of a centre to mediate in its relation to a diverse workforce whose customs, religion, eating habits it does not understand. Mondinsieme's cultural diversity management project serves this purpose with firms in the Emilia Romagna region. A centre could also help mediate with local businesses which want to establish contacts with new markets in migrants' countries of origin.
- **A local low-cost intercultural card** (a maximum €30-50 a year) to gain access to services, tickets to events, purchase of a share of an artwork, free access to the centre etc.. This would give a steady, guaranteed income to the centre. The idea could be extended to a European intercultural card – where you could gain the same advantages and reductions in 20 other European cities.

- **The development of smart phone apps** – advertising intercultural spaces in other countries, using the “**power of the swarm**”. It could also be given away for free to new residents to an area to familiarise them with intercultural spaces .
- **Tailored intercultural walks or tours of the city** with a map including visits to holy places, culturally diverse restaurants and shops, meetings with refugees and artists. This would build relationships with civil society, while recycling some money to the local migrant economy as well as to the centre.

Political Sustainability

Discussion returned to the political conditions for sustainability, underlining the need for permanent, reciprocal relations between cities and intercultural centres to ensure good governance in intercultural cities. The problems of political obstruction and refusal to share power and resources and fear of civic innovation in the case of Lisbon and Tilburg were raised, and some of the principles that should underlie a new democratic relationship were defined:

- **Empowerment of citizens and a strong active civil society as partners** with the city council. Intercultural policies cannot be enacted from above.
- **Democratisation of access’ has to extend beyond consumption** (of commercial or high culture), giving resources for social and cultural operators to produce and remake the culture
- **Sharing resources on an exchange basis.** The city council must give access to space/premises and equipment for the centre to function and provide intercultural services.

9. The Next Steps

All the attending centres agreed the value of holding the Seminar and of the need to maintain communication and explore collaboration.

The group agreed the following:

- **To form an Intercultural Centres Network**, initially comprising those present, but to seek to enlarge it both within and beyond the current ICC network.
- **To hold a further, and enlarged, meeting of intercultural centres** during 2012.
- **To make an application for funding** to Grundtvig (grants for life-long-learning and adult education initiatives) to fund a meeting, which will enable even small NGOs to participate.
- **To commence searching for longer-term sources of funding.**
- **To approach the Danish Presidency of the European Union** (from January-June 2012) Through the good offices of DCAI, to seek support towards a meeting (and related activities such as an exhibition) of intercultural centres, on the theme of Democratisation in the cultural field.¹

¹ It is noted that Mondinsieme has also offered to host a future meeting in Reggio Emilia.

- **To cultivate potential European allies** such as the Platform of Intercultural Europe and Trans Europe Halles.
- **To publicise the network** using the ICC's Facebook site and newsletter to disseminate network news, to put out open calls and information on cities willing to host future meetings and to put a digest on the website, based on sharing experiences useful to other centres in the network.²

² Neuchâtel proposed that some of the more comfortably-funded centres should take the lead on producing such digest free of charge.

APPENDIX

Profile of Intercultural Centres

Mångkulturellt Centre, Fittja

It is called a multicultural centre, but its primary orientation is to the world of research and academia, although it is half funded by the municipality it sees its role as producing knowledge and instigating debate around its research findings and themes, disseminating ideas widely through professional training, conferences and seminars and exhibitions and library. It has also developed a national and increasingly international role through the municipality's European networks and programmes.

Despite its substantial resources - a lecture hall, library, café and exhibition centre and permanent staff of 21 people, and stated desire to use ethnographic research "to come close to society", the residents of Botkyrka are not the primary users of the centre. They do not access it as a communal meeting place offering opportunities to mix, access community training and do joint projects. Rather it is oriented to professional scholars, exhibiting artists and students at the university who use the centre's library.

Name of the space:	Multicultural Centre, Fittja
City and website address:	Vårdshusvägen 7, Fittja Gård, Botkyrka, Stockholm, SWEDEN http://mkc.botkyrka.se Contact: Leif Magnusson leif.magnusson@mkc.botkyrka.se
When it was established:	1987
Description of main activities:	Academic and policy-related research into immigration and integration matters A substantial library and archives Artistic activity and exhibition Educational activities Provision of meeting places, conferences and debates
What kinds of people use the space?	Academic researchers, policy analysts, artists
Legal status:	Community foundation
Location within the city:	Large suburb of metropolitan Stockholm
Scope of coverage:	Local, national and international
Number of staff:	21 permanent staff plus occasional researchers, artists and trainees.
Size of the space:	2000 sq m
Main sources of funding:	Municipality of Botkyrka (50%) The rest from projects and book sales

Intercultural Museum, Oslo

The Intercultural Museum was founded to reflect intercultural reality of Oslo which other museums were failing to do. It was set up as a public foundation which undertook a prize-winning transformation of an old police station and in 2006 merged with two other museums including the old City Museum. Its ethos of respecting diversity and casting an equal gaze was embodied from its inception in its representation— with a majority of immigrant background on its management board.

