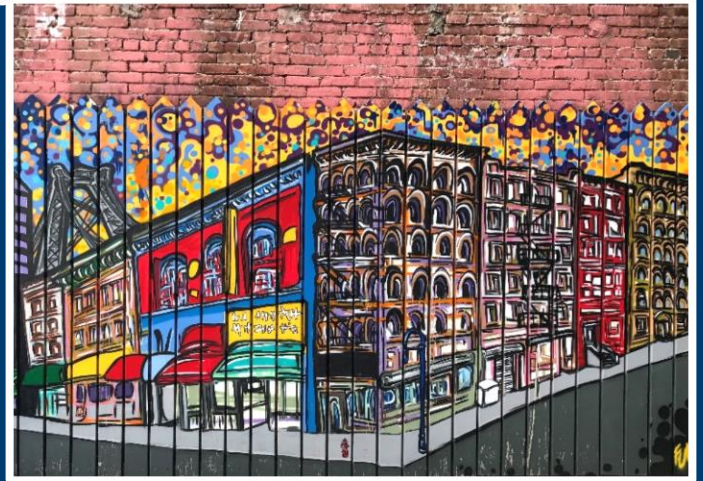




JONAVA

INTERCULTURAL CITIES INDEX ANALYSIS 2021

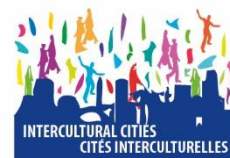


Diversity, Equality, Interaction

BUILDING BRIDGES, BREAKING WALLS



www.coe.int/interculturalcities



JONAVA
INDEX ANALYSIS

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INTRODUCTION

Intercultural Cities is a Council of Europe flagship programme. It seeks to explore the potential of an intercultural approach to integration in communities with culturally diverse populations. The cities participating in the programme are reviewing their governance, policies, discourse and practices from an intercultural point of view.

In the past, this review has taken the form of narrative reports and city profiles – a form which was rich in content and detail. However, narrative reports alone were relatively weak as tools to monitor and communicate progress. Thus, an “Intercultural Cities Index” has been designed as a benchmarking tool for the cities taking part in the programme as well as for future participants.

While this report is being written (October 2021) 148 cities embraced the ICC programme and approach, and 118 (including Jonava) have analysed their intercultural policies using the Intercultural Cities Index. The respective reports can be found [here](#).

Among these cities, 32 cities (including Jonava) have less than 100,000 inhabitants and 37 (including Jonava) have between 10 and 15% of foreign-born residents.

This document presents the results of the Intercultural Cities Index analysis for Jonava, Lithuania, in 2021, and provides related intercultural policy conclusions and recommendations.

INTERCULTURAL CITY DEFINITION

The intercultural city has people with different nationalities, origins, languages or religions/beliefs. Political leaders and most citizens regard diversity positively, as a resource. The city actively combats discrimination and adapts its governance, institutions and services to the needs of a diverse population. The city has a strategy and tools to deal with diversity and cultural conflict and to enhance participation. It encourages greater mixing and interaction between diverse groups in the public spaces.

METHODOLOGY

The Intercultural Cities Index analysis is based on a questionnaire involving 86 questions (73 of which are mandatory) grouped in 12 indicators with three distinct types of data. Indicators have been weighed for relative importance. For each indicator, the participating cities can reach up to 100 points (which are consolidated for the general Intercultural Cities Index).

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

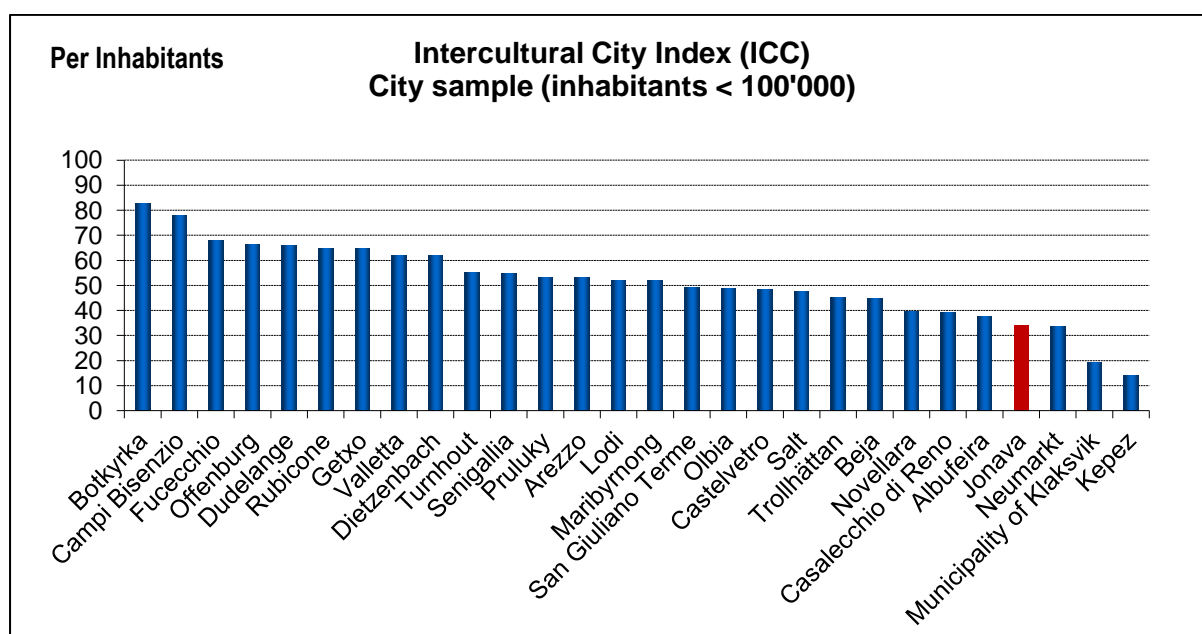
1. Commitment	
2. Intercultural lens	Education
3. Mediation and conflict resolution	Neighbourhoods
4. Language	Public services
5. Media and communication	Business and the labour market
6. International outlook	Cultural and social life
7. Intercultural intelligence and competence	Public space
8. Welcoming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

The comparison between cities is strictly indicative, given the large difference between cities in terms of historical development, type and scale of diversity, governance models and level of economic development. The comparison is based on a set of formal criteria related to the intercultural approach in urban policies and intended **only as a tool for benchmarking/benchlearning**, to motivate cities to learn from good practice.

Taking into account the above-mentioned differences between the cities and a growing number of new cities willing to join the Intercultural Cities Index, it has been decided to compare the cities not only within the entire sample, but also according to specific criteria. Two of these have been singled out insofar: the size (below 100,000 inhabitants; between 100,000 and 200,000; between 200,000 and 500,000; and above 500,000 inhabitants) and the percentage of foreign-born residents (lower than 10 per cent; between 10 and 15 per cent; between 15 and 20 per cent; and higher than 20 per cent). It is believed that this approach would allow for more valid and useful comparison, visual presentation and filtering of the results.

So far, 32 cities have used the Intercultural Cities Index containing the new indicators in their evaluations, including Jonava. Thus, the city will be compared to the entire sample for all the indicators, and to the new sample for the new indicators relating to participation and interaction.

According to the overall Intercultural Cities Index results, *Jonava* has an aggregate Intercultural Cities Index result of 34% (out of 100%). The details of this result will be explained below.¹

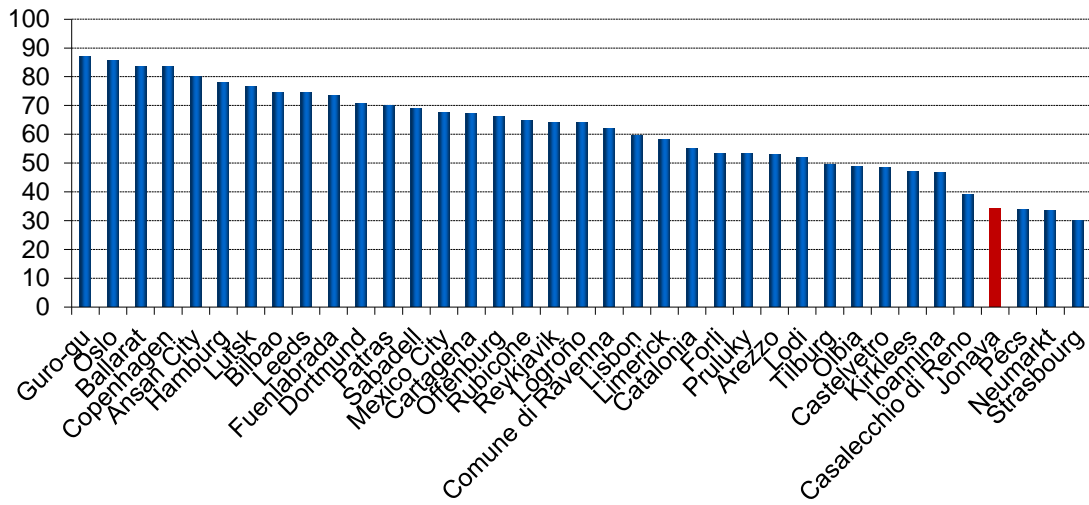


¹ The original Intercultural Cities Index contained 69 questions. The Intercultural Cities Index was updated in 2019, when additional questions were added, some questions were removed and completely new indicators were added (anti-discrimination, interaction and participation), resulting in the extended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

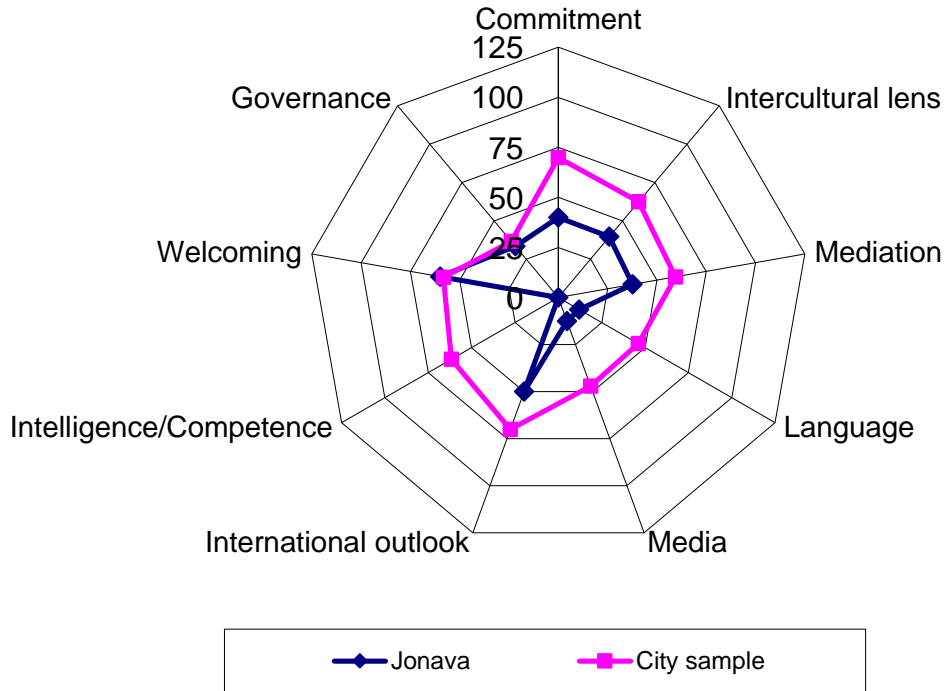
In addition, the scoring from the extended Intercultural Cities Index is provided in an explanatory footnote for all indicators where it is relevant. This scoring encompasses the assessment of the questions of the original Intercultural Cities Index as well as the new questions of the extended Intercultural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

