AN INTRODUCTION TO THE INTERCULTURAL CITY FOR LOCAL GOVERNMENTS IN JAPAN

Yamawaki Keizo and Ueno Takahiko

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ABOUT THE AUTHORS

Yamawaki Keizo

Yamawaki Keizo is a professor of migration policy at Meiji University, Tokyo. He has advised numerous local governments as well as ministries of the national government in Japan. Since 2010, he has promoted exchange of ideas and good practices in migrant integration between cities in Japan and those in Europe, Korea and Australia. In 2012-2013, he was a visiting fellow of the University of Oxford to do research on the Council of Europe's Intercultural Cities Programme.

Ueno Takahiko (Taka)

Ueno Takahiko is a part-time lecturer at Toyo University and Kanagawa University. His key expertise is in local governance and everyday intercultural contacts, based on fieldworks in Barcelona and Bilbao metropolitan areas. In 2019, he participated in the Spanish Network of Intercultural Cities (RECI) while conducting field studies as a visiting researcher at the Autonomous University of Barcelona. He held various seminars from educational situations to training sessions for grassroots associations in Japanese cities.

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Preface

Japan was the first country outside the European continent to embrace the Intercultural City idea promoted by the Council of Europe. Thanks to the visionary support of Japan Foundation and the Japanese Consulate in Strasbourg since 2009 – only one year after the launch of the Intercultural Cities programme – numerous exchanges, symposia and study visits have enabled politicians, practitioners and academics from Japan to shape with colleagues from Europe and the rest of the world the knowledge and practice of intercultural local policies.

Professor Yamawaki Keizo has been for many years the leading advocate of the Intercultural City approach in Japan, and a driving force between the growing interculturalism movement in the Asia-Pacific. Prof. Yamawaki was the chair of the government's committee, defining the Japanese term *tabunka kyosei* (intercultural cohesion or *symbiosis*), which I find fits very well the organic nature of the Intercultural City concept. At the heart of this concept is the belief that diversity - of cultures and of people - is what gives society its richness, dynamism and resilience. Culture is understood as a "living" entity, constantly evolving and adapting to change in society, and growing stronger thanks to exchanges with other cultures.

The Intercultural City is the city of the 21st century: a city where policies for diversity, equality and interaction grow organically from the initiatives of civil society, businesses, professionals, and where a fearless, creative bureaucracy acts as catalyst of a common vision and supporter of grassroots efforts.

Today the Intercultural Cities community counts over 140 cities worldwide. Hamamatsu became officially a member of the community in 2017. I hope this will be the start of a real movement which will help make *tabunka kyosei* the leading policy doctrine in Japan. This publication will make it possible for many people to learn about intercultural philosophy and how it translates into action.

I look forward to engaging with future interculturalists in Japan.

Irena Guidikova

Head of Division Inclusion and
Anti-discrimination Programmes

Council of Europe

The year 2021 marks the 25th anniversary of Japan becoming an observer State to the Council of Europe (CoE). In this commemorative year, I am very pleased to witness the publication of a systematic introduction to the Council of Europe flagship Intercultural Cities Programme, for the attention of Japanese local government officials, based on experiences of developing comprehensive intercultural strategies in Japan.

Since Japan became an Observer to the CoE in 1996, our Consulate General, as the Japanese Delegation to the Organization, has been following with great interest the evolution and the enlargement of the Organization up to its 47 European member States and other observer countries. Concurrently, Japan and CoE have built a very effective and enriching collaboration in many fields through, among others, a constant active dialogue on issues of common interest.

The cooperation and relationship between Japan and the Council of Europe, in particular within the framework of the Intercultural Cities Programme, as explained in this booklet, have been very dynamic, effective and fruitful over the past years; mainly thanks to the enthusiasm and efforts of Japanese experts among which our two authors Professor Yamawaki and Mr Ueno, as well as municipalities and relevant organizations.

In this regard, I would like to take this opportunity to express my heartfelt respect and gratitude to all people engaged in promoting the development of intercultural cities and deepening the cooperative relationship between Europe and Japan for their commitment and hard work.

I sincerely hope that the publication of this booklet will provide an opportunity and basis for local municipalities, not only in Japan but also in the Asia-Pacific region at large, to discover the concept of intercultural cities, and eventually, to strengthen international partnerships among local authorities.

Akamatsu Takeshi
Consul General of Japan in Strasbourg
Ambassador, Permanent Observer
to the Council of Europe

Introduction

This is an English version of the booklet, written in Japanese, titled "An Introduction to the Intercultural City for Local Government Officials." It introduces the Council of Europe's Intercultural Cities Programme to Japanese readers and explains how it relates to local government policies and urban planning. The authors expect that the English version would heighten interest in the programme in Japan and the Asia Pacific.

The Intercultural Cities Programme is a capacity building programme and it includes an international network of cities that promote urban development taking advantage of the diversity brought about by migrants and minorities. It started out in 2008 as a pilot project targeting 11 European cities, but has grown into a network of more than 140 cities in Europe and beyond today. From Japan, the City of Hamamatsu became the first to participate in the network, and the City of Kobe is currently preparing to enter the programme as well. As elsewhere in the world, Japanese society has always been diverse but the face of diversity is changing now and Japanese local authorities, being the level of government with the most experience and proximity, are increasingly playing an important role in integration of foreign residents.

Since visiting two member cities of the programme in Switzerland and Italy in 2010, and participating in seminars and field visits held in European cities during his sabbatical year in 2012, Prof. Yamawaki Keizo, one of the two authors of this booklet, has been involved in policy exchange between European, Australian, Korean and Japanese cities. Ueno Takahiko, the other author, has been, focusing on local initiatives in Barcelona and other intercultural cities in Spain since 2014, and has conducted surveys and research on the "Antirumours Strategy" and other topics. Both authors have been amazed at the way each member city, based on the concept of living together in diversity, has been further promoting the integration and inclusion initiatives, while at the same time creating an active network where diverse cities from different countries, distinct historical backgrounds, and different population sizes share their experiences and knowledge, and they have been pondering the possibilities of connecting this network to intercultural cohesion initiatives in Japan.

This booklet is based on the overview of the Intercultural Cities Programme by the Council of Europe[1], but also sheds light on intercultural initiatives in Japan, mainly in Hamamatsu and Kobe, based on the knowledge gained by the authors through their research. After Yamawaki prepared the first draft of Chapters 1 and 2, and Ueno prepared the first draft of Chapter 3, the two discussed the manuscript and completed it based on comments from local government officials.

In Japan, the government has been making efforts to create an inclusive society since the revision of the Immigration Control and Refugee Recognition Act (the "Immigration Control Act") in December 2018, which was aimed at admitting new foreign workers, and public interest in *tabunka kyosei* or intercultural cohesion has increased. Although such interest may have somewhat declined due to the COVID-19 pandemic, intercultural cohesion is now a fundamental issue for any local government in Japan in order to build a sustainable community in the face of population decline and societal aging which are likely to continue over the next few decades. The authors hope this publication will be helpful to many people who are interested in intercultural cohesion.

The publication of this booklet in Japanese and English, as a project commemorating the 25th anniversary of Japan becoming an observer state to the Council of Europe in 2021, was made possible through the cooperation of the Council of Europe, the Ministry of Foreign Affairs of Japan, and local governments and other organizations that have been working hard to develop intercultural cohesion and intercultural cities in Japan. In particular, the authors would like to express their special gratitude to Ms. Irena Guidikova and Ms. Ivana d'Alessandro (CoE), Ms. Saito Chihiro and Mr. Kojima Hideaki of the Ministry of Foreign Affairs, Mr. Hara Hideki and Ms. Harada Erina of the Japan Foundation, the International Affairs Division of Hamamatsu City, Mr. Nakai Manabu and Mr. Asai Yutaka of the International Division of Kobe City, the Council of Local Authorities for International Relations (CLAIR) and Professor Bob White of the University of Montreal for their cooperation.

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1. Council of Europe. (2019) *The Intercultural City Step by Step: A practical guide for applying the urban model of intercultural inclusion* [Revised edition] (updated by Anne Bathily, edited and co-ordinated by Ivana D'Alessandro). Hereafter, it will be cited as *ICC Step by Step*.

Chapter 1
The ABCs of the Intercultural City

1. What is the intercultural city?

A city is a place where strangers become neighbours, a mirror reflecting the diversity of society. Cities are places where intercultural dynamics challenge the boundaries of social categories and norms. Urban diversity is a source of new ideas and values which emerge from the contact between people of different origins, backgrounds, languages and ways of thinking. However, prejudices, bias, or tensions in diverse social settings can lead to segregation, discrimination, conflicts and other social problems. Therefore, local authorities must adopt adequate policies to manage diversity in a way that it becomes an asset for the society as a whole.

The Intercultural Cities Programme (ICC) is an excellent source of continuous improvement and innovation in this policy area. It is a programme that regards cultural diversity brought by migrants and minorities as an opportunity rather than a threat, and promotes ideas and policies to make the most of diversity as a source of vitality, innovation, creativity, and growth for cities and all their residents.