It also conceives of the museum as a space of dialogue involving as wide and diverse a range of people as possible. So it works on issues of mental health and discrimination against gay people, intergenerational relationships as well as intercultural ones and it draws on universal and shared aspects of culture, such as rights of passage to make connections across ethnic differences.

Name of the space:	Oslo Museum/ Intercultural Museum (IKM)
City and website address:	Grønland Kulturstasjon, 0188, Oslo, NORWAY www.oslomuseum.no Contact: Bente Guro Møller Bente-Guro.Moller@kud.dep.no
When it was established:	IKM – Internasjonalt Kultursenter og Museum (International Culturecenter and Museum) was established in 1990. Due to a Norwegian museum reform the center was fushionised with two other museums; Oslo citymuseum, and The Theater Museum in 2006. From then IKM was called Intercultural Museum and became a departement in the new Oslo Museum.
Description of main activities:	<ul style="list-style-type: none"> • Provision of place where people of different cultural backgrounds can meet and interact. • Participatory projects based on shared activity: <p>Artistic: more than 100 art exhibitions, and courses (painting, dancing, storytelling) for children and youth. In the early 1990 we arranged anual cultural festivals, theatre performances in cooperation with minority groups; exhibitions, seminars and conferances.</p> <p>Eductional: workshops in videoproduction, and have produced several films and videoproductions. Arranging tours in the most diverse part of the city and transmitting stories about historic and contemporary immigrant communities and mutual influences between different popultion groups.</p> <p>Assistance in accessing training and job market: Indirectly helping artists with minority background to come into established networks, and presenting them in the gallery and promoting them to other profesional galleries and museums. Provision of special training in cross-cultural awareness and competance to professionals , city council officers, migrants , schoolchildren.</p> <p>Advocacy and research: IKM takes a public stance to advocate the rights of migrants through exhibitions , debates and seminars. During the last three years a series of public debatemeetings in cooperation with the Univerity of Oslo and Anti Racist Centre on a lot of controversial themes relevant to diversity in Norway.</p>
What kinds of people use the space?	A lot of schoolchildren, students, a diverse public, artists with different cultural background, different minority groups. Cooperation with scientists and researchers.
Legal status:	Private foundation
Location within the city:	The east inner city.
Scope of coverage:	Nation-wide
Number of staff:	Oslo Museum : 34, <u>IKM departement</u> : 8 plus a group of various volunteers.
Size of the space:	740 m2.
Main sources of funding:	Municipality and governmental funding are he main sources og funding, but we also get temporal support to different projects from other foundations.

The Danish Centre for Arts & Interculture

DCAI acts as a 'centre of the mind' or think-tank for the intercultural transformation of the cultural sector, rather than as a physical public space of meeting, although it is housed in a centre of global culture and world music. Its aim is to create a national platform which reflects the diversity of Danish society in the cultural sector, by building intercultural competence. The means to do this are through working with partners to make the presence felt of a new generation of Danish artists of immigrant background, who have grown up on the periphery of the five major cities. DCAI is seeking to change the structures of representation so that the life experience of the migrant suburbs is fully reflected in the culture which remains dominated by rural popular or urban high culture. It has canvassed migrants in the suburbs to gather their stories and images and encouraged the national theatres to widen their repertoire by engaging in co-productions and partnerships with artists of immigrant background. It also argues for them to increase access to broaden the audience in their own self-interest. This approach is summed up in the ethos that "the audience needs to retake the stage and reset the agenda." (Niels Righolt)