Per Diversity

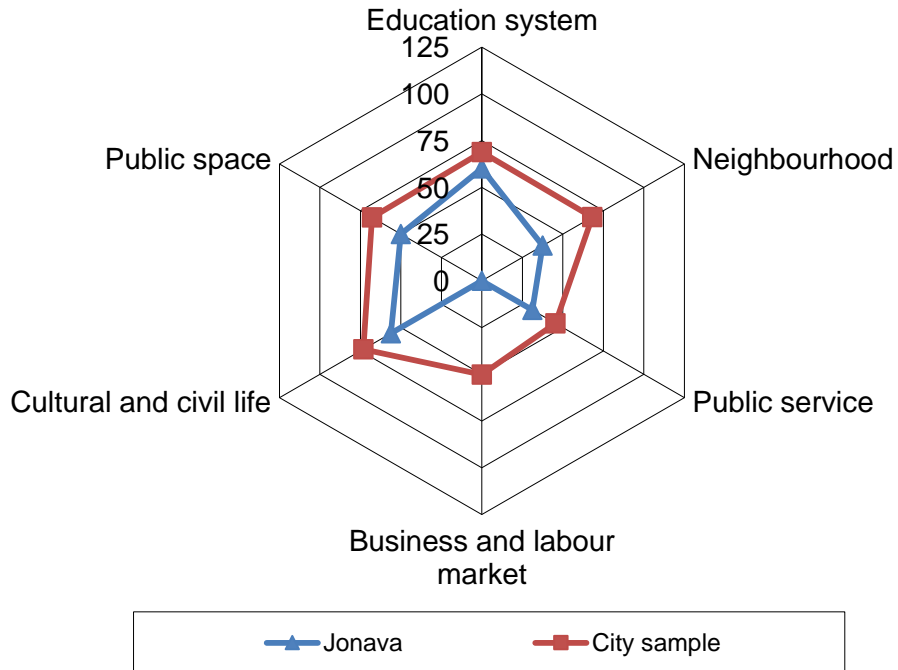
Intercultural City Index (ICC)
City sample (non-nationals/foreign borns 10% - 15%)



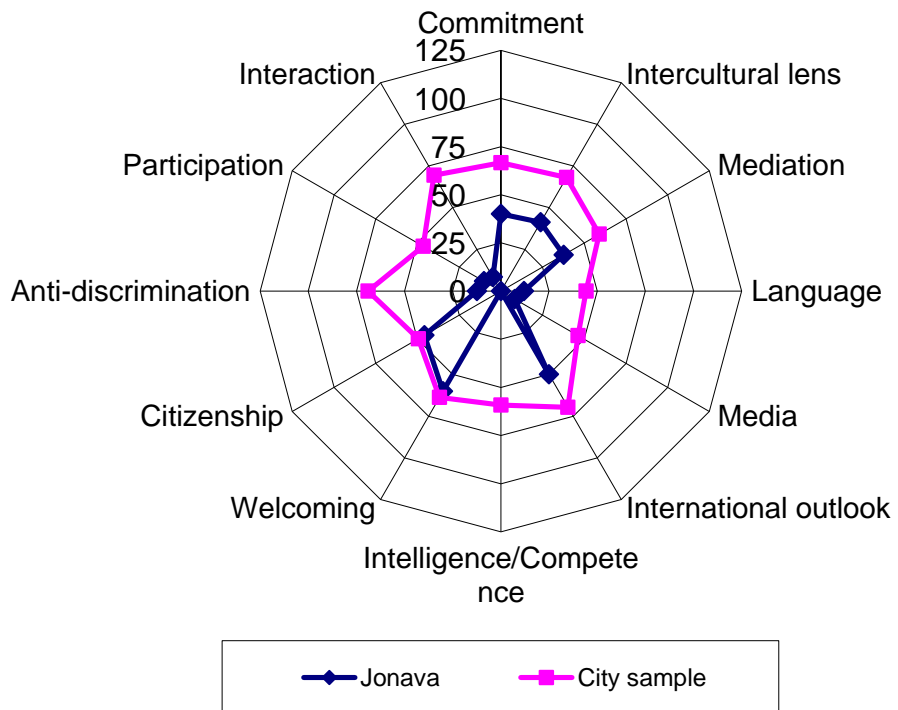
Core Index

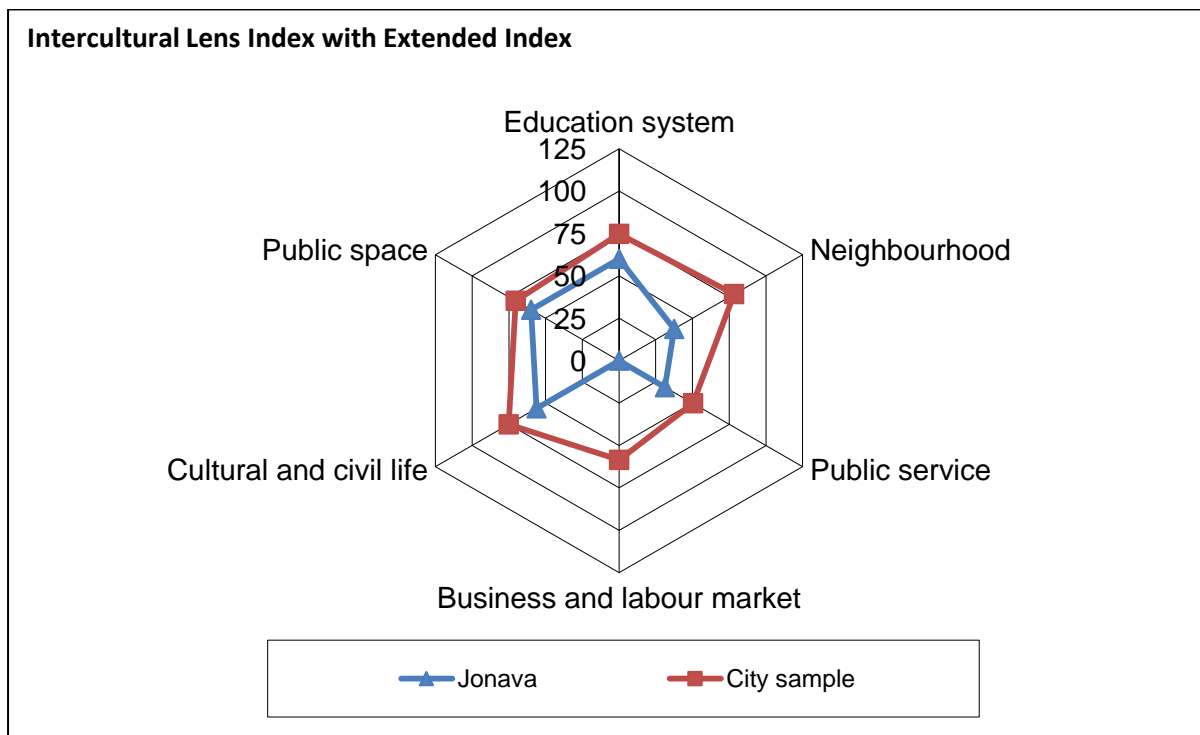


Intercultural Lens Index with Core Index



Extended Index





JONAVA: AN OVERVIEW

Jonava is one of the 60 municipalities of Lithuania². It is located in the county of Kaunas, in the centre of the country. Jonava municipality is subdivided into nine elderships/wards. The town of Jonava, located on the banks of the river Neris, is the ninth largest in Lithuania.

It was founded in 1750 as multinational trading city inhabited by people of different religions: Christians, Muslims (Tatars) and Jews. Nowadays, Jonava has become a new home for many people who were forced to migrate from different countries. The current total population of Jonava municipality is 40 746.

According to 2020 data from the Lithuanian Department of Statistics, 14,1% of the country's population comes from migrant/minority backgrounds. According to the data of the Migration Department there were 453 persons with refugee status living in Lithuania, the vast majority live in Vilnius (335), but another live in Jonava (62) and in Kaunas (39). There are also about 235 refugees living in the Refugee reception centre in Rukla (a ward of the municipality of Jonava).

There is no data providing the percentage of non-nationals or foreign-born residents in Jonava. However, the largest migrant/minority groups are Russian, Ukrainian, Polish, Belarussian and Roma. As mentioned above, Jonava is a home to around 62 refugees, including from Syria, Chechnya, Afghanistan and Kyrgyzstan, and 730 migrants are living in the Refugee reception centre in Rukla.

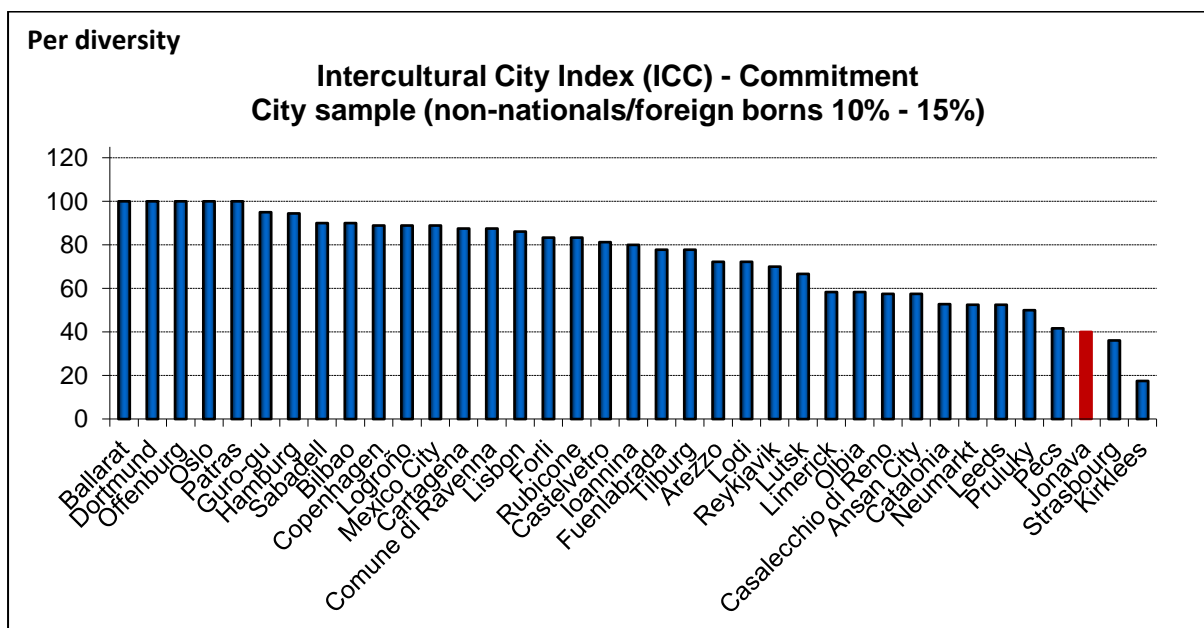
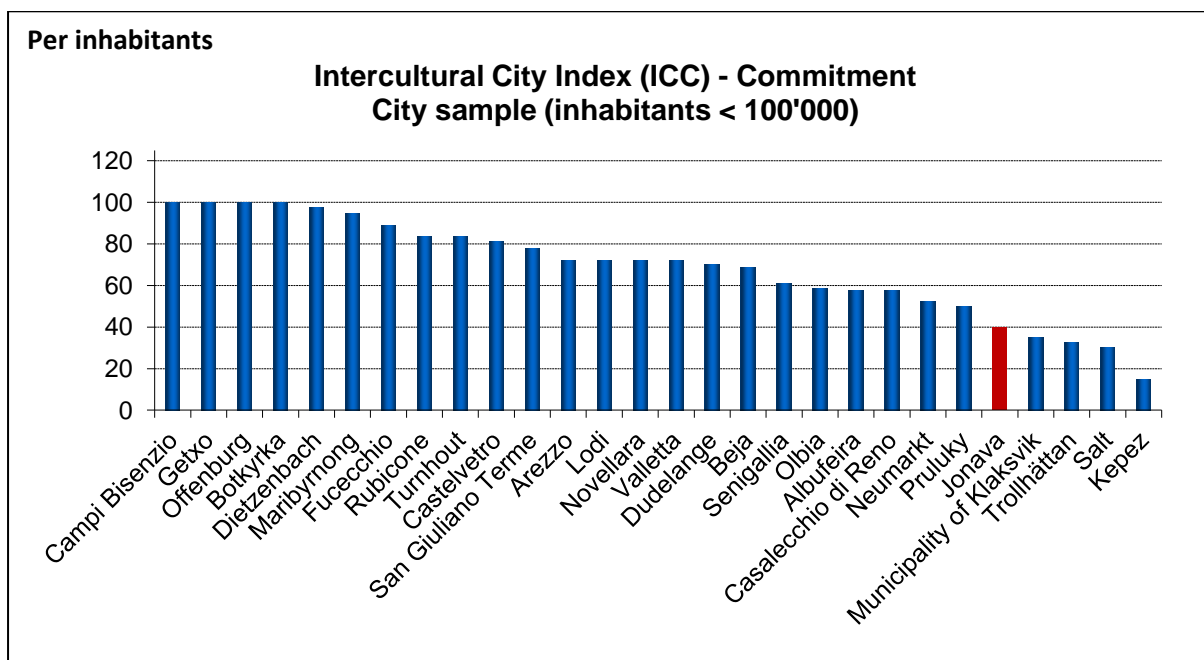
Given the size of the city, it is not possible to indicate its GDP per capita. However, Jonava is located in the Kaunas region, which GDP per capita was 17 700 euros in 2020.