Intercultural Cities is also a network of local governments initiated by the Council of Europe[2,] initially in collaboration with the European Commission3, and its inception was triggered by the 2008 European Year of Intercultural Dialogue and the publication of the Council of Europe's White Paper on Intercultural Dialogue of the same year. Currently, 147 cities4 in Europe and abroad that are in agreement with its principles are participating in the programme. An intercultural city is defined as follows:

"Intercultural cities have a diverse population including people of different nationalities and origins, and with different languages or religions/beliefs. Most citizens regard diversity as a resource, not as a problem, and accept that all cultures change as they encounter each other in the public arena. The city officials publicly advocate respect for diversity and a pluralistic city identity. The city actively combats prejudice and discrimination and ensures equal opportunities for all by adapting its governance structures, institutions and services to the needs of a diverse population, while upholding the principles of human rights, democracy and the rule of law. In partnership with business, civil society and public service professionals, the intercultural city develops a range of policies and actions to encourage more mixing and interaction between diverse groups. The high level of trust and social cohesion help to prevent conflicts and violence, increase policy effectiveness and make the city attractive for people and investors alike."[5]

2. Four types of integration policy

Interculturalism is a vision and a set of policies that aim to create "intercultural cities." The characteristics of interculturalism can be clarified by comparing four types of integration policy.

2.1 Guest worker policy

Migrants are considered a temporary labour force that will eventually return to their countries of origin. Therefore, measures are taken to minimise impacts of migrants on the local community in the short term. Such policies aim to guarantee the economic rights of migrants, disregarding social, cultural or civic rights.

2.2 Assimilationism

Migrants and minorities are accepted as permanent residents, but they are expected to assimilate as soon as possible. Differences from the cultural norms of the host community are discouraged and repressed if seen as a threat to social cohesion. Such policies aim to guarantee the economic rights, as well as the social and civil rights of migrants, disregarding cultural rights.

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2. The Council of Europe is a pan-European organization with 47 member states, including all EU member states (27), countries in south-eastern Europe, and Russia. Japan has had observer status since 1996, and is the only participating Asian country.
3. Since the adoption of Recommendation CM/Rec(2015)1 of the Council of Europe Committee of Ministers to member states on intercultural integration, the Intercultural Cities programme has become a long-standing Council of Europe programme, implemented with structural funding from the Council of Europe alone.
4. As of March 1, 2021. Participating cities include some of the world's largest cities, such as Paris, as well as basic municipalities with populations of less than 10,000, such as Valletta, Malta.

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5. *ICC Step by Step*, p. 14.

2.3 Multiculturalism

Migrants and minorities are integrated as permanent residents. Differences from the cultural norms of the host community are encouraged and protected by laws and institutions and supported through anti-discrimination measures. Such policies aim to guarantee the economic, social, and civil rights of migrants, as well as the cultural rights of migrants. Yet, an over-emphasis on differences could make citizens evolve in parallel groups whose identities cannot intersect.

2.4 Interculturalism

Migrants and minorities participate in equality of rights and opportunities with local residents into an interactive process of integration based upon mutual willingness to adapt to and integrated into the diverse fabric of the society.

While the right to the differences is guaranteed by laws and institutions, policies, institutions, and activities that create shared viewpoints, mutual understanding and empathy are highly valued. In addition to guaranteeing the economic, social, civil and cultural rights of migrants, such policies aim at the inclusion of migrants and minorities by promoting meaningful interaction among residents and addressing common community issues.

In the early 2000s, major incidents that involved immigrants occurred in Western European countries.[6] This led to a reassessment of immigration policies, which became an important issue for national elections in many countries. As socio-economic disadvantage of migrant population and their alienation from mainstream society continued, and as criticism of multiculturalism in particular grew, since they were seen to cause the segregation of immigrants from the rest of the population and hinder social integration, the Intercultural Cities Programme, which aimed for social integration through interaction among individuals and groups that have differing cultural backgrounds, began as a new approach that converts diversity into an advantage for the whole society.

> **Column 1-1 – Intercultural cohesion and interculturalism**
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> *Tabunka kyosei*（多文化共生）has been widely used as a policy term for local governments since 2006, when the Ministry of Internal Affairs and Communication made the *tabunka kyosei* plan at the local level and positioned *tabunka kyosei* as a pillar of local internationalisation. According to the report of the committee on *tabunka kyosei* of the Ministry which became the basis for the plan,

> *tabunka kyosei* at the local level was defined as "for people with different nationalities and ethnicities to live together as members of local communities, recognising one another's cultural differences and trying to build equal relations." The plan was revised in September 2020, but the same definition was used.
>
> The Council of Europe has identified four general categories or types of migrant policy. So where does *tabunka kyosei* fit in those categories? If you emphasise recognising one another's cultural differences, it could mean multiculturalism, which focuses on the recognition of cultural diversity. If, on the other hand, you ignore cultural differences with a focus on equality and emphasise building equal relations, it is easy to fall into the model of assimilationism. However, *tabunka kyosei* can also be defined as interculturalism, since it encourages local officials and residents to work together to find a balance between diversity and equality, and places an emphasis on meaningful interaction between individuals and groups to live together. This would mean an evolution of *tabunka kyosei* from a means of local internationalisation to community development.
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> In fact, the City of Hamamatsu, which joined the ICC in 2017, translates its *tabunka kyosei* city vision as "intercultural city vision" and its *tabunka kyosei* centre as "intercultural centre."

3. Three principles of Interculturalism

There are three basic principles of interculturalism: equality, diversity, and interaction.[7]

3.1 Equality

Public institutions commit to realising equality and prohibiting discrimination in all their actions towards all partners, including their own staff, citizens' groups, and enterprises. However, focusing only on equality could invite conflict between minority groups over limited resources, obscure inequality within these groups, and undermine solidarity and cohesion. Efforts are needed to send the message of equality not only to minorities but also to the "majority," to consider the needs and interests of all residents, including minorities, and to ensure that no one is left out of policies and resources.

3.2 Diversity

It is essential to undertake positive action to preserve diversity as an intrinsic feature of human communities, and a source of resilience, vitality and innovation in

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6. 2001 UK riots, 2002 assassination of Dutch politician, 2004 assassination of Dutch cultural figure, 2005 London bombings, 2005 French riots, etc.

7. This explanation of the three principles is based on *ICC Step by Step*, p. 12.

communities, organisations and businesses, which can favour the "diversity advantage." Explicitly recognising the diversity of individuals and groups as an asset, is a precondition to normalising it. However, focusing solely on diversity will undermine the sense of shared values and make it difficult to bring together the diverse groups in a society.

3.3 Interaction

Meaningful interaction is the most crucial principle of interculturalism. It is creating conditions for everyday encounters across cultural differences, as well as gender, age, socio-economic status, and other differences. However, without accompanying measures to ensure equality and accept diversity, creating mixed neighbourhoods, schools, organisations and public spaces can be counterproductive and result in creating new prejudices and discrimination.

4. Member cities of the programme

As mentioned in the above, the ICC programme began in 2008 as a pilot programme of the Council of Europe, with funding by the European Commission, targeting 11 European cities. A close look at the participating cities reveals variety since the programme's inception, reflecting the diverse composition of the Council of Europe. The countries to which those pilot cities belong include not only Germany, France, and the Netherlands, which have extensive experience in migrant integration, but also Italy and Greece, which only began admitting migrants in earnest in the 1990s, or Ukraine with its unique ethnic, linguistic, and religious diversity. However, even cities from these countries, with different circumstances regarding migrant and minority populations, have many commonalities in their experience with diverse populations. The programme quickly became a forum where local governments, NGOs, and researchers from around the world could exchange views and seek out new approaches.

After becoming a stand-alone programme of the Council of Europe in 2015, the ICC has continued to expand its circle of participating cities. For example, in North America, Montreal in Quebec, Canada, which has long been an advocate of interculturalism; Mexico City, which boasts the largest population among the ICC member cities; and in 2020, the city of Rochester, Minnesota, in the United States, joined.

In Asia, Hamamatsu became the first city to join in 2017. Also, from Japan, Kobe is preparing to become a member. In South Korea, Ansan and Guro (Seoul) joined in 2020. The Australian cities of Ballarat, Melton, and Maribyrnong in Victoria have also joined.

As of March 2021, there are 147 member cities, divided into three categories of participation. There

are members of the international ICC network (International Members: 59 cities), members of national networks accredited by the ICC programme (National Members: 75 cities), and members that have undergone policy assessments by the Intercultural cities index (ICC-Index) (13 cities).

Currently, there are national networks in Italy (28 cities, including three international members), Morocco (11 cities, no international members), Norway (six cities, three international members), Portugal (13 cities, one international member), Spain (20 cities, two international members), Ukraine (six cities, one international member), and the United Kingdom (eight cities, seven international members). Some countries have developed domestic networks for small cities that find it difficult to participate in field-visit programmes and seminars that require foreign language ability. These networks have served as points of contact for incorporating interculturalism into existing domestic initiatives, such as Italy's joint project with the Ministry of the Interior, and Spain's collaboration with an existing network of cities to support migrants.

5. Outline of the programme

Activities of the Intercultural Cities Programme include policy assessments of member cities by experts, mutual inspection visits between member cities, the holding of seminars on related topics and the testing of innovative policy ideas and tools[8].

Amid the COVID-19 pandemic in 2020, the ICC organised online activities. It organised conferences on measures to cope with the pandemic, seminars on gentrification, building cities that will include refugees, the discriminatory aspects of AI use, and institutional discrimination. It also held the annual meeting of ICC coordinators online in November.