Name of the space:	The Danish Centre for Arts & Interculture
City and website address:	North Alle 7/2, 2200 Copenhagen, DENMARK http://kunstoginterkultur.dk http://www.dcai.dk Contact: Niels Righolt < niels.righolt@gmail.com
When it was established:	DCAI was established as Project Brændstof by the County of Copenhagen in 1999. From 2007 - 2010 the Centre was funded by the Ministry of Culture in a specific and temporary governance structure. From 2011 DCAI has been a 'self-governed' private run NGO. The centre adopted its current name in 2008.
Description of main activities:	<p>The goal of DCAI is to enable full and equal participation of individuals and communities from all origins in the continuing evolution and shaping of all aspects of Danish cultural life and to assist in the elimination of any barriers to such participation. DCAI promotes cultural diversity by strengthening the capacity of cultural industries to produce and distribute goods and services and helping them gain access to domestic and international markets.</p> <p>The centre aims to cooperate with any organisations involved in the creative sector and supports initiatives that take inspiration from the interchange of ideas and techniques among individual artists from diverse backgrounds.</p> <p>DCAI's approach encourages and aims to improve access to knowledge between cultural diversity and intercultural dialogue in the context of globalisation.</p> <p>DCAI gives special attention to building the capacities of stakeholders and decision-makers in the management of cultural diversity and intercultural dialogue.</p>
What kinds of people use the space?	DCAI cooperates with the strongest actors within the areas the arts - artists, organisations, institutions, political bodies, municipalities, ministries, NGOs, universities and arts schools.
Legal status:	DCAI was a public funded NGO until January 1st 2011. Supported by first the Capital County of Copenhagen and later directly by the Ministry of Culture. Now it is a private NGO financed by project support from mainly public organisations and institutions.
Location within the city:	The inner city area of Nørrebro, the most diverse and complex of the city's districts.

Scope of coverage:	Projects in the inner city as well as beyond the greater capital area. DCAI is also a national player within the arts.
Number of staff:	Central staff of 7 persons. Including regular freelancers, project staff and volunteers, trainees and students the staff is 15 people.
Size of the space:	The office itself is quite small (30 sq m) but the tenancy agreement with the Centre of World Culture gives DCAI right to use their public facilities for meetings, conferences and seminars etc.
Main sources of funding:	Primarily a project funded organisation, where mainly public financed institutions and / or cultural political actors contribute through support to the different activities, the centre conducts, but significant support from private foundations and organisations as well as from the Nordic Council and the EU.

Neuchâtel Multicultural Integration Service

This comprises many services within the Neuchâtel Canton which are part of a nationally funded integration service. It provides a comprehensive service across the territory, which includes many intercultural centres. These fulfil social and cultural roles, offering information and advice and unified social services. Although part of a national network of state-run offices, the Integration Service is institutionally separate from the Immigration Office and so is happy to work with clandestine, as well as regular migrants, gaining their trust. It builds on a longstanding Swiss democratic tradition, of incorporating newcomers and giving foreigners voting rights, guaranteed by the Citizenship Charter dating from 1848. The office has run a campaign on identity (*Neuchatoï*) "What does it mean to live in Neuchâtel?" to make citizens aware of the diversity of the area and ensure their support for the service.

Name of the space:	The Service de la cohésion multiculturelle (COSM) operates two main centres: <ul style="list-style-type: none"> • Intercultural Integration Centre (Centre of competence "Integration"): • Centre of competence "Prevention of racism":
City and website address:	Service de la cohésion multiculturelle (COSM), Av. Léopold-Robert 90, 2300 La Chaux-de-Fonds, SWITZERLAND www.ne.ch/cosm Contact: Ingela Geith-Chauvière Ingela.Geith-Chauviere@ne.ch
When it was established:	Created in 1990 (first under the name of "Office of the Delegate for Foreigners - Bureau du délégué aux étrangers", the Service of multicultural cohesion (COSM) is a service of the cantonal administration attached to the Department of economy.
Description of main activities:	Intercultural Integration Centre (Centre of competence "Integration"): <ul style="list-style-type: none"> • CONSULTING CENTRE AND SOCIAL INFORMATION Consulting, information and orientation. Open to all, with mother tongue services and total confidentiality. • ADVICE AND INFORMATION IN SPECIALISED AND PROFESSIONAL SERVICES Specific information about all questions of migration and integration. Advice and orientation, information and useful documents. • ADVICE AND SUPPORT TO PROJECTS Expertise available to any association or person wishing to undertake an integration project. • INTERPRETER CENTRE Quality written and oral translations in more than 40 languages, and advice and