² There are three layers of administrative divisions in Lithuania: the counties (10) which are sub-divided into municipalities (60) which are further sub-divided into elderships/wards (over 500).

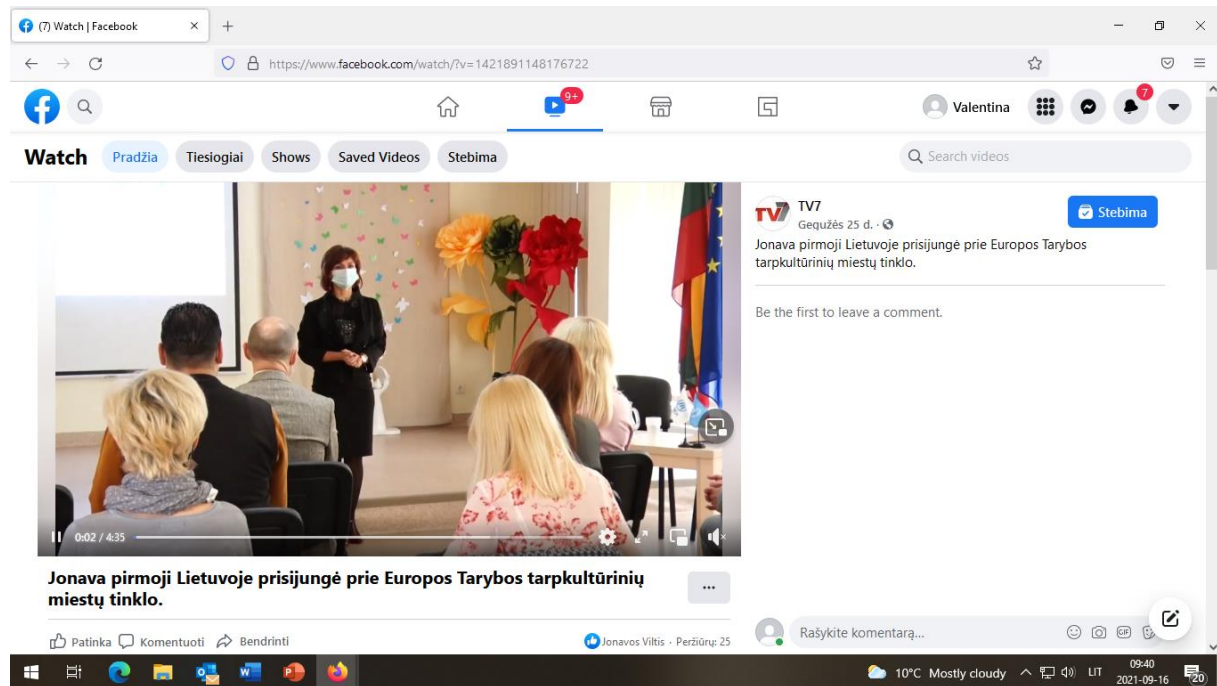
COMMITMENT

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

Jonava achieved a rate of 40%, which is considerably lower than the city sample's achievement rate of 70%. This is mainly because Jonava has only recently joined the ICC programme and did not yet develop an intercultural strategy and action plan. However, by joining the ICC network, Jonava demonstrates its commitment to further strengthen inclusion efforts and promote intercultural principles.



Even though official communications by the city do not yet make clear reference to its intercultural commitment, information on Jonava's membership in the ICC network was publicised by the city on the [website](#) of the municipality of Jonava, but also through an event organised for the community of Jonava and broadcasted on Jonava and Cuan region TV (see below).



Since Jonava has not yet adopted an intercultural integration strategy, a diversity/inclusion strategy or an intercultural action plan, this membership in the ICC network will be a valuable tool that Jonava can use to develop a comprehensive intercultural strategy which will enable it to positively manage diversity and harness its benefits for all. Further confirming this commitment, the city allocated 5000 euros per year to its participation in the ICC programme. The Jonava city government delegated the follow-up with the ICC programme and the responsibility for implementing the intercultural strategy to the Jonava district Social services centre.

Jonava did not yet adopt a process of policy consultation and/or co-design allowing for people representing all ethnic or cultural backgrounds to contribute to policy formulation, for example through public consultations. In the process of developing a comprehensive and efficient intercultural strategy, Jonava should ensure that such mechanisms – encouraging migrant, cultural, religious, gender-specific and other diversity organisations to meet, voice their concerns and make proposals – exist. In addition, it will be useful to set up evaluation and updating processes concerning intercultural strategies and action plans.

In addition, some initiatives carried out by the Jonava district Social services centre, the Refugee reception centre and the Jonava Culture centre do acknowledge or honour local residents or organisations involved in promoting interculturalism in the local community. Events are organised on the occasion of Tolerance Day, International Language Day, Refugee Day, etc. as well as conferences and intercultural parties for foreigners and the local community. The Social Services Centre, together with the Refugee Reception Centre, also organised an intercultural children's summer day camp.

Recommendations

In order to substantiate its commitment towards interculturalism and inclusiveness, a first step for Jonava might be to develop concrete policies and actions – such as an **intercultural integration strategy and action plan** – based on a policy-making process fostering the participation of residents of all nationalities, origins, languages, religions/beliefs, sexual orientations and age groups. To that end, it could be helpful for Jonava to look into the strategies and plans formulated by other intercultural cities, such as [Limassol](#) (Cyprus), [Auckland](#) (New Zealand) or [Barcelona](#) (Spain).

The development of such a strategy provides a valuable opportunity to encourage broad participation by citizens and their organisations and to engage fully the elected political leadership of the city, so that everyone realises what is involved goes beyond a one-off verbal commitment. To that end, Jonava may wish to introduce **a process**

of policy consultation that involves people of different ethnic/cultural backgrounds. A good example of such a process can be found in Botkyrka (Sweden): The “[Council for civil society development](#)” is a joint council established in June 2018 by civil society organisations and politicians, aiming to promote intercultural dialogue and give civil society the opportunity to influence policies. It is based on “The local agreement on cooperation between civil society and the municipality of Botkyrka”. Other cities, such as [Bradford](#) (United Kingdom) or [Dublin](#) (Ireland) also provide good examples.

THE CITY THROUGH AN INTERCULTURAL LENS

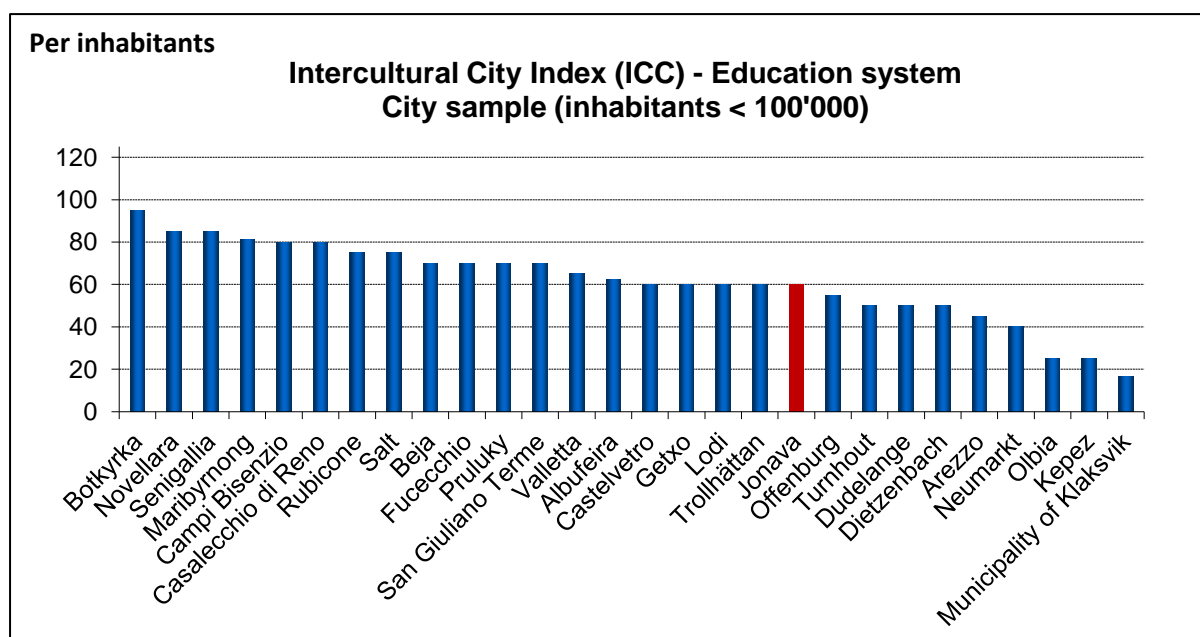
Although the formal functions cities and other local authorities assume vary considerably from one country to another, all cities have the primary responsibility for maintaining social cohesion and preserving the quality of life in the city. The policies designed to achieve these goals will therefore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