It has also developed the ICC Index to evaluate the policies of each city and to make inter-city comparison possible. As of December 2020, 88 cities have received policy assessments using the index, which consists of 73 questions[9] covering 11 policy areas, including education, business, and language. However, the objective of the ICC Index lies not in competition among cities, but in mutual learning among them. To this end, the results of each city's analysis include successful examples from other cities that can be used as references to improve areas of weakness.

8. Tools include the intercultural citizenship test, policy briefs, the social trust barometer, and antirumours. For the Intercultural Cities Resource Pack, please refer to the following document: https://rm.coe.int/intercultural-cities-resource-pack/16809ebba6

9 The current questionnaire was revised in 2019 to take more account of intersectionality of language, religion, and sexual orientation (see Glossary of Key Terms), as well as nationality and ethnicity. The assessment areas of "Participation" and "Interaction" were also added.

6. The programme and Japan

As Japan is an observer state of the Council of Europe, exchange has been actively carried out through the Japan Foundation since 2009, such as sending Japanese local government officials to Europe and inviting European city officials to Japan.

The ICC was introduced to Japan in full scale at the Asia-Europe International Symposium on Intercultural Cities in 2012. The first summit, co-hosted by the Japan Foundation and the Council of Europe, was held in Tokyo in January 2012. The mayors, deputy mayors, and section chiefs of nine cities from Japan, Korea, and Europe gathered to exchange views on intercultural cohesion. Participating cities were: Hamamatsu and the Tokyo cities of Ota and Shinjuku (Japan); Suwon, Seodaemun (Seoul) , and Ansan (South Korea); and from Europe, Lisbon (Portugal), Botkyrka (Sweden), and Reggio Emilia (Italy).[10] At the end of the Mayor's Summit, the Tokyo Declaration was adopted, which states: "we regard the cultural diversity of our cities as an asset, and will explore a new urban vision which can build upon diversity to foster dynamism, innovation, creativity and growth. To that end, we will seek to establish a partnership between intercultural cities to learn from each other's achievements and seek answers to our common challenges. And that the ultimate goal of intercultural cities should be to bring individuals of different cultural backgrounds together for the purpose of building prosperous and harmonious cities of the future."[11] This was the first time that leaders of local governments from Asia and Europe met under the theme of intercultural cohesion, making it an event of historical significance.

Column 1-2 – The Road to the Asia-Europe Intercultural City Summit

In October 2010, Yamawaki Keizo participated in the Japan Foundation's programme to send Japanese local government officials to Europe. Since he was then an advisor to the Council of Municipalities with a Large Foreign Population, which is known for its annual meeting of mayors, on his way back to Japan, Yamawaki made a proposal to the Japan Foundation official to hold an intercultural city summit with the participation of local government leaders from Japan, South Korea, and Europe.

In preparation for the summit, the Japan Foundation first held the Intercultural City Seminar "Discussing intercultural cohesion in Tokyo - with reference to the European 'Intercultural City'" in Tokyo in January 2011. At the seminar the mayor of Arakawa City, who attended the program in Switzerland and Italy and the mayor of Shinjuku City as well as the deputy mayor of Ota City spoke. Next, in August 2011, Ms. Irena Guidikova, an ICC representative from the Council of Europe, was invited to an International Symposium on Intercultural Cities in Seoul, co-hosted with the Korean Association for Multicultural Studies (originally scheduled to be held in March 2011, but postponed due to the Great East Japan Earthquake), and to a closed workshop held in Tokyo on intercultural cities for local government officials entitled, "What can we learn from European intercultural cities?" After attending this workshop, Hamamatsu officials decided to participate in the first summit in January 2012 and to host the second summit in October 2012.

Hamamatsu Mayor Suzuki Yasutomo, who participated in the above summit, endorsed the idea of the intercultural city, and the second summit was held in Hamamatsu in October 2012 under the joint sponsorship of the city of Hamamatsu, the Japan Foundation, the Council of Local Authorities for International Relations (CLAIR), and the Council of Europe. Mayors, deputy mayors, and section chiefs from 11 cities in Japan, Korea, and Europe took part in the summit. As before, the Japanese participants were the three mayors from Hamamatsu, Ota, and Shinjuku, and the deputy mayor of Higashi Osaka. At the Mayor's Summit, Yamawaki delivered a keynote speech titled "Towards International Cooperation of Intercultural Cities." After three sessions on civic cooperation, urban development that utilizes diversity, and intercultural social integration, the Hamamatsu Declaration to "promote global partnership among intercultural cities to learn from each other's knowledge and experience to develop more effective policies" was adopted at the end of the summit.[12]

In October 2013, the third summit was held in Ansan, South Korea, and was co-hosted by the city of Ansan, the National Council of Multicultural Cities (South Korea), the Japan Foundation, and the Council of Europe. It was the first summit held in South Korea. From Japan, Hamamatsu Mayor Suzuki, section leaders from Hamamatsu, Shinjuku, Ota, and Nagahama (which was the chair city of the Council of Municipalities with a Large Foreign Population at the time), as well as Yamawaki participated. At the end of the Summit, "Ansan Declaration," which called for partnership among Japan, South Korea, and Europe, was adopted.

In November 2016, Hamamatsu Mayor Suzuki and Yamawaki were invited to the World Forum for Democracy held by the Council of Europe in Strasbourg, France, where they made a presentation on intercultural cohesion initiatives in Hamamatsu and Japan at large. At that time, Mayor Suzuki received a request from the Council of Europe to become a member of the ICC and began to consider joining. In October 2017, Hamamatsu City and the Japan Foundation co-hosted an international conference titled "Intercultural Cities and Utilising Diversity in City Development," and announced Hamamatsu's membership in the ICC. Hamamatsu was the first Japanese city and the first Asian city to join the ICC.

In December 2018, the Intercultural City Seminar was held in Tokyo hosted by the Council of Municipalities with a Large Foreign Population with support from the Japan Foundation, and about 40 local government officials from all over Japan attended the meeting. With coordination by Yamawaki, the seminar venue was connected to Australia via Zoom and the presentations were made by city officials from Ballarat and Melton as well as an ICC expert Lynda Ford. There were also presentations by officials from Tokyo's Toshima City, Bunkyo City, and the Council of Local Authorities for International Relations (CLAIR), whom the Japan Foundation had sent to the ICC seminar that was held in Geneva in the same year.

In October 2019, the city of Hamamatsu, the Japan Foundation and the United Cities and Local Governments Asia Pacific (UCLG ASPAC) co-hosted the International Summit on Intercity Collaboration in Hamamatsu. At the panel discussion on the theme of intercultural cohesion, the mayor of Botkyrka (Sweden) and the deputy mayor of Ballarat (Australia) exchanged opinions with Hamamatsu Mayor Suzuki, with an ICC expert Phil Wood serving as commentator, and Yamawaki as moderator.

Column 1-3 – Japanese government initiatives

In 2014, the Japanese government formulated a policy of utilising foreign "human resources," expanding its Technical Intern Training Programme and increasing the support of foreign students. Through the establishment of the "Specified Skilled Worker" as a new residential status in the December 2018 revision of the Immigration Control Act, it embarked on a course toward admission of more "semi-skilled" foreign workers. However, it was emphasised that this policy should not be regarded as an "immigration policy," and those workers were to leave Japan after a certain period. (perhaps falling under the "guest worker" policy among the Council of Europe's four categories of migrant policy?)

It is true that in conjunction with the above-mentioned revision of the Immigration Control Act, the "Comprehensive Measures for Acceptance and Coexistence of Foreign Nationals" was formulated, and the newly established Immigration Services Agency under the Ministry of Justice is taking on the role of general coordinator of related ministries and agencies, thus the entire government is working to support foreign residents and create an inclusive society. The Ministry of Internal Affairs and Communications (MIC) revised the "Intercultural Cohesion Promotion Plan at the Local Level" (see also Column 3-1) in September 2020 and is making efforts to further promote the intercultural cohesion measures of local governments. However, unlike other countries, Japan does not yet have a law that promotes migrant integration and therefore the intercultural cohesion initiatives of local governments across the country are still very uneven.

REFERENCE:

Yamawaki, K. and White, B, "It is time for Japan to start talking about its immigration policy," Japan Times, 8 October 2020.

Chapter 2

How to Build an Intercultural City

1. Creating an intercultural vision

In order to create an intercultural city, leaders need to think in new ways about diversity. They must think about how to create a society where diverse people and groups can interact and work together. Then, they must consider what leaders and citizens need to do and what kind of institutions, networks, and physical infrastructure are required.

The ICC calls this process "building the city's intercultural vision" or "looking at the city afresh through an intercultural lens." Taking an intercultural approach is not limited to adding new policies (some urban problems are due to an excess of rules and regulations). It is important to revisit the existing policies from a new perspective, i.e., through an "intercultural lens." Therefore, taking an intercultural approach does not necessarily mean that new expenses will be incurred. Rather, focusing on clearly expressed and shared goals, eliminating redundancy, and encouraging cooperation may lead to budget savings and greater efficiency.

In an intercultural city, fostering cultural sensitivity and intercultural exchange are not considered to be the responsibility of a specific department or person in a government office, but instead as goals that all departments will strategically incorporate into their operations as a matter of course. In other words, membership in the ICC will enable a city to strengthen the intercultural cohesion measures that had been cultivated by its international affairs and other divisions, as well as address previously intractable problems, by sharing awareness of them among many staff and civic groups across departmental boundaries.