	<p>information on linguistic matters.</p> <ul style="list-style-type: none"> • INTEGRATION AND NATURALIZATION REPORTS Integration and naturalization reports at the request of the authorities, administrative departments or individuals. <p>Centre of competence "Prevention of racism": If confronted by a problem of racism, the centre will:</p> <ul style="list-style-type: none"> ○ Help and support victims ○ Listen to complaints and testimonies ○ Provide information and advice ○ Offer mediation
What kinds of people use the space?	Cantonal and communal administration of Neuchâtel; Foreign associations and communities; other NGOs from Neuchâtel; administrations of other Swiss cantons; NGOs from all over Switzerland; the Swiss federal administration; the media; and individuals
Legal status:	Local authority
Location within the city:	COSM has two seats in the centres of the two main cities of the canton of Neuchâtel. The headquarters are in La Chaux-de-Fonds, the other in the city of Neuchâtel.
Scope of coverage:	The whole Canton (170'000 inhabitants).
Number of staff:	The COSM employs the following professional collaborators: <ul style="list-style-type: none"> • Multicultural and multidisciplinary team : 13 • Collaborators on special projects: 7-10 • Interpreters / mediators : 70
Size of the space:	The size of the centre in La Chaux-de-Fonds is 270 m2; the one in Neuchâtel is 200 m2.
Main sources of funding:	The COSM has a annual budget of 2'154'100 CHF (1'713'000 euros). About the half (1'104'100 CHF; 878'000 euros) is supported by the canton of Neuchâtel; the rest (1'050'000 CHF; 835'000 euros) is funded by the Swiss Confederation.

Mondinsieme, Reggio Emilia

This was originally established as a directly city-funded centre which is now seeking to diversify its funding sources and move towards independence. It takes an eclectic approach including economic, social and civic inclusion, particularly of young people denied citizenship, as well as cultural activity. It has a particular expertise in intercultural dialogue, conflict management and mediation. Mondinsieme also fosters intensive dialogue among different sectors through making videos, disseminated via social media, video clips and DVD. It works transversally to disseminate intercultural practice in the city – through schools, museums, the health service, the media and business, seeking to influence and shape inter-cultural policies in the city. It has also taken a leading role in establishing Italian networks of intercultural cities and centres.

Name of the space:	Intercultural Centre Mondinsieme
City and website address:	via Marzabotto, 3 – 42121 Reggio Emilia, ITALY www.mondinsieme.org Contact: Damiano Razzoli Damiano.Razzoli@municipio.re.it
When it was established:	in 2001 as office of the Municipality of Reggio Emilia in charge of intercultural policies, and re-established in 2011 as a private foundation
Description of main activities:	The Intercultural Centre implements many project in the field of cultural diversity promotion, citizenship with intercultural association and second generation youngsters, of media and diversity, of education against racism and discrimination in

	the schools, of intercultural communication and relation with workers and companies. It is a place where people of different cultural backgrounds gather together. It offers training in cross-cultural competences in many fields and language courses focusing also on the cultural needs of local Italian people. Beside these projects it conducts research on work and cultural diversity, intercultural education, and intercultural journalism.
What kinds of people use the space?	Second generation youngsters. Professionals of many sectors in need of intercultural advice and expertise.
Legal status:	Private foundation
Location within the city:	A park in the inner city
Scope of coverage:	City-wide and beyond the city
Number of staff:	8 regular staff, 2 educators, about 10 people in the editorial staff, plus volunteers from the established network
Size of the space:	500 m
Main sources of funding:	Municipality of Reggio Emilia

La Maison des Passages, Lyon

It was founded by a multi-ethnic cultural association which set up the centre as an autonomous space of cultural production with and for local people. Their interest was in researching 'hidden history': the colonial past, collaboration in the Second World War, racism and torture in the Algerian War of Independence, racism towards gypsies - subjects which have prevented second generation immigrants from learning of their parents' history and from which French school children have been kept in ignorance. So the collective seeks to challenge collective memory and change it, making it more critical and inclusive. It also responds to needs expressed by the public, e.g. a school teacher who sought to open up these taboo subjects. They have adopted a non-ethnic, cultural approach, in the anthropological sense of finding what is shared but working through passages/pathways/routes which imply identity is not fixed but a meeting of differences – 'a post-colonial métissage'. This is summed up in the ethos: "We wanted to work with common humanity" (Nadia Sebihi)