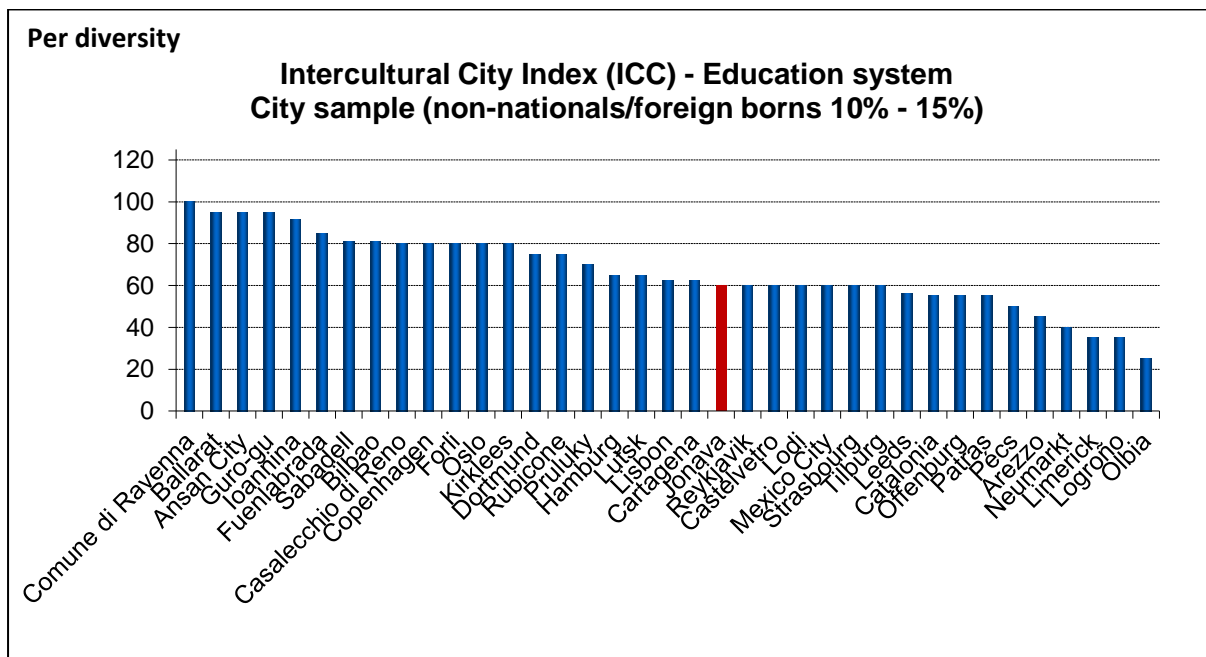
The overall rate of achievement of the urban policies of Jonava, assessed as a whole through an "intercultural lens" is considerably lower to that of the model city. 40% of these objectives were achieved while the rate of achievement of the model city reaches 62%

EDUCATION

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

Jonava achieved a rate of 60%, which is slightly lower than the city sample’s achievement rate of 69%. This score reflects the fact that schools are mostly not diverse and school initiatives engaging parents with migrant/minority backgrounds or promoting diversity and intercultural principles remain uncommon.





In most primary schools, almost all children are reported as being of the same ethnic background. The absence of diversity at school limits interaction among young people, and, thus, can pose a challenge in seeking to achieve integration and respect for intercultural principles in the wider community. This challenge is further reinforced given that the ethnicity of teachers is reported as only sometimes reflecting the diversity of the city population.

Overall, only very few schools make efforts to involve parents with migrant/minority backgrounds in school life. These schools include: Stanislauskos school (in Rukla village, Jonava district), Neries school (Jonava city) and Vareikio school (Jonava city). An example of such initiative is Nereis' school event organised on the occasion of International Day for tolerance. It gathered the school community and involved parents with migrant background who were able to speak about their culture, country, religion and so on.

Likewise, schools rarely carry out intercultural projects. Nonetheless, it is worth mentioning the project "Creation and organisation of social services for foreigners living in Jonava" resulting from a collaboration between the Neries and Vareikio schools, both located in Jonava city, and the Jonava Social services centre. Through the project, activities using non-formal "learning by doing" social education forms are organised to provide knowledge about the life, culture, traditions and social norms of the local community, as well as to learn the Lithuanian language.

The city also reports they currently have no current policy to increase mixing in schools because such a policy exists at the regional/national level.

Recommendations

Given that segregation in schools hinders intercultural interaction and young people from developing an open mindset, it is important to **reduce segregation** or at least **promote cooperation between schools**. The [Schools Linking Network](#) in Bradford (United Kingdom) provides an interesting example of inter-ethnic linking of pupils and schools. It involves a year-long programme of class visits between paired classes in two schools, alongside intercultural curriculum initiatives, and teacher training.

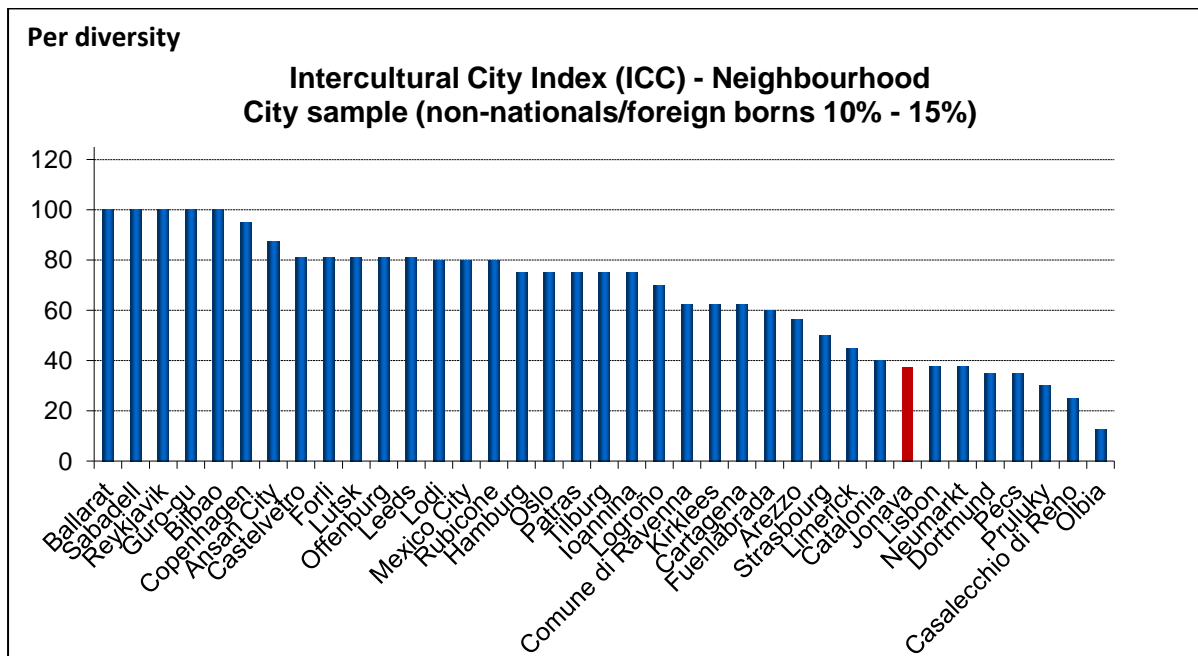
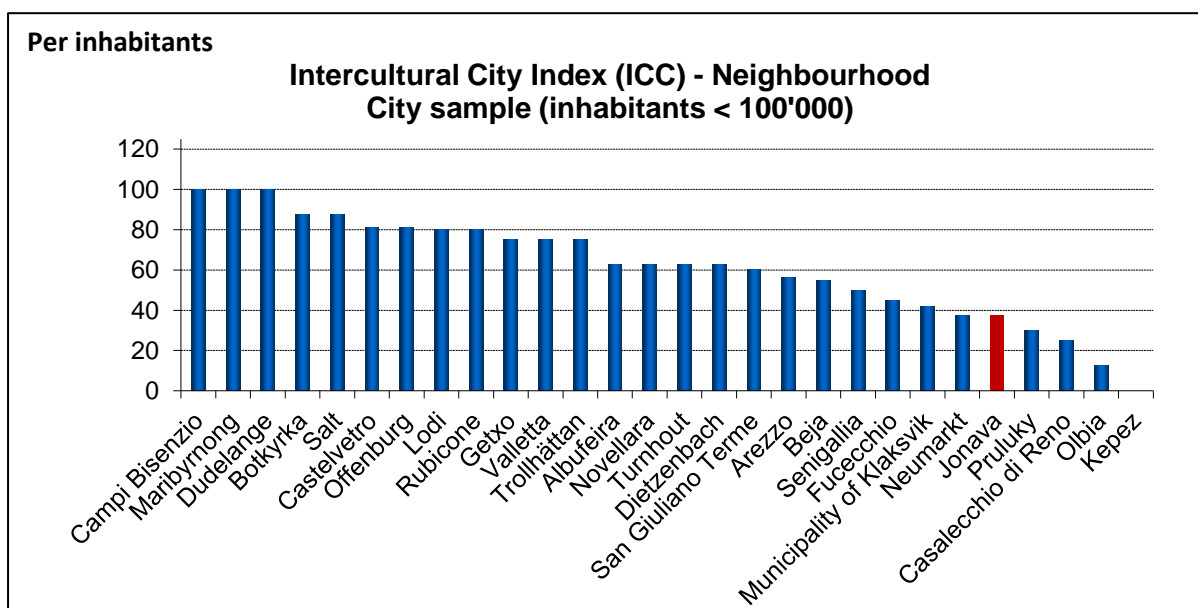
In parallel, the city might want to encourage schools to implement **intercultural projects/initiatives** and to **involve parents with migrant and/or minority backgrounds** in the school life. In these areas, [Salisbury](#) (Australia) provides good examples, as some local schools run programs for parents in culturally and linguistically diverse settings. Furthermore, these schools have access to translators so parents can communicate in their own language.

ICC programme resources on education are also available [here](#).

NEIGHBOURHOODS

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

Jonava achieved a rate of 38%, which is considerably lower than the city sample's achievement rate of 68%. This score partly reflects the lack of diversity reported in neighbourhoods.



None of the neighbourhoods/districts are reported to be ethnically diverse and no policy to increase this diversity is reported. Significant levels of segregation present challenges for an Intercultural City as they limit interaction, enable stereotypes and divisions to be sustained, and block access to the creativity and civic energy that forms part of the diversity advantage.

However, the city has supported initiatives encouraging residents from different neighbourhoods and with different migrant/minority backgrounds to meet and interact. For example, on 21 May 2021, the Jonava Social services centre, together with UNHCR, organised the event “COFFEE WITH CARDAMON - INTERCULTURAL AFTERNOON IN JONAVA” for the local community of Jonava. During the event, the [video “Jonava – my and your home”](#) in which Jonava residents, including the Mayor of Jonava and new residents from Syria, Russia and Ukraine, shared their understanding of the meaning of “home”, was broadcasted. Among other discussions and activities, participants also had the opportunity to taste Syrian foods and to listen to the testimony of a Syrian refugee currently residing in Jonava with his family.