Two elements are important for creating an intercultural vision.

1.1 Leaders' commitment to interculturalism

The most important factor in creating an intercultural vision is political leadership and commitment. We cannot create an intercultural city without leaders who respect diversity. It takes courage to take up dialogue with voters who have feelings of fear and prejudices against migrants, and try to convince people while promoting intercultural policies. However, leaders who are able to take political risks and present a vision for the future of their society will in the end gain the support and appreciation of the public.

Written and oral statements by city leaders, declarations by city councils, and policy documents are the primary means of expressing a commitment to diversity and inclusion. These commitments need to be made as visible and public as possible and repeated, especially at citywide events, such as festivals and public celebrations.

> **Column 2-1 – Initiatives in the City of Maribyrnong**
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> In June 2017, the City of Maribyrnong (Australia) formulated a community plan for the development of the city as an intercultural city. Then, in October 2018, after a ceremony where the mayor signed to become a member of the Intercultural Cities network, another signing ceremony was held during Children's Week in front of families from the community who had gathered for the event. The mayor set up a story reading session in English and Vietnamese, and emphasized the importance of diversity and inclusion. The city also produced a storytelling booklet that explains what an intercultural city is in simple terms.

1.2 Awareness raising for diversity advantage

Communication to society and public debate are essential to creating awareness towards respect for diversity. In order for the vision of an intercultural city to be endorsed by residents, it must be widely recognised that diversity is an asset to the city. And in order to build social cohesion, the elimination of unfounded prejudices against minorities must be undertaken. Toward this end, leaders need to act as interculturalists and create a broad network of organizations, individuals, media, and social media outlets that can work against the prejudices that prevail among the general public.

Public outreach regarding diversity is a daunting task and the results are difficult to assess. Lack of knowledge about the facts of diversity in the city, the expression of exclusionary and racist views in public spaces and media, and false information and misperceptions can undermine the integration of new inhabitants and the solidarity of the community.

Column 2-2 – Antirumours Strategy

The main premise for building a city that respects diversity is that the government and the local community work together to ensure an environment that is free of discrimination (see Chapter 3). However, even if that portion of the population who blatantly discriminate change their behaviour, the unconscious prejudices and negative stereotypes about nationality, ethnicity, language, religion, sexual orientation, etc., that we all have in some form, will remain. And when some incident occurs, an infectious disease spreads, or a recession hits, the tendency to simply lump people who are even slightly different from yourself into the same category and attack them becomes unstoppable.

One of the ways to prevent such problems is the Antirumours Strategy, which was created in Barcelona, Spain in 2010 and is now spreading in many intercultural cities. The Antirumours Strategy aims to persuade residents in the "ambivalent majority" who may be on the verge of believing simplistic narratives (rumours) such as "immigrants are destroying the city's identity" or "immigrants are taking our jobs" in their daily lives to seek out accurate information, and not to label the residents around them as simply as "immigrants" or "foreigners."

The point is to create an original "Antirumours Strategy" for each district involving residents' associations, migrant organisations, chambers of commerce, etc., rather than a "bureaucratic awareness campaign" that may seem irrelevant to the residents in the "ambivalent majority." Rather than blaming residents "from above" for believing or spreading rumours, it is important to consider the rumours as community issues and work together to come up with humorous ways to refute them. It is also important to understand the limitations of the "Antirumours Strategy." Prejudice is only one aspect of discrimination, and the Antirumours Strategy is not a cure-all, but it can bring a catalytic change to help local governments respect diversity while getting more public participation. The city of Barcelona, for example, is using issues that came to light through the Antirumours Strategy, such as housing discrimination or media representations of minorities, to improve its intercultural policies. For more detailed information on how the Antirumours Strategy is implemented and examples of how cities are implementing it, please refer to *Antirumours Handbook* available also in Japanese.

REFERENCE

Daniel De Torres (2018), *Antirumours Handbook*, Council of Europe.

Diversity awareness campaigns need to be part of a well-designed city strategy in order to broaden the public's support for diversity as well as their understanding of diversity advantage. Such a campaign will help city leaders and employees, civic groups and other partners to work together towards a common goal, which in turn will help ensure the effectiveness and sustainability of intercultural policies.

Column 2-3 – Raising public awareness of *tabunka kyosei* and diversity

Over the past 10 years, activities aimed at raising awareness of *tabunka kyosei* or intercultural cohesion have been broadening to local governments nationwide. In 2009, Aichi Prefecture established an award system for contributors to the promotion of intercultural cohesion, and launched an intercultural cohesion essay contest for elementary and junior high school students in the prefecture. The city of Kitakyushu has been carrying out a campaign promoting intercultural cohesion to its residents each October since 2009, designating the month as Intercultural Cohesion Promotion Month. Hamamatsu also launched its own Hamamatsu Intercultural Month in 2013, as well as Awards for Intercultural Cohesion Activities in 2018.

Action aimed at raising awareness of diversity is also spreading. Mie Prefecture formulated its Diversity Promotion Policy in 2017, and the following year distributed a colourful booklet presenting the policy in an easy-to-understand format to cities and towns in the prefecture, and also published a leaflet that outlines the plan in six languages. Shibuya City advocated diversity and inclusion in its 2016 Basic Plan, and since then has been promoting "a city that transforms differences into strength" as the future vision for the city through its website and other means in and around the city.

2. Intercultural cities in Japan

2.1 Hamamatsu

Background

Hamamatsu is one of Japan's leading cities in *tabunka kyosei* or intercultural cohesion. Its current population is about 800,000, of which about 25,000 (3%) are foreign residents.

Hamamatsu is home to multinational corporations such as Honda, Yamaha, and Suzuki, and the city has a history of receiving business persons and engineers from overseas. In 1982, the Hamamatsu International Exchange Association was established within the Hamamatsu Chamber of Commerce and Industry. From the end of the 1980s, the number of Japanese-Brazilians increased, and in 1991 the city set up the International Exchange Office in the Planning Division and made the association into an incorporated foundation. In the first half of the 1990s, information on daily life and local administration was provided in Portuguese. In addition, the city's Board of Education opened a consultation office for overseas and returnee children in 1990, and in 1991, the Council for the Promotion of Education for International Understanding, and the Subcommittee for the Education of Foreign Pupils and Students was set up. These efforts were well-received, and in 1994, Hamamatsu City was awarded the "City Open to the World" award that had been introduced by the Ministry of Home Affairs the same year.

Mayor Kitawaki Yasuyuki, who took office in May 1999 with the slogan "Hamamatsu, a World City of Technology and Culture," formulated the "World City Vision" in 2001. One of the features of the Vision is that it places "living together" as a pillar of policies along with "international exchange and cooperation." In order to build a society based on the concept of living together, the vision advocates "creating an environment where foreign residents can actively participate in society" and "creating a comfortable community you can attach to through interaction among inhabitants and the deepening of mutual understanding of cultures and values."

Specific measures include the establishment of the Foreign Residents Council (2001) and the launch of neighbourhood meetings for living together (2001) in areas that have a large number of foreign residents. In addition, a Canarinho Classroom (2002) was established in three locations in the city to teach Brazilian children who do not attend school in Portuguese. In addition, the city called upon other local governments to focus on inter-city cooperation and set up the Council of Municipalities with a Large Foreign Population in 2001. In 2003, Hamamatsu joined the International Union of Local Authorities (IULA) to promote international city collaboration.

Column 2-4 – Operation "Zero School Non-attendance"

In 2019, the Ministry of Education, Culture, Sports, Science and Technology (MEXT) conducted a nationwide survey on the school attendance of foreign children for the first time. The results showed that about 20,000 foreign children either might not be attending school or their attendance status could not be confirmed. In fact, it has been pointed out since the early 2000s that school refusal of foreign children is a serious problem in the municipalities that have many foreign residents. One of the factors behind this issue is that school attendance is not compulsory for foreigners.

In order to completely eliminate the problem of school non-attendance of foreign children of school-going age, Hamamatsu has been implementing the "Zero School Non-attendance in Foreign Children" for three years since 2011. As a result, the city achieved the status of "zero school non-attendance" in September 2013. Since 2014, in addition to providing enrolment information at the time of moving into Hamamatsu, the city has been continuously tracking enrolment status and providing meticulous support to those who are not enrolled in school, including information provision, counselling, and support for school preparation, as well as post-enrolment support through partnerships with schools for foreign citizens, NPOs, and other related organizations. These efforts to prevent school non-attendance of foreign children are known as the "Hamamatsu Model."

Participation in the intercultural city summits

Suzuki Yasutomo, who took office as Mayor of Hamamatsu in May 2007, further promoted cooperation with other cities in Japan and abroad through the Council of Municipalities with a Large Foreign Population and the United Cities and Local Governments (UCLG).