Name of the space:	La Maison des passages / House of Passages
City and website address:	44 rue saint Georges - 69005 LYON - FRANCE Tèl : + 33 (0)4 78 42 19 04 / E-mail :maisondespassages@orange.fr www.maison-des-passages.com Contact: Nadia Sebihi maisondespassages@orange.fr
When it was established:	The association was created in July, 2005 but the space has been in regular use as a alternative meeting place since the 1970s.
Description of main activities:	The Maison des Passages association was created by a collective of individuals and groups. It is a space of cultural and artistic diffusion and production dedicated to the interculturality and is open to all in the historic heart of Lyon. Its main objectives is to give tools for the understanding of the world, past and present. It organizes: <ul style="list-style-type: none"> • cultural events where people of different cultural backgrounds can meet and interact • participatory projects based on shared activity : artistic, cultural, workshops, conference... • training in interculturality, cross-cultural awareness and competence to

	<p>professionals and city council officers...</p> <ul style="list-style-type: none"> • events to debate discrimination and racism • research, colloquiums, and a library. Concerned with various aspects of cultural diversity. <p>Examples of events include :</p> <ul style="list-style-type: none"> • Festival "Itinérances tsiganes", a festival dedicated to the gypsy culture, since 2006 • "France-Algeria the roads of the meeting" (meetings, theatre, concert...) since 2008 • Forum of the plural Reviews in 2008 • Exhibition "François Maspero and the human landscapes" in 2008 • Colloquium "The dynamics of the interbreeding" in 2009 • Forum "Lyon-San Francisco : sharing of experiences" in 2010 • Colloquium "The wealth of the others : our multiple identities, History and memory, democratic citizenship" • The "Factory of words": workshops in a popular district of Lyon with inhabitants, a school and a social centre to speak and think about. •
What kinds of people use the space?	Workers and unemployed persons, students, teachers, artists, and researchers..
Legal status:	A not-for-profit association under « law 1901 ».
Location within the city:	The historical city centre of Lyon.
Scope of coverage:	City-wide, beyond the city, urban areas and for some events the entire country.
Number of staff:	Two paid part-timers (four days in the week) and three unpaid persons (the president, the director and the treasurer)
Size of the space:	500 sq metres on two levels with two courtyard and a garden.
Main sources of funding:	Three main sources of funding : - Shareholders' equity thanks to the renting of premises - Public money (the municipality, the Regional Council and the State) - The FACT foundation since 2007

Associação Centro Interculturalidade, Lisbon

Like the Maison des Passages, this is also a self-managed, autonomous centre derived from a cultural association (ETNIA). Its focus is neighbourhood activism, and creating an intercultural economy by renting out workspaces on the premises for artists of migrant background, showcasing, and selling and touring their work, that enables them to build independent livelihoods. It also runs an art gallery, workshops and language classes in both Portuguese and Cape Verde Creole to foster reciprocal cultural learning/two-way integration and hosts diverse community dinners, celebrations and anniversary events. It is strongly committed to sustainability, and has built partnership with civic and cultural associations who choose the space to hold meetings, events and celebrations.

Name of the space:	The Association of the Intercultural City (ACI)
City and website address:	Travessa do Convento de Jesus, 16-A - 1200-126 Lisbon, PORTUGAL http://interculturalidade.wordpress.com Contact: Mário Alves centro.interculturalidade@gmail.com
When it was established:	Opened in May 2004 as a key-element of the InterculturaCidade project., initially funded by the EU through the Equal Initiative and developed on a partnership-basis by 5 organizations. Since January 2010 it is being run on a "self-governed" basis