The programme of this event was the following:



PRIE KAVOS SU KARDAMONU – TARPKULTŪRINĖ POPIETĖ JONAVOJE
COFFEE WITH CARDAMON - INTERCULTURAL AFTERNOON IN JONAVA

2021 m. gegužės 21 d./ 2021 May 21
 Chemikų 136, Jonava
 PROGRAMA / PROGRAM

10.40 – 11.00	<u>Registration of participants - safe tasting of coffee with cardamom</u>
11.00- 11.10	STARTING WORD <u>Jonava is a member of the International Programm of Intercultural Cities.</u> <i>Valentina Demidenko, Jonavos r. Director of Jonava Social Services Center</i>
11.10 - 11.20	<u>Review of the video film "Jonava - my and your home".</u>
11.20 - 11.30	<u>Welcome address by the Deputy Mayor of Jonava, B. Gailienė</u>
11.30 - 11.40	<u>Welcome address by the Chairwoman of the Health, Education and Social Affairs Committee of the Municipal Council B. Platkauskienė.</u>
11.40 – 11.50	<u>Welcome address by E. Sabutis, Member of the Lithuanian Seimas E. Sabutis</u>
11.50 - 12.00	<u>Speech by the Representative of the United Nations High Commissioner for Refugees in Lithuania Renata Kuleš</u>
12.00 - 12.30	<u>The film “Sea of Grief. Sea of Hope ”review (the film was nominated for Best Short Documentary by the Danish Film Academy in 2018</u>
12.30 - 12.40	<u>Discussion. Renata Kuleš, UNHCR Representative in Lithuania.</u>
12.40 – 13.00	<u>Living stories - experiences of social integration of Jonava residents of different nationalities and cultures (Abdulrazzak Awf, Olena Rohoza, Gubani Alchastova).</u>
13.00 - 13.30	<u>Discussion.</u>
13.30 – 13.45	<u>Art in an intercultural context (Lithuanian and Syrian songs - Abdulrazzak Awf)</u>
13.45 - 14.00	<u>Event completion</u>

It is also reported that occasional actions encourage residents with migrant/minority backgrounds to meet and interact with other people living in the same neighbourhood. The Jonava district Social Services Centre organises intercultural afternoons, as well as training sessions on integration into the labour market and on social skills targeting all foreigners (regardless of status) living in Jonava. Joint activities are also organised, for instance classes with the participation of both non-native and local community representatives. The Children’s Day Centre is visited by children of both citizens and non-citizens living in the city.

Recommendations

Strategies could usefully be developed and pursued to **gradually change segregation at neighbourhood level**. This is often achieved through allocation of public housing or publicly funded housing. Jonava could be interested in the experiences from different cities members of the ICC network.

[Bergen](#) (Norway) has implemented a strategy for inclusive housing which includes allocation of dwellings for social renting and interventions in the private rented sector with the objectives to ensure its openness to refugees and newcomers and to avoid housing for refugees to convert into urban segregation. Similarly, Montreal (Canada) has

a policy in place for the [regeneration of neighbourhoods](#) which aims at long-term improvements in the living conditions of residents of disadvantaged areas, and Zürich has implemented a [successful housing policy](#) promoting cultural mixing, the financing of integration projects to enhance interaction between neighbourhoods, and promoting community development through local community centres.

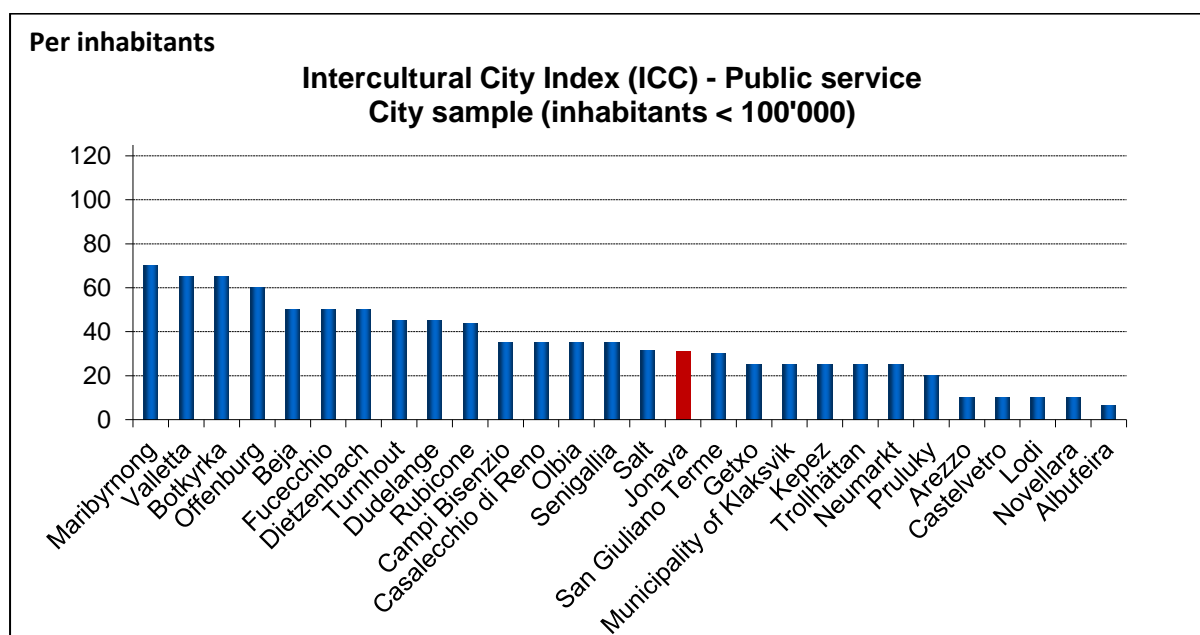
One of the factors influencing segregation processes is gentrification or the access to affordable housing. The [ICC study on managing gentrification](#) offers a range of strategies and examples of how to create inclusive public space, manage positively socio-cultural mixing, nurture sense of belonging and encourage diverse businesses to thrive.

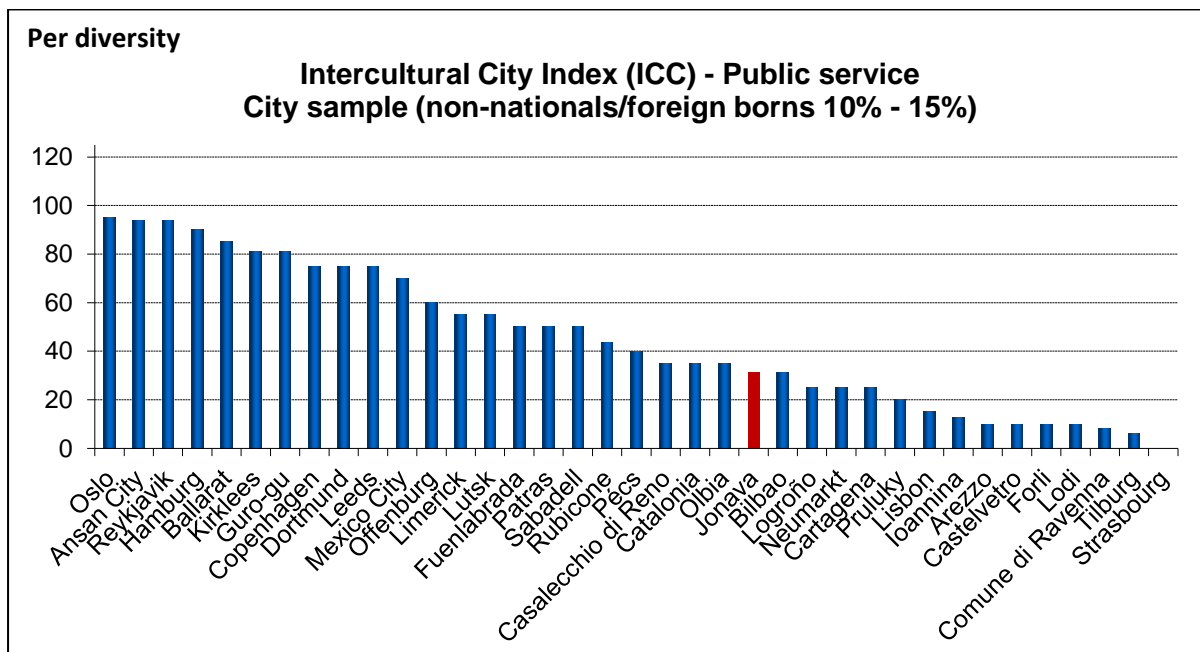
ICC programme resources on gentrification are available [here](#).

PUBLIC SERVICES

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

Jonava achieved a rate of 31%, which is lower than the city sample's achievement rate of 45%. It can be explained by a lack of diversity within the city's workforce and within private sector enterprises.





It is reported that the workforce in public administration does not reflect the composition of the city's population in terms of ethnic background. The city does not have competence in terms of recruitments plans, however, Jonava is lobbying for more competences in this area.

Currently, there is no public policy to improve or guarantee the diversity in the administration labour force nor in the private sector. However, the city takes into consideration the migrant/minority backgrounds of all residents when providing services relating to funerals/burials, school meals, as well as social services.

Funeral/burial services can be organised according to religious rules, for example those of Catholicism, Orthodox or Islam religions. Social services organise social inclusion activities promoting the integration of foreigners and non-Lithuanians.

Regarding school meals, services are purchased from private institutions and there are no centralised compulsory school meals. Children can choose and buy what they want to eat, including socially eligible children (according to income) who eat for free. In both cases, the child chooses the food by himself and can adapt his school meals to his/her preferences, namely in relation to religious belief.

Recommendations

Public services play a key role in sustaining the intercultural city by giving visibility to **diversity in their employment** and taking account of **diversity in their service design and delivery**. The positive examples reported above could be further extended across all key service provision areas. Service design and delivery could be reviewed through an intercultural inclusive lens considering whether they are appropriate for all regardless of their ethnic/cultural background.

The [Equality Impact Assessment](#) process undertaken in Manchester (United Kingdom) provides a useful support for public services to be culturally appropriate and to achieve benefits for all groups in society. This is a legal requirement in the UK, but it can be pursued in the absence of a legal imperative. Service areas are analysed for their impact on different groups, with changes introduced as necessary to ensure fitness for purpose and prevent disadvantage arising.