Mayor Suzuki's fateful encounter with intercultural cities was at the Asia-Europe Intercultural City Summit held in January 2012. At the end of this summit, The Tokyo Declaration for Cooperation among Intercultural Cities was adopted. It stated that, "we will explore a new urban vision which can build upon diversity to foster dynamism, innovation, creativity and growth. To that end, we will seek to establish a partnership between intercultural cities to learn from each other's achievements and seek answers to our common challenges," and "that the ultimate goal of intercultural cities should be to bring individuals of different cultural backgrounds together for the purpose of building prosperous and harmonious cities of the future." The idea of intercultural cities resonated with Mayor Suzuki, who proposed holding the second summit in Hamamatsu in his closing address, and the second summit was held in Hamamatsu in October 2012, concluding with the statement, to "promote global partnership among intercultural cities to learn from each other's knowledge and experience to develop more effective policies."

After the two summits, Hamamatsu formulated the "Intercultural City Vision" in March 2013 and made "a city that will develop by making the most of its diversity" as one of the three pillars of its policy framework, and positioned "creation of culture by making the most of diversity" and "city vitalization by making the most of diversity" as priority measures. It read, "initiatives related to intercultural cohesion had a tendency to be centred on supporting foreign residents. From now on, there is a demand for measures to actively make use of citizens' diversity in city development, in addition to current initiatives." (page 15), and, "paying particular attention to new trends, such as the "Intercultural Cities Programme" in Europe, we will further cooperate with intercultural cities around the world. We will transmit knowledge and results obtained through cooperation with cities both inside and outside Japan" nationally and globally (page 27). Thus, Hamamatsu was the first city in Asia to adopt interculturalism in its planning.

After having participated in two Asia-Europe Intercultural City Summits in 2012, in March 2013, Hamamatsu formulated the Intercultural City Vision incorporating the standpoint of local development that makes the most of diversity, being the first Japanese city to do so. It also took the initiative to reform the Council of Municipalities with a Large Foreign Population in April 2015. Specifically, it revised the Council's charter. The old charter had stated that the purpose of the Council was to "work actively to solve various problems involving foreign residents and to live together with foreign residents in the community." This was revised in the new charter to, "actively work to solve various problems involving foreign residents, and to live together with foreign residents by utilizing the diversity brought about by foreign residents as the city's vitality." (underlined by the authors).

In April 2013, Hamamatsu City further formulated the Basic Policy for Promoting "Creative City, Hamamatsu," which set forth city planning that utilised diversity, and in December 2014, Hamamatsu became a member of the UNESCO Creative Cities Network in the field of music. Hamamatsu's "International Strategic Plan" (2014–2018) formulated in March 2014 also includes *"tabunka kyosei" as one of the three priority areas, and calls for "collaboration with overseas cities in the field of tabunka kyosei" as a foreign policy of the city.*

Membership in the ICC

In November 2016, Hamamatsu Mayor Suzuki and Yamawaki were invited to the World Forum for Democracy held by the Council of Europe in Strasbourg, France, where they made a presentation on intercultural cohesion initiatives in Hamamatsu and Japan at large. At that time, Mayor Suzuki received a request from the Council of Europe to become a member of the ICC, and started considering joining. In October 2017, the city of Hamamatsu and the Japan Foundation co-hosted an international conference titled "Intercultural Cities and Utilizing Diversity in

City Development," and announced Hamamatsu's membership in the ICC. Hamamatsu was the first Japanese and the first Asian city to join the ICC.

In March 2018, the city formulated the 2nd Hamamatsu Intercultural City Vision (2018–2022). To develop the vision, Hamamatsu conducted research on the intercultural policies of Barcelona, one of the leading ICC cities. The vision refers to equality, diversity, and interaction as the three principles of Barcelona's intercultural policy (page 13).

In December 2018, the Intercultural City Seminar was held at the headquarters of the Council of Local Authorities for International Relations (CLAIR) in Tokyo hosted by the Council of Municipalities with a Large Foreign Population and with support from the Japan Foundation, with about 40 local government officials from all over Japan participating. With coordination by Yamawaki, the seminar venue was connected to Australia via Zoom and the presentations were made by officials from Ballarat and Melton, two Australian member cities of the ICC, and an Australian ICC expert Lynda Ford. There were also presentations by officials from Tokyo's Toshima City, Bunkyo City, and the Council of Local Authorities for International Relations (CLAIR) who had been sent by the Japan Foundation to the ICC seminar held in Geneva the same year.

In October 2019, the city of Hamamatsu, the Japan Foundation and the United Cities and Local Governments Asia Pacific (UCLG ASPAC) co-hosted the International Summit on Intercity Collaboration in Hamamatsu. At the panel discussion on the theme of intercultural cohesion, the mayor of Botkyrka, Sweden, and the deputy mayor of Ballarat exchanged opinions with Hamamatsu Mayor Suzuki, with ICC expert Phil Wood serving as a commentator, and Yamawaki acting as a moderator.

ICC index evaluation of Hamamatsu

For Japanese local governments, the greatest benefit of ICC membership may be that they are able to review their own initiatives from an international perspective. At the time it joined the ICC, Hamamatsu underwent an evaluation under the ICC Index, the results of which were published in September 2017.

In addition, Ivana d'Alessandro, Head of the ICC Unit, and an ICC expert Phil Wood, who visited Japan for the aforementioned conference held in Hamamatsu in October 2017, met key persons in the related organisations in Hamamatsu, publishing their findings as the "City of Hamamatsu Intercultural Profile." Based on these two documents, here is an introduction to how Hamamatsu's efforts were evaluated, and the recommendations that were made by the Council of Europe.

First of all, the ICC Index gave high marks in the areas of commitment, neighbourhood, culture and civil life, and international outlook policies. In the area of neighbourhood policy, Hamamatsu received the highest rating (100%) because it has no isolated areas of foreign population and efforts are being made to promote "living together" in local communities. Based on these advanced features, it was recommended that, as the first intercultural city in Japan, Hamamatsu should collaborate with other cities to call upon the Japanese government to initiate a nationwide discussion on depopulation, migration, and diversity. The introduction of an award system for citizens and organisations that promote intercultural cohesion was also recommended.

The areas of intelligence/competence and welcoming new arrivals" were also given relatively high marks. In the former area, the city regularly conducts surveys on the actual situation of foreign residents, includes intercultural cohesion in the training of new staff, and provides opportunities for training in foreign countries. In the latter, the city's distribution of "Welcome Packs" to foreign residents moving into the city, containing information on garbage disposal and for registration to receive emergency emails in English or Portuguese in the event of a disaster, was also highly rated. A recommendation was made to take advantage of ICC membership to establish opportunities for the staff to gain experience in ICC member cities abroad and improve their foreign language abilities.

Areas receiving an average rating were education, public space, and media. Perhaps many readers may find this surprising, since school education is one of the areas that Hamamatsu has focused on the most, with efforts such as Operation Zero School Non-attendance. One of the reasons why education received an intermediate rating is that there are few teachers with foreign backgrounds. The recommendations also emphasised the importance of increasing the number of foreign-born citizens with diverse talents who can serve as role models and publicizing their presence to society.

The areas with low marks were public service, business and labour, mediation and conflict resolution, language, governance, and anti-discrimination. Business and labour and governance were rated the lowest.

The former is due to the fact that there is no business umbrella organisation having as an objective the promotion of diversity and anti-discrimination, and the city has no initiatives to encourage migrant entrepreneurs. The latter is due to the fact that there are no city council members with foreign backgrounds. With regard to anti-discrimination, it is recommended that efforts be made to prevent discrimination at the local government level, even though anti-discrimination legislation is not yet fully developed at the national level.

As for business, it also mentioned local businesses to establish a charter to promote diversity and inclusion and also encourage business from ethnic minorities to move beyond the ethnic economy and enter the mainstream economy. The document also referred to the Shizuoka-ken Seibu Driving School, which offers driving lessons in Portuguese as one of the company's unique initiatives, and suggested that publicizing and promoting such initiatives to small and medium-sized businesses in the city would be a realistic policy measure.

2.2 Kobe

Although the city of Kobe just began its preparations to become an ICC member, let's take a look now at its ICC index report.

Since the opening of the Kobe port in 1868, the city has prospered through trade to have a highly international character, and this has been the source of its identity and strength as a city both at home and abroad. However, in recent years, Kobe has been suffering from a declining population and the intensifying competition with cities in the Asia-Pacific region. In this situation, adding intercultural perspectives to existing policy, re-evaluating intercultural initiatives at the grassroots level, and linking diversity to creativity may be effective in improving Kobe's appeal and competitiveness as a city.

The ICC-Index is useful for such pursuits. The ICC-Index report reveals that while Kobe is highly regarded for its cultivation of internationalization efforts and multilingual services as an international city, it lacks comprehensive long-term strategies in the areas of business, media and public relations. In order to improve this situation, it is probably necessary to create a strategy bringing together local residents, businesses, NPOs, etc., through discussions between the government and residents, and to make the most of the unique characteristics of the international city of Kobe.

For example, in 2012, Kobe, a UNESCO Creative City of Design, established the Design and Creative Centre Kobe (KIITO), a centre for creativity and exchange in the renovated former Kobe Raw Silk Testing Centre.

This place for city planning through public-private collaboration could be used as a base for forming intercultural strategies.[13]

It is also essential for the development of mid- to long-term strategies that diverse staff, including those in charge of intercultural cohesion, have first-hand knowledge of initiatives by other intercultural cities abroad.