Description of main activities:	<p>ACI-works on promoting cultural diversity as a tool for social inclusion of migrant communities and on intercultural dialogue and citizenship both at national and international levels. It operates in close co-operation with different migrant communities in the Lisbon Region as well as with public and private institutions in Third Countries (mainly in Africa and Brazil). The Centre develops regular activities and programmes on Culture, citizenship, human rights, global education and international cooperation</p> <p>a) –Current activities in space:</p> <ul style="list-style-type: none"> • Workshops on Public Art/Citizen Participation • Courses of Introduction to Capeverdean Creole and to Capeverdean History and Culture, • Intercultural Cinema • Thematic Evenings – open debates + music and poetry moments + traditional Food, dedicated to different countries of origin of migrant communities in Portugal <p>b)- Special Projects</p> <ul style="list-style-type: none"> • World Workshops - Arts and Crafts for Cultural Diversity and for the Inclusion of Migrants • Lusophone Cultural Circuit – Touring artists of Portuguese-Speaking Countries, opening doors for sustainable partnerships of creative economy • Working Group on Social and Solidary Economy • Womans Initiative –supporting change, adaptation capacity and professional and personal realization. <p>C) International Networking</p>
What kinds of people use the space?	<p>Besides migrants, also a growing number of Portuguese nationals use the facilities and take part in our activities.</p>
Legal status:	<p>ACI is a private not-for-profit association</p>
Location within the city:	<p>In the historical district of S.Bento/S.Catarina, near the Portuguese Parliament and the Poço dos Negros Street. This neighbourhood is important in the history of the Capeverdean migrant community in Portugal and today a growing multicultural area of Lisbon.</p>
Scope of coverage:	<p>Most activities take place in the locality but increasingly collaborating with new partners in other areas and cities, in Portugal and internationally</p>
Number of staff:	<p>12 people are currently working regularly at our Centre, including full-time animators (3), activity coordinators (3) and voluntary collaborators. Animators and Coordinators get paid on a project basis, the others are all unpaid staff.</p>
Size of the space:	<p>450 square meters hosting an office, a space for exhibitions, lectures, conferences and classes, a workshop area and a restaurant.</p>
Main sources of funding:	<p>The Centre was initially fully funded by the EU Equal Initiative and later co-funded by a district public authority. Since January 2010 it gets no structural funding and is run on a project-by-project basis. Currently, funds come from projects, donations and sustainability-oriented activities (room renting, courses, thematic intercultural evenings, concert production and touring).</p>

The Lantern Centre, Dublin

This is a spiritual intercultural centre which seeks to create a community of compassion, by bringing together people and groups of different faiths and beliefs. Housed in an old Catholic school, it is a voluntary funded body, supported by Christian brothers in India and public donations, as well as rental income from letting out some of its rooms. It builds on the biblical tradition of hospitality to strangers and openness to people of any faith and none. Rather than forcibly confronting conflicts, it seeks to attenuate them by creating a 'third space', a safe place for encountering and fostering respect for difference and the gradual growth of awareness of common humanity.

Name of the space:	The Lantern Centre
City and website address:	17, Synge Street, Dublin 8, IRELAND www.lanterncentre.org Contact: Michael Murray mmurray32@hotmail.com
When it was established:	September 2007
Description of main activities:	<ul style="list-style-type: none"> • Five faith communities use the Centre as their base for worship. • Ten nationalities use the Centre as their cultural and educational base. • Interfaith Dialogue continues in a variety of forms: <ul style="list-style-type: none"> ➢ Buddhist Ethics and Contemplation once a month ➢ Sharing Sacred Texts each week ➢ Scripture Reasoning on Jewish, Christian and Islamic texts once a month ➢ Gathering for Service (a planning process to design an interfaith service to the local community) • Eight meditation groups from different traditions of spirituality meet at the (Benedictine, Ignatian, Buddhist, Hindu, Sufi, Yoga, Copiera, Tibetan) • A series of activities to provide a set of 'Silence in the City' experiences includes a monthly book-club and a monthly day of spiritual exploration. • An international women's support group with members from nearly twenty countries meets weekly • A group of Muslim women hold regular events at the Centre • English language tuition is provided. • Family Celebrations (birthday parties, baby showers, wedding receptions) are held frequently • Advocacy activities in relation to ethnic minority issues (Kurdish, Tamals, Third level fees) are organised • The Centre undertook a research project in 18 schools to identify the resource implications of involving parents of immigrant communities in the education of their children. • The Centre offers support to schools to implement the various guidelines on interculturality • Office space is rented to a limited number (Irish Muslim Magazine, Arab Forum, Ireland India Office) • Drama groups presenting work on intercultural themes are provided with rehearsal space
What kinds of people use the space?	The Church people come from Georgia, Congo, Ethiopia and Turkey The cultural groups come mainly from Iraq, Russia, Georgia, Latvia, Finland, Algeria, Sri Lanka, India, Pakistan, Brazil. The meditation people come mainly from Europe: Ireland, Germany, Italy, UK, France
Legal status:	A project of the European Province of Christian Brothers: private foundation with charity status
Location within the city:	City centre/ inner city
Scope of coverage:	City-wide

Number of staff:	4/5 unpaid
Size of the space:	465 sq m of indoor space as well 225 sq m of open courtyard.
Main sources of funding:	<ul style="list-style-type: none"> • Start-up funding from the Christian Brothers and the Presentation Sisters • Maintenance funding from the municipality, • Earned income from rent