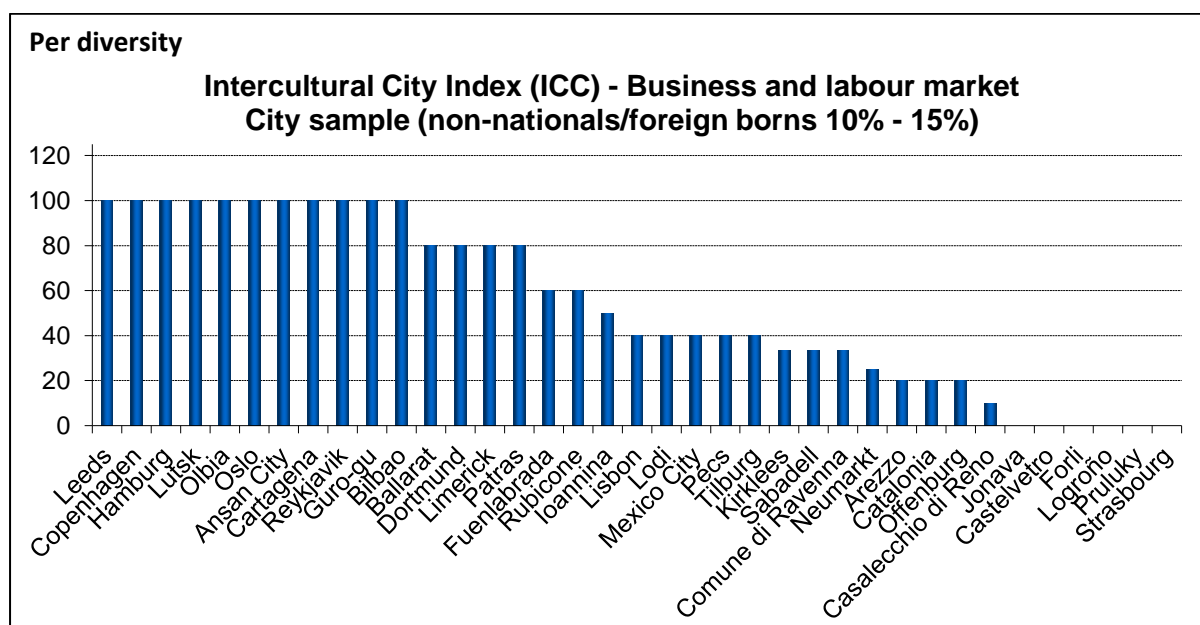
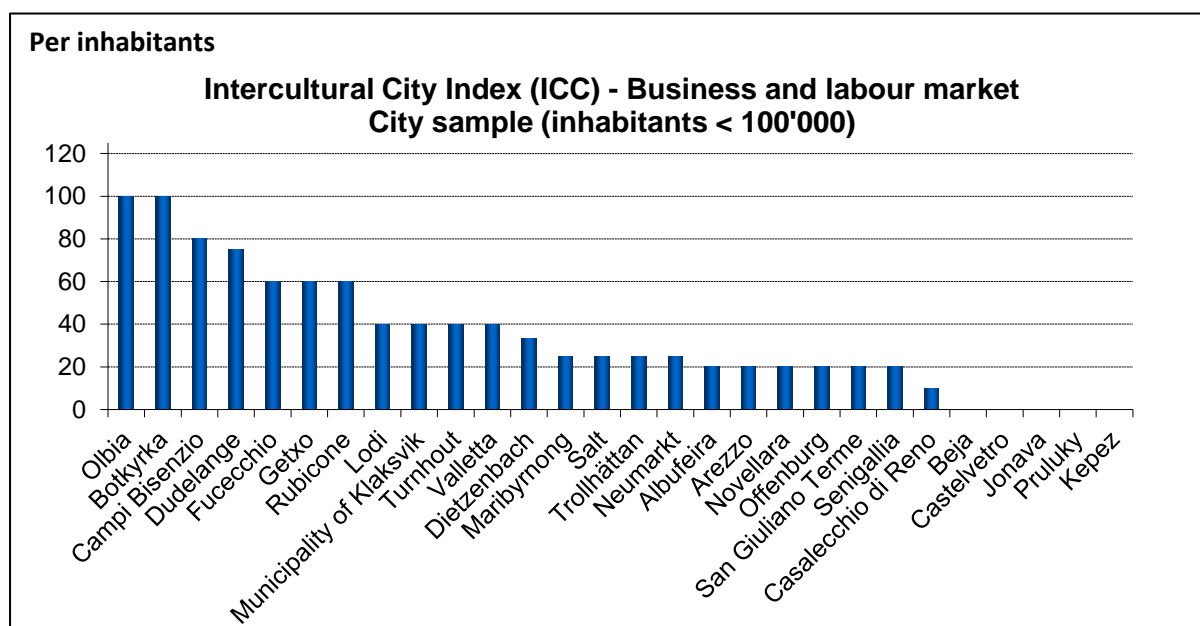
The [Future Workplace](#) action plan in Bergen is another interesting example. It includes actions to encourage minority ethnic job applicants in the public administration and intercultural competence in the private sector.

ICC programme resources on public and community services are available [here](#).

BUSINESS AND THE LABOUR MARKET

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

Jonava achieved a rate of 0%, which is considerably lower than the city sample's achievement rate of 50%.³ This score reflects the early stage of its journey towards its ambition as an Intercultural City and the challenge to build a relationship with the private sector in this journey.



In Jonava, there is no local, regional or national umbrella organisation, which has among its objectives the promotion of diversity and non-discrimination in the labour market. The city currently takes no actions to encourage

³ Jonava's achievement rate in the extended index is also 0%, while the city sample's achievement rate is 59%.

businesses from ethnic minorities to move beyond the ethnic economy and enter the mainstream economy and higher value-added sectors. There is however a newly introduced measure in Jonava district's strategic plan for 2022-2024. Several meetings are planned to acquaint potential employers with employment opportunities for foreigners (several publicity events and joint meetings between foreigners and employers are planned).⁴

There are also no “business-districts/incubators” in the city that could involve entrepreneurs with migrant/minority backgrounds and offer activities which encourage them and mainstream entrepreneurs to engage and develop new products/services together.

The city also reports that the municipality has not set up any system favouring companies with an intercultural inclusion/diversity strategy in decisions relating to the procurement of goods and services.

Recommendations

To achieve the diversity advantage, societies need to ensure not only equal rights but also **equal opportunities for all**, including in the economic sphere. Several cities in the network have pioneering approaches to promoting access to the labour market for migrants and minority groups as well as helping their cities to prosper. There are several tools available from ICC such as the [Rating Diversity in Business tool](#).

A key starting point for Jonava could be to **engage with the identified private sector business associations** and to support a networking platform of employers to discuss and make progress on recruitment of minority ethnic people and the management of intercultural workplaces.

Kirklees (United Kingdom) provides a useful example with its [Diversity = Inclusion group](#). The group involves public and private sector employers and large companies and SMEs. It provides space for employers to network, gathers and analyses data on diversity in the local labour market, shares and promotes good practice, and supports business leaders in championing diversity. Likewise, the [OXLO Business Charter](#) in Oslo (Norway) is a forum and network for collaboration of the city and the business community, in which migrants are understood as a valuable resource for business opportunities and economic growth. Through both of these initiatives, private sector actors are taught about intercultural recruitment, diversity management and inclusive work environments.

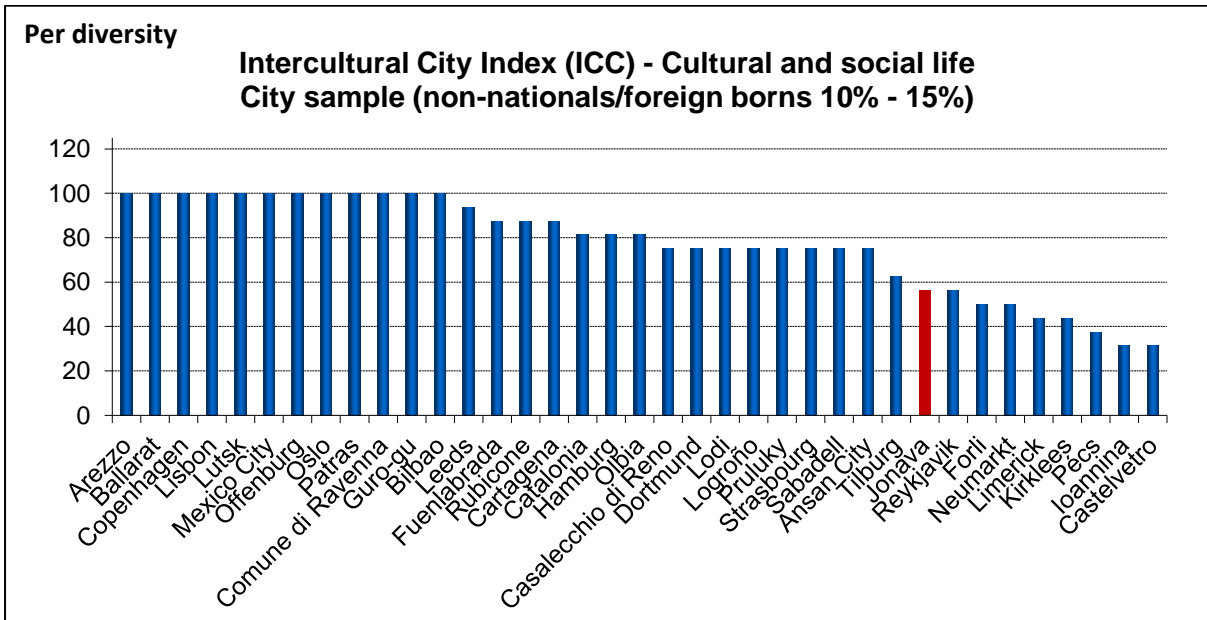
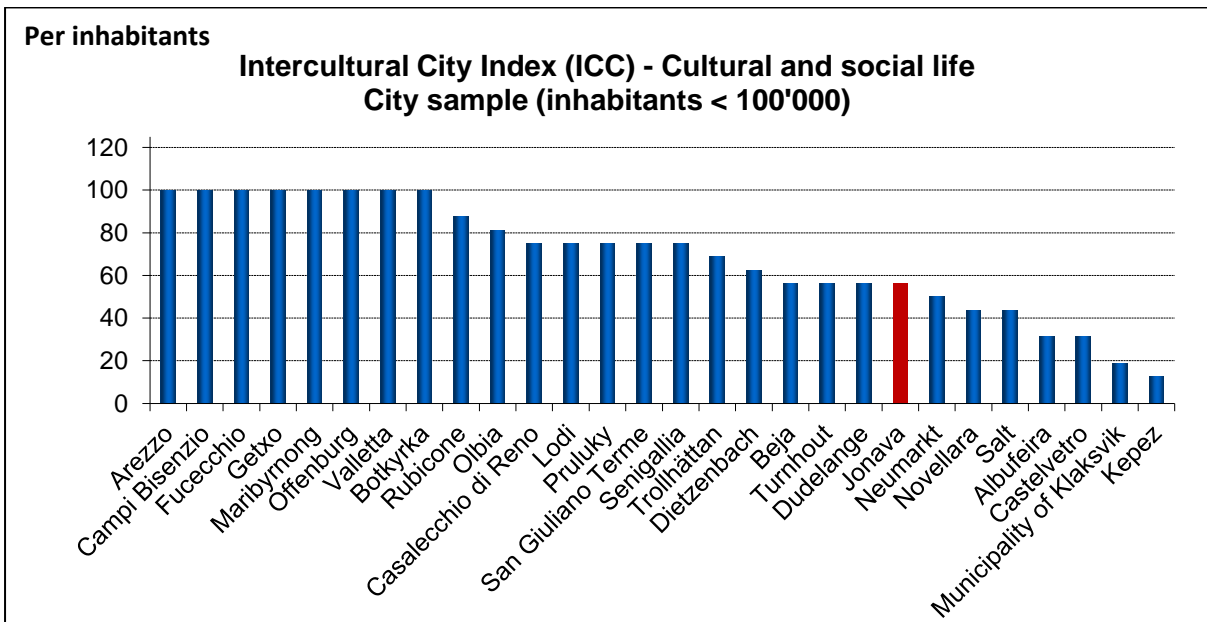
ICC programme resources on business and employment are available [here](#).

CULTURAL AND SOCIAL LIFE

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

Jonava achieved a rate of 56%, which is lower than the city sample's achievement rate of 73%. This score reflects the city's efforts in organising and promoting activities with an intercultural perspective, efforts that can be further enhanced in terms of frequency and scope of supported activities.

⁴ This information was provided after Jonava's achieved rate was assessed and is thus not reflected in the score indicated above.



The municipality of Jonava allocates funding to social projects, including those promoting social integration of immigrants.