In 2019, in the city of Kobe, as part of the "Employee Proposal-Based Policy Formation Programme," young staff members from various divisions conducted research on intercultural policies of some European and Korean cities (including its sister cities) and visited them. In addition, there are universities in Kobe that have centres for international commerce and foreign language education, EU research, and East Asian studies, as well as public high schools that focus on global issues. It may be useful for the city to collaborate with these institutions.

On the other hand, it should be noted that Kobe received low marks in education and intercultural mediation. Kobe is known for its grassroots activities by associations of residents with diverse ethnic backgrounds, such as Koreans, Vietnamese, and Latin Americans and by local schools. The challenge for the city may be to build long-lasting mechanisms that respect and support them.

13. Since 2016, the Kobe Community Forum has been held for residents to discuss city planning in English, and from 2018 this project has been commissioned to KIITO. In 2020, a discussion on the theme of "Thinking of platforms for cultural exchange, the Kobe way" was also held as one of a series of "+Creative Seminars," in which people from diverse positions and fields of expertise collaborate toward solving various social issues in the city.

Column 2-5 – *Yasashii Nihongo* (Plain Japanese)

Yasashii Nihongo or plain Japanese is an easy-to-understand form of Japanese that rephrases difficult terms and gives consideration to the backgrounds of the reader/listener. The word "yasashii" has two meanings: "easy" and "kind." It is useful when we communicate not only with people whose mother tongue is not Japanese, but also with people with disabilities and the elderly.

It was created out of reflection over the fact that necessary information did not get to foreign residents when the Great Hanshin-Awaji Earthquake occurred in 1995. Since then, it has come to be used not only during disasters, but also in ordinary times to provide the administrative and daily-life information of local governments to foreign residents. With the increase in inbound tourism in the 2010s, plain Japanese has also come to be used for communicating with travellers from East Asia and elsewhere. The number of local governments which are using plain Japanese to promote exchange and interaction between Japanese and foreign residents has also been increasing in recent years.

In August 2020, the Immigration Services Agency and the Agency for Cultural Affairs formulated the *Guidelines for Plain Japanese to Support Residents* with the aim of promoting plain Japanese in the national and local governments and other public institutions, with a focus on the written language.

In the city of Kobe, some of the young and foreign staff launched the project to promote plain Japanese in 2020. The project members have been introducing their candid feelings through online media, who are often caught between conflicting voices of residents.

REFERENCE

"Making bureaucracy accessible," a series of articles (in Japanese) on the "withnews" media site, starting November 13, 2020, by the Kobe City Office Yasanichi Promotion Team.

Chapter 3
How to Develop Intercultural Competencies through Diverse and Inclusive Urban Policies

So far, we have reported on the significance of intercultural cities and policies that make use of diversity rooted in the communities where we live and work. In this chapter, we will clarify how this relates to the local government employees' day-to-day work from the perspective of intercultural competencies.[14]

1. What are intercultural competencies?

"There are many other worlds to live in than the one to which you belong. Thinking in this way brings about tolerance of others, and therefore, also weakens prejudice."

Chin Shunshin[15]

Regarding local government tasks that involve different cultures and cultural diversity, some people find international exchange and the use of foreign languages rewarding. However, other people who are indifferent, think that they can leave it to the staff in the international division or the interpreters. They might worry about dealing with daily life problems of diverse residents.

However, let's try to relax our shoulders and let go of our preconceptions. The **intercultural competencies** required of all intercultural city residents, especially local government officials, are much more familiar to us. In plain terms, they are the abilities to understand and flexibly deal with other people (not only foreign residents) when working or living together in a community. We already have intercultural competencies, whether or not we are fluent in foreign languages.

The problem is that sometimes we all have moments when we feel that we cannot understand another person. There is no panacea for every situation, but it is possible to improve our ability to understand and appreciate people who live and think differently than we do. According to research on intercultural competencies, this ability consists of knowledge, skills, and attitudes.

I. Knowledge

- ► Knowledge and awareness of one's own cultural values and traditions
- ► Awareness of the fact that people from different backgrounds have different worldviews or frames of reference

II. Skills

- ► Active listening
- ► Building relationships with others

III. Attitudes

- ► Recognising and acknowledging the value of another person's culture with respect
- ► Being able to deal with uncertainty, expect and manage possible conflict with empathy

These are things that we know we should do as a matter of course when dealing with other people. But no one is perfect at doing them. It is important to accept what we cannot do with a positive mindset without getting defensive[16].

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14. In putting together this chapter, we received invaluable advice from Mr. Daniel De Torres and Ms. Gemma Pinyol, who are experts active mainly in ICC in Spain, and Mr. Ekain Larrinaga, a local government official of Bilbao City. We would like to take this opportunity to express our sincere gratitude to them here.

15. *Edo and the Refined Palate* (from *Take ni Omou*, Chikuma Bunko). Chin Shunshin (Chen Shunchen) was a novelist and historian (1924–2015) who was born and raised in Kobe and made the city his base of activity for his entire life, for which he received some of the most prestigious literary awards in Japan. His ancestors were from Fujian, China, and he grew up in a family of traders who moved to Kobe from Taiwan in his grandfather's generation. In addition to his novels and essays about China and India, he is also known for his translation of *Rubaiyat* by the 11th century Persian poet Omar Khayyam.

16. For increasing knowledge and awareness on intercultural competence as well as human rights, perceptions of diversity as an advantage, the willingness to act in an intercultural way, there is the ICC test on the website: It is intended to be both an educational and a political tool – raising awareness among citizens, professionals and politicians of the need to define (urban) citizenship in a pluralistic and inclusive way. (https://www.coe.int/en/web/interculturalcities/icc-test).

2. Duties of local government officials and intercultural competencies

Now that we have relaxed our shoulders, let's talk about work. What kinds of intercultural skills are required of local government officials? These skills have been discussed mainly by educators who teach diverse children responsible for the future society and private companies that want to maximise diverse skills and talent. Intercultural competencies may be relatively unfamiliar to local government officials who are not directly involved in these fields in their work.

However, as "servants of the whole community" (as stipulated, for example, in the Japanese Local Public Service Act), there must be specific intercultural competencies for local government officials. In Japan, there have been training programmes since the 2000s for those who promote intercultural cohesion in their communities, including local government officials. The ICC is also helping to develop training and manuals for local government officials in member cities. Local government officials' contribution is indispensable for the realisation of intercultural cities that endeavour to achieve equality, diversity, and positive interaction.

In this section, we will discuss the intercultural competencies for local government officials, based on the often-mentioned four characteristics of public officials' jobs, as different from private sector employees, in Japan.

Yamawaki, Keizo. (2018), The 10th instalment of The Age of Tabunka Kyosei 2.0: Tokyo Intercultural Coordinator Training. The Council of Local Authorities for International Relations website, February 26, 2018.

2.1 Serving the public interest

Local government officials, whose salaries are paid for by all the residents including foreigners, play an essential role in ensuring the public policies and running them flexibly to match actual conditions of the whole community. Adaptation of existing programmes and policies to the needs of diversifying populations requires a positive attitude toward change and knowledge of the city's history and present. To realise this, they need the skills to listen to their voices at the work counter and elsewhere to sharpen one's intuitive sense of diversity.

The responsibility to pursue the public interest in a diverse community is a serious one. However, civil servants are also workers and essential members of the community. Therefore, it is part of their job to maintain a healthy work-life balance and enjoy the city's changes where they live and work with a relaxed mind. One way is to walk around the city and connect easily with many people, including foreign residents. This enrichment of one's personal life is also useful in enhancing intercultural competencies.

The first step in creating an intercultural city is for its government and residents to understand the current state of the city's diversity. The ideal way to do this is to inquire about the community's actual state of affairs and then express it in a friendly manner rather than in a formal document.

For example, in 2020, the Hamamatsu Intercultural Centre published and distributed *Kawaraban,* a town newsletter to the city's resident associations. This publication presents why there are so many foreign residents in Hamamatsu, how to get along with them as neighbours, and how to speak plain Japanese. It centred on an article with an interview focusing on the Sanaruko Seigan Danchi apartment complex, where many migrant families from countries such as Brazil, Peru, and the Philippines live. It also includes anecdotes from the local community association's vice president's actual experiences and a local illustrator's comic. As opportunities to venture outside far from home decrease due to the pandemic, this project becomes even more critical in getting to know the neighbours.[17]

Many cities have a history of interactions between people that transcend countries and cultures. Utilising it not just for the history of a cosmopolitan city or a tourist resource, but for a medium- to long-term city design is essential. Such efforts are already beginning in some cities.

For example, in Kobe's Chuo Ward, there is the Centre for Overseas Migration and Cultural Interaction. At this facility, Japanese emigrants bound for Brazil used to stay just before leaving. It has an exhibition of the history of South American migration. Also, it functions as a support centre for activities of the South American Nikkei community and an art space. Futaba International Centre is a centre for Japanese language learning and welcoming guidance for foreign residents of Nagata Ward. However, it is also working to create places for mutual understanding where people get to know that cultures worldwide have some connection to the local community. People discover and respect diverse residents' personal history behind such initiatives, such as *Zainichi Korean*[18], *Chugoku-kikokusha*[19], and other minorities. This learning process is essential to the realisation of a truly intercultural city. In the same ward, which is also known for the existence of one of the most prominent Vietnamese communities in Japan, which developed out of Indochinese refugees' settlement from a nearby reception centre in Himeji city, there is a restaurant that serves *Bánh mì*. A Vietnamese refugee mother passed down the taste of Vietnamese-style sandwiches to her son. He has recreated it thanks to the skills and cooperation of a highly regarded local bakery in Nagata. This flavourful food already popular among residents, including Vietnamese technical intern trainees and students, is also packed with hints for building an intercultural city.