Axis: Ballymun

This is a regeneration-funded arts and community resource centre in a very impoverished and culturally barren area, which is *de facto* intercultural because it is socially rooted and based on democratic participation and ownership. It acts through high quality arts in partnership with social institutions and civil society – schools, the Youth Service, the council and marginalised groups. It has developed outreach strategies, concessionary community rates for hiring facilities and multilingual publicity to reach the widest range of people, traditionally excluded from the arts. The space has multiple uses and is cross disciplinary, including a theatre, dance, studio, music rehearsal rooms, a creche, conference centre, and drug rehabilitation. It also serves as a meeting place or place of worship for groups without their own space. Through mixing and matching diverse groups, who differ in age, gender, place of origin as well as ethnicity and culture – it also produces innovative cultural hybrids e.g. crossing traditional rural older women storytellers of the ‘Shanos’ tradition with young urban male hip hoppers.

Name of the space:	axis: Ballymun (aka Ballymun Arts & Community Resource Centre ltd)
City and website address:	9 Main Street, Dublin 11, IRELAND www.axisballymun.ie Contact: Niamh NiChonchubhair niamh.nichonchubhair@axisballymun.ie
When it was established:	axis opened in 2001; the flagship building in the urban regeneration of Ballymun. (www.brl.ie)
Description of main activities:	Arts Venue, Arts Production Company, Arts Development Organization, Community Resource Centre.
What kinds of people use the space?	Residents of Ballymun & surrounding areas. Artists, facilitators and arts practitioners. Schools, Youth services, Community groups. Arts audiences.
Legal status:	Company limited by guarantee with charitable status.
Location within the city:	Ballymun is a suburb of Dublin located approximately 20 minutes from the city centre.
Scope of coverage:	axis’ mission is to be a centre for excellence and inclusion locally, nationally and internationally.
Number of staff:	42 (between full & part time)
Size of the space:	Approximately 3000 M2 (Incl Theatre, Foyer, Café, Crèche, Conference Centre, Art/Music/Dance Studios, Arts and Tenant Office Spaces)
Main sources of funding:	axis is core funded by Ballymun Regeneration Ltd (which will exist as a company until the Regeneration programme ends – currently scheduled for 2014) and receives specific programme and project funding from a number of bodies including The Arts Council, Culture Ireland, Dublin City Council, Pobal, Foras na Gaeilge.

The Deptford Lounge, Lewisham

Due to open in January 2012, the city council-funded Lounge is in a disadvantage area of south-east London. It will have comprehensive facilities across the arts, education and leisure, providing health and family support services, artists' studios and affordable homes, aiming to act as a resource and cross-disciplinary service for users. It is yet to be seen whether it will be run directly by Lewisham Council or opt for a more open, democratic ownership by its users and seek to capitalise on the dynamic potential of their diversity for artistic, civic or economic innovation.

Name of the space:	The Deptford Lounge and Tidemill School Complex
City and website address:	9 Giffin Street, Deptford, London, SE8 4RJ, UNITED KINGDOM www.deptfordlounge.org.uk Contact: Philippa Lau-Brown, Philippa.Lau-Brown@lewisham.gov.uk
When it was established:	Opens to the public 2nd January 2012
Description of main activities:	<ul style="list-style-type: none"> • Primary School • Public Library, including access to the internet, DVDs and Audio books • Public toilets and changes places facility • Health and wellbeing activities • Sports and Leisure facilities • Access to council one – stop – shop AccessPoint • Access to adult education provision • Outside performance space – additional markets/performances/outdoor cinema • Range of community rooms that allow community groups to provide a service for the community within the complex.
What kinds of people use the space?	Open to the whole community, including school children, their parents, young people and the elderly, those requiring support to access council services. Young families, Speakers of other languages, people with disabilities, all genders and religious groups.
Legal status:	Council Asset
Location within the city:	Inner London area
Scope of coverage:	London wide
Number of staff:	Over 100
Size of the space:	6,204.8 meters squared for internal areas. This excludes public square and school playground and newly created road.
Main sources of funding:	Government grant, Local Authority funding, sale of land.