The city also reports that it sometimes organises activities in the fields of arts, culture and sport that aim to encourage people from different ethnic/cultural backgrounds to interact. For instance, the Jonava social services centre and the Jonava Culture centre organise different social, cultural events on topics such as diversity, tolerance or integration. In addition, the Jonava district Social services centre encourages cultural organisations to deal with diversity and intercultural relations in their productions.

More recently, the Jonava district Social services centre organised a public event on the subject of cultural diversity and living together targeting the local community. More specifically, the event “COFFEE WITH CARDAMON - INTERCULTURAL AFTERNOON IN JONAVA” held on 21 May 2021 touched upon topics such as cultural diversity, the meaning of “home” or the role of local government and the communities in the integration of refugees, and featured testimonies by residents of Syrian, Chechen and Ukrainian origins.

Recommendations

Initiatives in the arts and cultural domains have a special capacity to stimulate intercultural interactions and capacities, raise awareness, foster openness and tackle head on rumours about prejudices. For these reasons, it is recommended for cities to **take action in the sphere of cultural and social life**. Possible means include encouraging existing cultural institutions and actors in the city to diversify their programming and make links to

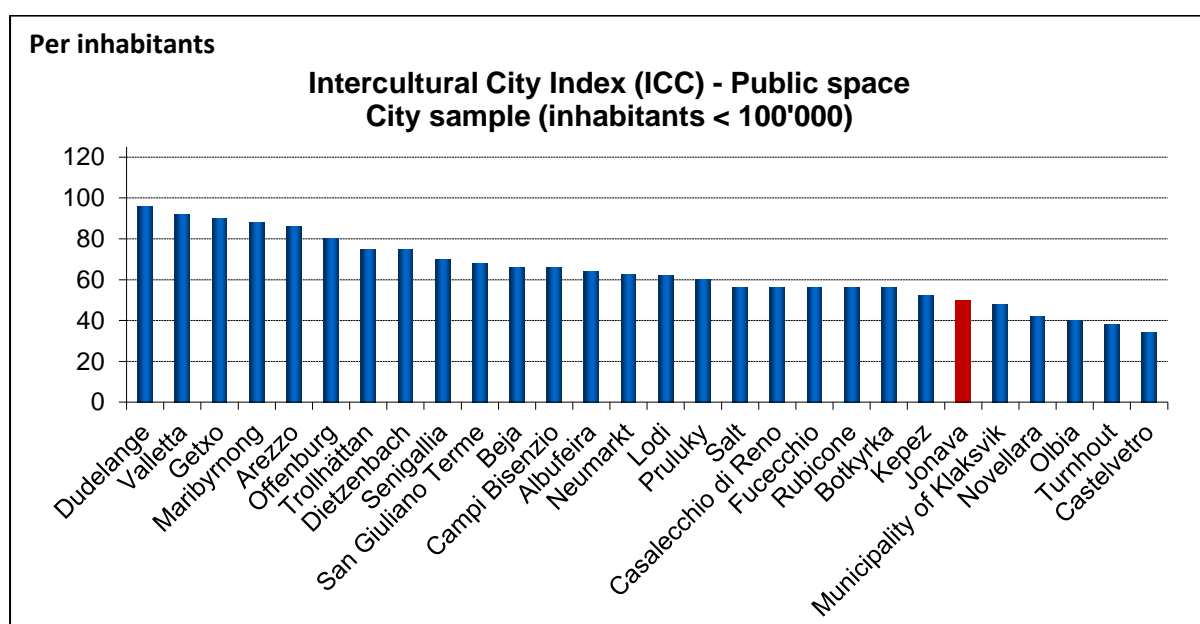
diverse communities, for example by introducing an intercultural criterion for the allocation of grants and funding (as in [Sabadell](#), Spain), supporting cultural manifestations and organisations founded by migrants (as in [Limassol](#), Cyprus) and setting up an intercultural centre (as in [Botkyrka](#), Sweden).

Besides, Jonava could reflect on means to **promote interculturalism in sports** as they can foster intercultural connections. It could be inspired by [Bergen's \(Norway\) scheme](#) to promote co-operation between sports clubs in a manner to foster intercultural inclusion and migrant involvement. There is also much wider experience across Europe of how multi-ethnic sports tournaments can act as valuable connectors.

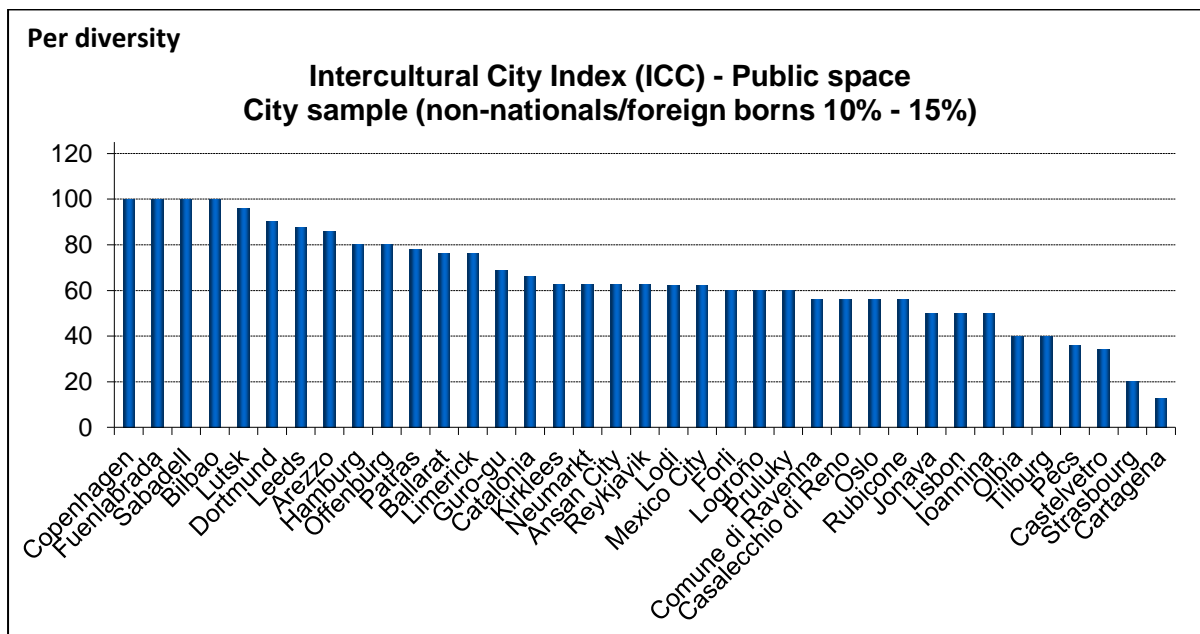
PUBLIC SPACE

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

Jonava achieved a rate of 50%, which is lower than the city sample’s achievement rate of 68.⁵ The city encourages meaningful intercultural mixing and interaction in some public spaces but does not consult its population and only sometimes takes account of its diversity when managing public spaces.



⁵ Jonava’s achievement rate in the extended Intercultural Cities Index is 60%, while the city sample’s achievement rate is 70%.



Public libraries, children's playgrounds, parks and squares are all examples of public spaces where Jonava encourages meaningful intercultural mixing and interaction between people of different nationalities, languages, cultures or religions and where they can experience common activities. In addition, the Jonava district Social services centre organised different multicultural communication activities.

When designing, renovating and managing its public buildings and spaces, in some cases the city takes account of the diversity of the population, namely in terms the specific needs of families, women, elderly people or children.

There are not, however, any methods or places foreseen to ensure that consultation and meaningful involvement of people with different migrant/minority backgrounds are possible when the city decides to reconstruct an area.

There are one or two spaces/areas in the city that are dominated by one ethnic group (majority or minority) and where other people feel unwelcome or unsafe. To deal with this challenge, the city has a multi-sectoral policy combining policing, social work and communication and defined after consultation of the population of the area. Social workers of the Jonava district Social services centre organise social events, discuss problems and try to find solutions to improve social integration of immigrants. In particular, the city reports that it is possible that non-Lithuanian people can feel unwelcome because of language barriers. To mitigate this issue, several public organisations give information not just in Lithuanian, but also in other languages, in particular English and Russian.

Recommendations

Jonava could **set up different methods and places for consultation** to ensure the involvement of people with different migrant/minority backgrounds and representing different categories of the population when designing or re-building a particular area. This could allow the identification of the needs of specific groups (families, women, elderly, children, adolescents, etc) and the improvement of public buildings/spaces so that no one feels excluded, for example by adapting opening hours and providing services tailored to the needs of a diverse population, etc.

In Bilbao (Spain), for example, [SURBISA](#) is a public company with the aim to encourage the urban rehabilitation of the municipality's residential buildings, starting from the collection of socio-economic data including migrants and minorities. Based on understanding and analysis of such data, all actions are aimed at taking into account all the people targeted, giving priority to the most vulnerable resident families.