REFERENCE

Ida, Yuma. "Down the Hill "A series of articles (in Japanese) in the Kobe Shimbun, July 31–August 6, 2020.

"Vietnamese Restaurant with Mom's Flavour Becomes Popular: Second-generation Refugee Carries on the Dream and Opens Restaurant in Nagata, Kobe (article in Japanese)," *The Mainichi Shimbu*n, October 13, 2020.

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17. Hamamatsu Intercultural Center (2020). *Hamamatsu Machi no Kawaraban: Otonari-san wa Gaikokujin (Hamamatsu Town Bulletin: My Neighbour is a Foreigner)*; Shinozuka, Tatsunori. "Let's Learn How to Deal with Foreigners: Hamamatsu City Intercultural Center Publishes Booklet (article in Japanese), *The Chunichi Shimbun*, October 20, 2020.

18. Ethnic Koreans with permanent residency status or naturalised in Japan and whose immigration to Japan originated before 1945 or who are descendants of those immigrants.
19. Japanese and their families who were forced to remain in Post-war northeast China, and who resettled in Japan permanently beginning in 1972.

2.2 Staying impartial and neutral

As servants of the whole community, local government officials need to make decisions and take actions from a standpoint that is fair and neutral for all residents. In an intercultural city, what is required is to establish anti-discrimination measures and break down the prejudices and stereotypes that everyone possess.

At the same time, intercultural cities take equity measures which are aimed at reducing the negative consequences of discrimination. On one hand, cities actively hire residents and businesses with the expertise to make the most of diversity advantage, regardless of nationality or background. On the other hand, there must be an equal dialogue among people in various positions (such as regular and fixed-term employees and contractors). Besides, all the stakeholders should receive appropriate training for impartial and neutral services. For example, when a problem arises at the service counter, an interpreter or translator may be the first to detect it. In such a case, it is necessary to create routes for sharing the problem with the administration and community at large, not just with the service counter or a specific division. Moreover, experience in problem-solving discussion is useful for protecting residents' lives and livelihoods in emergencies, such as when a disaster occurs.

Unfortunately, severe discrimination remains in many parts of the world. Under these circumstances, cities tend to be places where racism takes the form of disparities and violence. But cities can also be hubs where residents can reaffirm their connections and send positive messages to the government and the international community in the midst of confronting discrimination. For example, in Kobe, the City Ordinance Regarding the Elimination of Discrimination against Foreign Nationals and the Establishment of a Multicultural Society in the City of Kobe took effect in 2020 to eliminate discrimination against foreign citizens and to build a city where the dignity of all people is respected. The translations of the ordinance in English, Chinese, Korean and Vietnamese are available on the official website of the city.

Intercultural cities continue to work towards equality of rights and opportunities between migrants/minorities and majorities. It maximises the diversity advantage to create a liveable city. It creates opportunities for meaningful interaction and participation. The key to this is changing the ambivalent majority's perceptions, including local government officials. Instead of blaming unconscious prejudice and negative stereotypes, the whole city needs to develop ways to improve critical thinking humorously. For example, a typical ICC initiative is the Antirumours Strategy, which is being implemented in many places worldwide (See Column 2-2).

Column 3-3 – Community disaster management and intercultural cohesion

Although a disaster or the spread of an infectious disease can bring about a difficult situation for anyone, the sacrifices and the difficulty of rebuilding lives are not equal. The disparities and contradictions that a society hides are brought to light in a crisis, and they will affect outcomes for not only vulnerable migrants and minorities, but also the entire community. It is at times like these that the true strength of the intercultural city is tested, and new community values are created in the course of facing hardships.

On January 17, 1995, Kobe was devastated by the Great Hanshin-Awaji Earthquake, which claimed the lives of 6,434 people, including approximately 200 foreign residents. With survivors forced to live in uncertainty, foreign residents who had difficulty communicating in Japanese or feared exclusion due to systemic or prejudicial barriers were put

in a more difficult position. However, it was after the disaster, in the midst of living together in shelters, that relationships among residents based on calling each other by name instead of nationality formed and new initiatives such as multilingual community radio broadcasts began to appear. These activities revitalised the Latin American communities and they continue to this day. In addition, there were moves to establish regular (rather than one-shot) opportunities for NGOs and NPOs involved in migrant issues to exchange views with the public authorities.

Local government officials need to use these experiences not only as "inspiring stories," but also as food for thought to enhance their intercultural competencies and prepare for the next emergency to come. Government-led discussion fora have for many years had the challenge of transforming conflicts of opinion and misunderstandings into trust without crushing the opinions of minorities. Learning how people involved in an unprecedented situation cooperated by meeting face to face over and over again, should be useful in all lines of work.

In order to support international students who were short of living expenses during the current pandemic, the city of Kobe implemented a programme to introduce "paid volunteers" to clean up parks. The Kobe Foreigners Friendship Centre (KFC), which was entrusted with this programme, is another organisation that was created and developed in the wake of the Great Hanshin-Awaji Earthquake. While the city was able to make use of past experiences, it also discovered new issues such as overburdened staff due to a flood of applications.

REFERENCE

Yoshitomi, Shizuyo. (2013), *Gurobaru Shakai no Comunity Bosai: Tabunka Kyosei no saki ni (Community disaster prevention in a global society, ahead of Intercultural Cohesion)*, Osaka University Press.

"Paid Volunteer Systems Supports COVID-19-hit Needy International Students in Kobe, Hyogo, Over 100 Apply (article in Japanese)," *The Mainichi Shimbu*n, local edition, June 12, 2020.

2.3 Exercising authority exclusively and collaborating with the private sector

Among the services provided by local governments, there are many that are not open to the private sector because they are for public purposes. The lack of competition is sometimes the subject of criticism about bureaucracy. However, projects that can only be carried out by local governments come with the

important responsibility to steadily implement initiatives from a long-term standpoint, unconstrained by temporary market trends. While it is up to consumers and users to decide whether the business and civic activities of diverse residents will get on the right track, only the government can take the lead in maintaining a stable and consistent environment, for example, providing information in multiple languages and supporting social businesses.

When we consider exclusivity, the significance of working intercultural perspectives into an array of government services is revealed. For example, the public library is an important entry point for residents to access information on an equal footing and is an ideal place to acknowledge diversity and realise active contact between users and staff by providing a wide range of printed works in various languages by diverse authors. When Hamamatsu introduced e-books in its library, it partnered with an Internet services company to make books in Portuguese and other languages available through the Hamamatsu Digital Library.[20] Combining e-books and multilingual library services has had a positive effect during the pandemic. It can meet diverse residents' information needs, even when face-to-face services are limited. The library provides information on infection countermeasures from the government and e-books in multiple languages as well.

Beyond this example, it will become more and more critical for local governments to take the lead in exploring IT services that consider the diversity of their residents. For example, the online

20. Hagi, Kazuaki. "I want to borrow books in my native language: Libraries developing services for foreigners (in Japanese)." *The Asahi Shimbun*, May 18, 2020.

participatory-democracy platform launched in 2016 by the City Council of Barcelona has opened up a space for a multilingual online consensus-building for diverse residents. The city uses it to improve intercultural city planning or support services for foreign residents during the pandemic.

The local government's role as an irreplaceable coordinator is significant to an intercultural city that focuses on the participation of diverse residents in city planning. Of course, to appropriately separate tasks from and collaborate with the private sector, it is first necessary to determine what kinds of private sector businesses are in the city. Let's learn the intentions of parties that carry out initiatives, taking advantage of diversity. Let's also learn about the challenges that businesses face under short-term market trends. That will help consider what the local government can do to help.

REFERENCE

Yoshida, Atsushi. "Providing a Workplace for Asian Women and Supporting the Survival of a Restaurant in Kobe (article in Japanese)" *The Kobe Shimbun*, May 23, 2020.

"Protecting A Place for Foreign Students," Kobe's Share House for Foreigners in Distress: Donations Raised through Cloud Founding (article in Japanese)" *The Mainichi Shimbun*, May 13, 2020.

2.4 Taking responsibility for the exercise of power

Duties of local government officials are based on laws and ordinances. Sometimes, they must be carried out in the form of compulsory execution. At the same time, exercising discretion demands careful deliberation. For this reason, deep understanding of fundamental human rights by all individual officials is not enough. Local government must be the place where the field problems are not confined to a portion of experts or officials but can be shared by the entire administration. Besides, the ability to actively collaborate with national and prefectural governments and other entities are also essential to ensuring public services that serve the whole community.

The more seriously you attend to situations in the field, the more likely you will face difficult cases to judge. Instead of embracing such problems inside the administration, try to find clues to solutions by communicating with residents and exploring ways to incorporate their views.

One way to improve communication between the local administration and a diverse population in light of the power and responsibilities is multilingual communication. But before that, it is necessary to establish internally equal relationships between regular employees and translators/interpreters (often part-time employees). Then it is essential to adequately handle inequalities or human rights violations

Column 3-4 – Understanding and Supporting Social Entrepreneurship

Thriving intercultural cities is where the local government's tangible medium- to long-term perspective goes hand in hand with the residents' activities to create a liveable city. The first step toward this realisation is staying attuned to local information and understanding the mechanisms, results, and challenges associated with the "interesting initiatives," "meaningful challenges," and "delicious restaurants" by local businesses and NPOs.