House of Friendship, Izhevsk

A unique case among the centres is the House of Friendship in Izhevsk - a state and city-funded, and strictly bounded multiculturalist institution with a very large, permanent staff. It promotes the traditional cultures of ethnic groups and nationalities, largely defined in religious terms through churches, synagogues, mosques and folk traditions of dress, dances and feast days. This approach emphasises the non-conflictual relationships between groups echoing features of the Soviet era in its traditional marking of others through folkloric differences (without serious moral or political

import) and the role of the state (in the form of a House of Friendship) in preserving traditions and reproducing them harmoniously. Nevertheless some elements of change with the emergence of a Centre for Adaptation of Migrants separate from the House of Friendship and the incorporation of environmental concerns are signalled.

Name of the space:	“House of Peoples Friendship” State Institution of Udmurt Republic;
City and website address:	City of Izhevsk, Republic of Udmurtia, Russian Federation www.udmddn.ru Contact: Yulia Zhuikova zhuikova_ue@izh.ru
When it was established:	8 September, 2008.
Description of main activities:	The Institution was established to cultivate interethnic peace and harmony in civil society, to strengthen the identity, to resist ethnic and religious extremism within the region.
What kinds of people use the space?	Representatives of ethno-cultural associations, citizens of city of Izhevsk and Udmurt Republic of different ethnicity and age.
Legal status:	Governmental body.
Location within the city:	City centre.
Scope of coverage:	City-wide.
Number of staff:	85 – paid.
Size of the space:	6000 square meters.
Main sources of funding:	Budget of Udmurt Republic, private income.

Huis van de Wereld, Tilburg

Tilburg is a small but ambitious city which has invested heavily in several institutions and organisations to reflect the city’s cultural diversity as well as its aspirations to connect itself internationally. House of the World was formed as a physical space in the very prominent location to house three such organisation and to project a visible symbol of the city’s intentions. Its aim has been to provide a comprehensive service for migrant social and economic integration and a meeting place for majority and minority groups. Until quite recently there were plans to move it to an even more prominent and well-appointed position but a combination of severe budget cuts and a change in Council policy means the House of the World is facing serious questions about its future, and must seriously rationalise its activities and find new sources of funding.

Name of the space:	Huis van de Wereld (House of the World)
City and website address:	Spoorlaan 346, Tilburg, NETHERLANDS www.huisvandewereld.nl Contact: Jurgen Jansen jjansen@huisvandewereld.nl
When it was established:	November 6, 2007
Description of main activities:	Huis van de Wereld is a cooperation of three organisations in Tilburg: SNV (for refugees and newcomers), MST (Missionary Service Centre) and COS (for global citizenship). They organize their own activities under the umbrella of the Huis van de Wereld. Additionally the staff of the Huis van de Wereld run an additional programme which involves several other institutions, businesses and local

	<p>government. Huis van de Wereld is a spaces(with in-house activities) as well as a concept (with projects and networks in the Tilburg area).</p> <p>There are three main programmes:</p> <ul style="list-style-type: none"> • Encounter & dialogue: <ul style="list-style-type: none"> ➤ Provision of a place where people of different backgrounds can meet and interact ➤ Public debate • Information, advice & individual counselling <ul style="list-style-type: none"> ➤ Support for migrants in integration ➤ Support for refugees and newcomers on housing, legal matters, social care, education. • Education and participation: <ul style="list-style-type: none"> ➤ provision of workshops, trainings, courses on dutch language, integration, talent recognition, self-reliance, job coaching ➤ coaching on volunteering ➤ raising global awareness (for example on fair trade, human rights, millennium development goals, sustainable development) creating a platform for cultural diversity (mixed programming)
What kinds of people use the space?	Migrants, refugees, social beneficiaries, students, professionals, non-profit organisations.
Legal status:	Foundation (non-profit organisation)
Location within the city:	City centre
Scope of coverage:	City-wide (Tilburg) Occasionally organising projects that cover the wider area of the Noord-Brabant Province
Number of staff:	Core team of HvdW: 5 Total (including staff members of in-house partner organisations): approx. 75 Trainees/internships: approx. 30 per year Volunteers: approx. 250 per year
Size of the space:	2.600 square metres, of which approximately: <ul style="list-style-type: none"> • 250 sq.m. restaurant • 350 sq.m. meeting plaza • 200 sq. m. classrooms • 150 sq. m. meeting room / consultancy • 1000 sq. m. office space • 400 sq. m. storage space • 250 sq. m. stairwell, hallways, etc.
Main sources of funding:	Noord-Brabant Province (in 2011: 45%) Tilburg Municipality (in 2011: 37%) Partners/funds (in 2011: 18%) Forecast 2012: Province: 37% Municipality: 38% Partners/Funds: 25%