For example, in an alleyway connecting Motomachi and Nankinmachi (Chinatown) in Kobe's Chuo Ward, there is a restaurant called Kobe Asian Shokudo Bar SALA where female chefs of many nationalities, including Thai, Taiwanese, Chinese, Filipino, and Moldovan, serve home-style dishes from their home countries. The restaurant was awarded the Hyogo Creative Business Grand Prix 2020 for empowering foreign women isolated in Japan due to cultural and language barriers through cooking. Another example is the International Communication Shared House Yadokari in Kobe's Hyogo Ward. It accommodates international students studying Japanese and newly arrived technical intern trainees who just entered Japan. Despite the difficulty under the pandemic, the shared residence is trying to preserve an irreplaceable place for the most vulnerable ones through crowdfunding and other means.

At the forefront of such efforts, there are ideas that never come from the public authorities as well as the pressing issues. It is essential to think about what the local government can do while respecting the wishes of those involved in those efforts.

hidden under the language or cultural differences. It is also important to resolve issues flexibly: concentrating multilingual resources toward urgent areas (such as social security and taxes) while using "plain Japanese" for other areas may be necessary (See also Column 2-5).

3. Conclusion

The following table summarises the preceding content. As we stated at the outset, no one can do this perfectly, but everyone can try its best. In accordance with the current content of work, devising and implementing realistic policies based on the aforementioned aspects are small but important steps:

Table: Relationships between work characteristics of local government officials and intercultural competencies

Intercultural competencies		I. Knowledge	II. Skills	III. Attitude
Work characteristics of local government officials	1. Public interest Explore the most suitable policies and programmes for the sake of all residents	Knowledge about city history and present demography needed to accurately grasp the composition and needs of local residents	Get to know and value diverse residents on an equal footing and sharpen intuitive sense of diversity	Take and show interest in diverse cultures among residents
	2. Impartiality/Neutrality Make determinations and act from a standpoint that is fair to all residents	Acquire understanding of how prejudice functions and of the presence of various types of unconscious bias	Make public services accessible to a diverse public while ensuring and explaining that they respond to the needs of local populations	Respect your counterpart, listen actively, take into consideration that not all societies have the same understanding of municipal government
	3. Exclusivity (separation from private sector) From a long-term perspective, carry out programmes the private sector cannot implement, and coordinate between the parties involved	Develop basic knowledge of municipal roles and responsibilities and how they differ from private sector	Develop collaboration or do outreach, especially with civil society and take examples from their expertise	Take the medium- to long-term view, be aware of the possibility of misunderstandings and minor problems, and seek the best communications and solutions with a favourable eye toward diversity
	4. Power and responsibilities Taking responsibility for the exercise of power based on laws and ordinances	Develop understanding of basic human rights and learn how to recognise and address learn how to recognise and address the risks brought about by errors in judgment	Reserve judgment until you fully grasp the situation	Be aware of the possibility of ambiguity in certain situations and potential lack of mutual understanding, and incorporate diverse opinions

Source: Prepared by the authors

Appendix – ICC Keywords

Japanese and Korean translations of the keywords are provided for use in exchanges between intercultural cities in the Asia-Pacific region.[21]

▶ **migrant** / 移住者 / 이주자

Defined by the International Organization for Migration as a person who is staying in a foreign country regardless of the reason for migration, or category or validity of visa.[22] Interculturalism is an approach toward migrant integration, but it applies to all citizens.

▶ **irregularly residing migrant** / 非正規滞在者 / 비정규체류자

A person who has entered or is staying in a country without obtaining that country's permission. Some irregularly residing migrants enter a country with fraudulent documents, but in most of the cases, they enter a country legally, and later - due to different circumstances – they are unable or unwilling to return to their home country even after the permitted period of stay has expired (overstay). Although immigration control is under the exclusive jurisdiction of national governments, the first step toward taking individual circumstances into account in eliminating the irregular status of irregularly residing migrants is to deal with them in a realistic way, respecting the circumstances of all local residents, without ignoring or excluding them as "faceless" individuals.[23] In consideration of the fact that there are many issues in local communities, for example, measures against infectious diseases, that cannot be dealt with effectively unless they are tackled in a manner that leaves no one behind, the elimination of irregular status has significance for society as a whole.

▶ **minority** / マイノリティ（少数者）/ 소수자

A group of people who are few in number in a country or region, or who have been put in a structurally inferior position. Recognizing the rights of minority groups is the first step towards realising a society that recognises diversity and **intersectionality** of language, ethnicity, disability and sexual orientation, preventing inequality and discrimination to arise from such intersectionality, and where everyone can enjoy human rights justly. At the same time, the protection of minorities is considered essential to regional peace and stability and the advancement of democracy, with several international frameworks having been established.[24]

▶ **refugee** / 難民 / 난민

Refugees are people who are forced to flee their country of origin due to the threat of persecution on the basis of ethnicity, religion, nationality or political views. While their legal status is internationally guaranteed,[25] it still takes a long time until they are actually recognised as refugees, and it is not easy for them to make lives for themselves in strange new lands. Because of this, cities that offer the best chances of meeting supporters or people from the same hometown and becoming financially independent often become the frontlines of the social integration of refugees. In the short term, intercultural cities promptly find practical solutions to the plight of refugees and asylum seekers. Over the long term, intercultural cities make investments that take into account the **diversity advantage** by balancing the life purposes and self-realisation of refugees with meaningful contributions to the local community. This also leads to cultivating a foundation for not permitting discrimination against refugees, without worsening problems in the community.[26]

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21. The authors would like to thank Mr. Seung Hyeon Cho of the government office of Guro City, Seoul for his help in checking the Korean translation.
22. International Organization for Migration. (2019), *Glossary on migration*, ML Series No. 34.
23. Responses to undocumented immigrants vary greatly among countries and cities, and the ICC cannot indicate a uniform policy. However, it does provide information in its newsletters that can be used for reference in the field, including the introduction of guidance and videos for local governments jointly produced by 11 European cities and Oxford University, (https://www.coe.int/en/web/interculturalcities/-/cities-publish-guidance-on-irregular-migrants).

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24. The Council of Europe set forth the Framework Convention for the Protection of National Minorities in 1996.
25. Examples include the 1951 Convention Relating to the Status of Refugees and the 1967 Protocol Relating to the Status of Refugees. Japan signed the Convention in 1981.
26. The ICC has created a special page on its official website for refugee related responses, introducing outstanding initiatives by each city, (https://www.coe.int/en/web/interculturalcities/intercultural-cities-and-refugees).

► **interculturalism** / インターカルチュラリズム / 상호문화주의

See Chapter 1.

► **diversity advantage** / 多様性の利点 / 다양성의 장점

Diversity advantage is the appeal and advantages of a city, such as vitality and innovation in organisations, communities and businesses, that are derived from the diversity created by the stay of **migrants** and **minorities**, **if managed in a competent way.** However, the diversity advantage cannot be obtained by focusing only on the purpose of economic benefit and turning one's view away from the prejudice and discrimination based on **intersectionality** of nationality, ethnicity, gender, etc., or the resulting problems of social disparities.[27] An intercultural city does not leave the resolution of minority-related issues solely to the self-help efforts of those directly involved. As they are the deficits of society as a whole that has not adequately addressed its diversity, the city seeks a common solution for the sake of all. By doing so, it builds a liveable city that reflects the diverse talents, values, and life outlooks.

► **intersectionality** / 交差性 / （相互）교차성

Various categories of social identity can lead to prejudice (ethnicity, gender, wealth and poverty, disability, etc.), but individuals have multiple identities and the intersection of these categories can amplify the effects of systemic discrimination. Intersectionality[28] is an idea that emerged from the Black feminist movement based on the experiences of black women, who are not just the sum of what men say about the "black experience" and what white women say about the "female experience." In order to pursue the **diversity advantage**, intercultural cities need to develop policies that prevent discrimination and inequality and evaluate their state of implementation, while seeing to it that people with **minority** status participate and benefit equally with other residents.[29]

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27. Côté D. (2018), The Notion of "Diversity Advantage" According to the Council of Europe, in: White B. (eds) *Intercultural Cities: Global Diversities*, Palgrave Macmillan.

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28. The term was coined in 1989 by Kimberlé Crenshaw, a black feminist civil rights activist and legal scholar. It is recently mainstreamed and diffused globally. For example, the Oxford English Dictionary included the term "intersectionality" in 2015 as "the interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; a theoretical approach based on such a premise" (https://www.lexico.com/en/definition/intersectionality).

29. For example, since 2018, the Canadian city of Montreal, an ICC member city, has introduced ADS+, a system for discerning whether all city policies take into account intersectionality of social class, disability, age, ethnicity, and sexual preference.

ENG

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The Council of Europe is the continent's leading
human rights organisation. It comprises 47 member
states, including all members of the European
Union. All Council of Europe member states have
signed up to the European Convention on Human
Rights, a treaty designed to protect human rights,
democracy and the rule of law. The European Court
of Human Rights oversees the implementation
of the Convention in the member states.

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