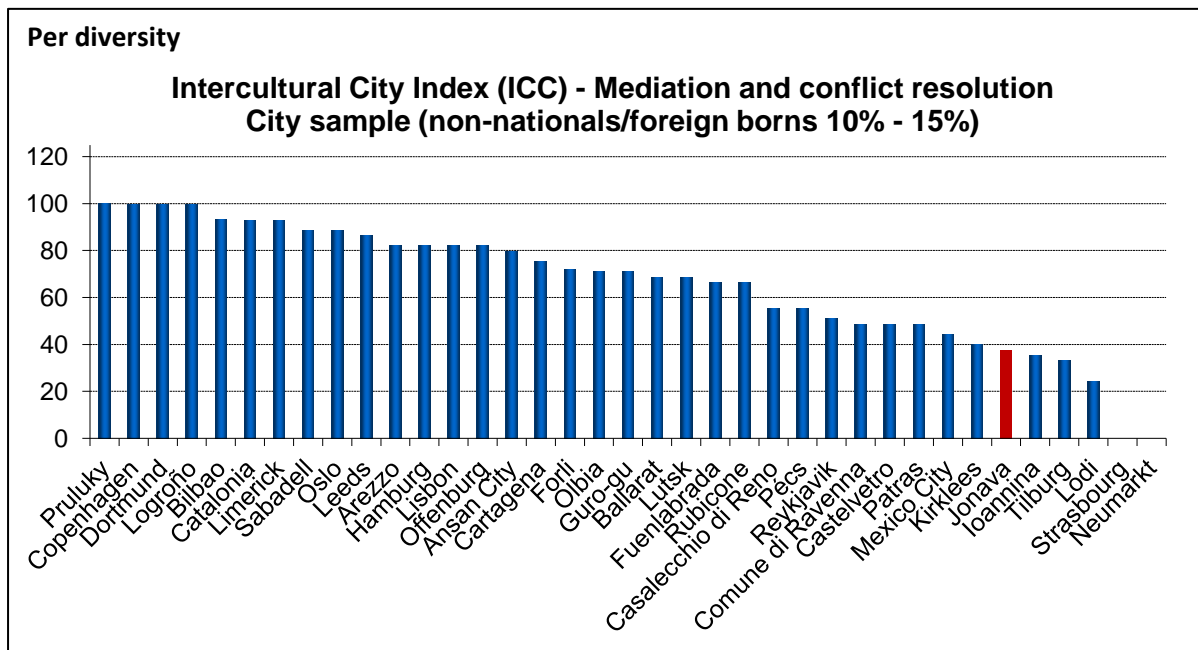
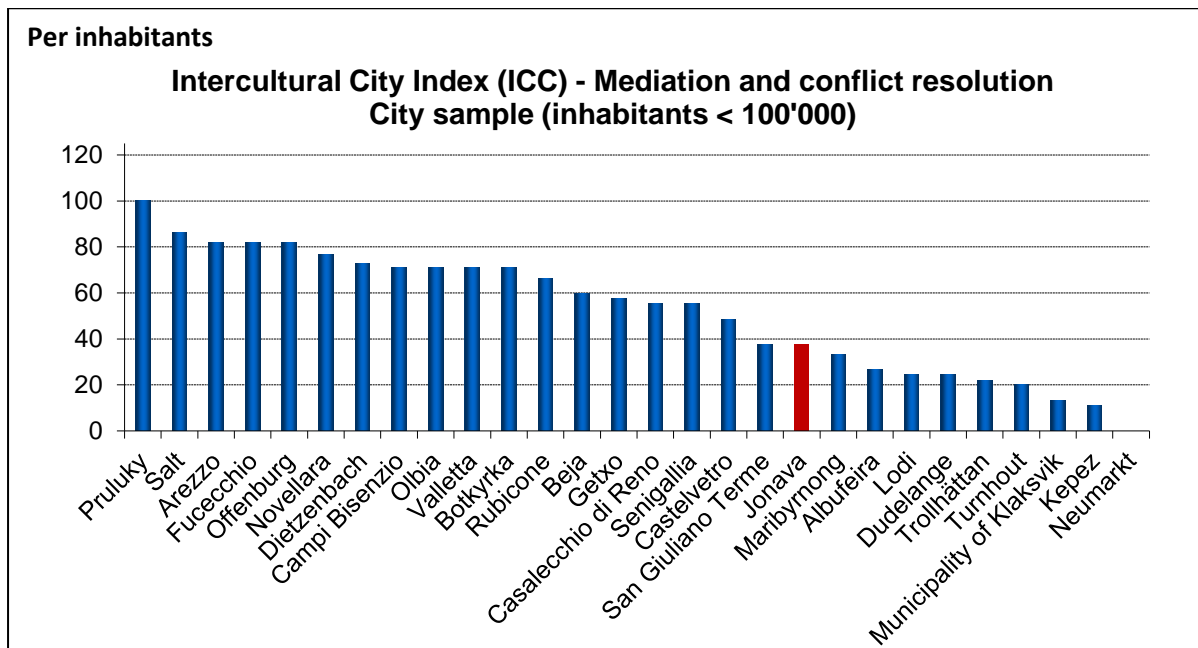
Lastly, it is possible to **renovate or turn already existing public spaces into major intercultural assets** with a little imagination and the involvement of arts and cultural practitioners, and this at a low cost for the city. For example, a multi-ethnic market can help refresh an anonymous or insecure public space, as in [Rotterdam](#) (Netherlands), or an old tobacco factory can be turned into a centre in which young migrants can be involved in various arts projects, as in [Donostia – San Sebastian](#) (Spain).

ICC programme resources on housing, public spaces and urban planning are available [here](#).

MEDIATION AND CONFLICT RESOLUTION

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

Jonava achieved a rate of 38%, which is considerably lower than the city sample's achievement rate of 59%. This shows that intercultural mediation and conflict resolution have yet to become a focus for action and could be further developed.



In Jonava, mediation services are solely provided by the Jonava district Social services centre. There is however no organisation, may it be municipal services or civil society organisations, dealing with inter-religious relations in

the city. This situation leaves a potential gap to deal with issues that might arise where values, behaviours or access to resources become a focus for conflict or tension.

Recommendations

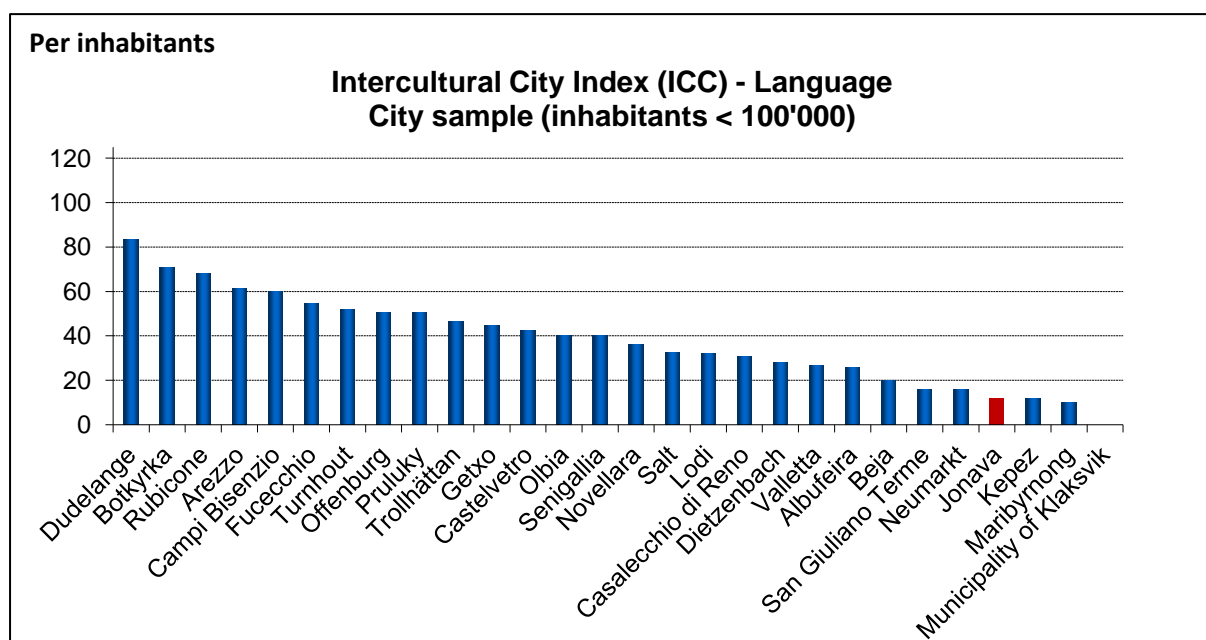
Jonava could be interested in complementing the work carried out already with **specific initiatives**. [Bergen](#) (Norway) has a generalist municipal mediation service also dealing with cultural conflicts and providing mediation services in places such as neighbourhoods or streets, actively seeking to meet residents and discuss issues. This service is provided by the Community Youth Outreach Unit in Bergen (Utekontaktet). Bergen has also set up a municipal mediation service committed to interreligious issues specifically. [Samarbeidsråd for tros- og livssynssamfunn](#) (Cooperation Council for Religion and Faith) is an interfaith organisation in Bergen. Most faith communities in Bergen are represented in the council, which is supported by the municipality.

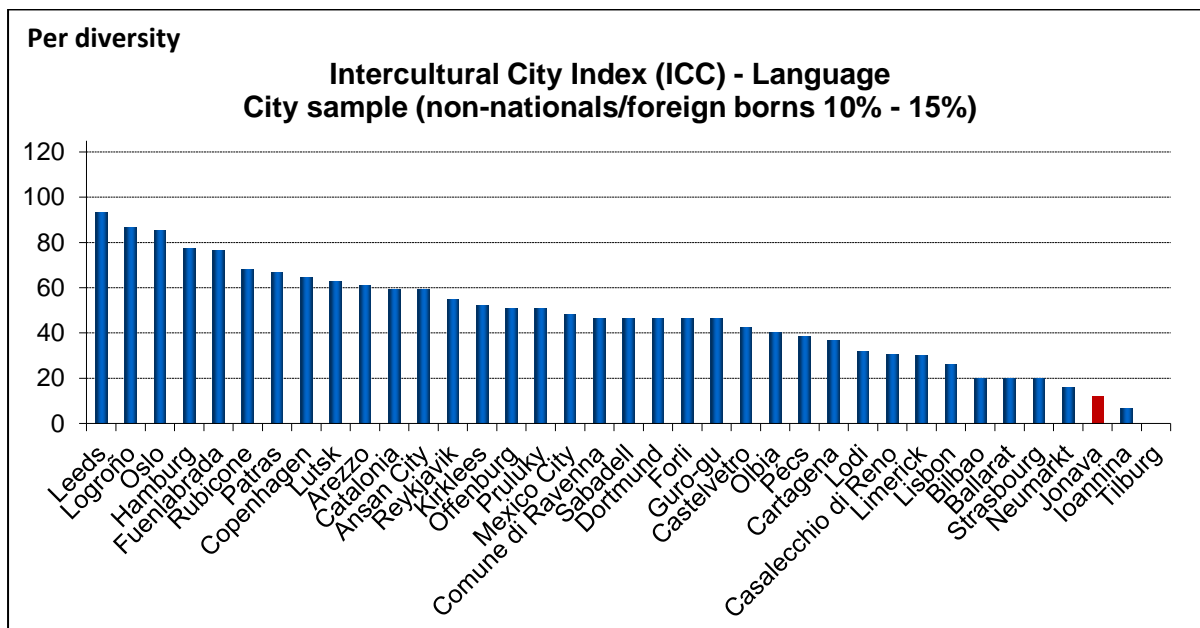
ICC programme resources on intercultural competence and mediation are available [here](#).

LANGUAGE

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

Jonava achieved a rate of 12%, which is considerably lower than the city sample's achievement rate of 46%. This shows that, despite some language service being available, there is room for improvement, in particular when it comes to raising awareness on the value of all languages present in the city.





The city provides different language services. Migrant and minority languages are taught as a mother tongue course for migrant and minority children. Jonava also provides support for private/civil sector organisations providing language training in migrant/minority languages. Such services are provided at schools for children, in the Refugee reception centre for all immigrants living there and at the Jonava Social services centre for foreigners living in Jonava (through projects). In addition, the Rukla Refugee centre has a library providing its residents of all ages with books, dictionaries, encyclopaedias, textbooks, newspapers and magazines, including in Lithuanian, English and Russian languages, as well as access to internet. At the library, a social worker provides them with advice on books to choose and where to look for information, and another responsible employee helps foreigners translating unknown words into a language which they understand.

There is however no logistical or financial support provided by the city to communication channels such as local minority newspapers, journals, radio programmes or local TV programmes using migrant/minority languages. Overall, the city does not yet support initiatives seeking to give a positive image of migrant/minority languages.

Recommendations

There are many ways through which Jonava could raise **awareness on the different languages** represented in the city and **promote multilingualism**. For instance, in celebration of International Mother Language Day (21 February), the city could issue a press release and organise a series of events, as Manchester (United Kingdom) does well, being the lead city for International Mother Language Day for the international UNESCO network. [Ansan](#) (Republic of Korea) is also a good example, the city provides, among others, a variety of foreign language courses (in addition to Korean language classes provided by the city and by civil society organisations), issues a quarterly newsletter in eight languages and runs two multi-cultural libraries.

The **potential of libraries** in Jonava could be explored. In [Montreal](#) (Canada), city libraries are involved in language training, under a project called "Liaison agents" in co-operation with community organisations, schools (reception classes, French for adults) and the health sector, various mediation activities are conducted in order to help non-native speaker newcomers or people with migration backgrounds to learn French. At the same time, the libraries are currently working on a research project on multilingual albums that should enable children to learn French more easily while boosting their skills in their mother tongues.

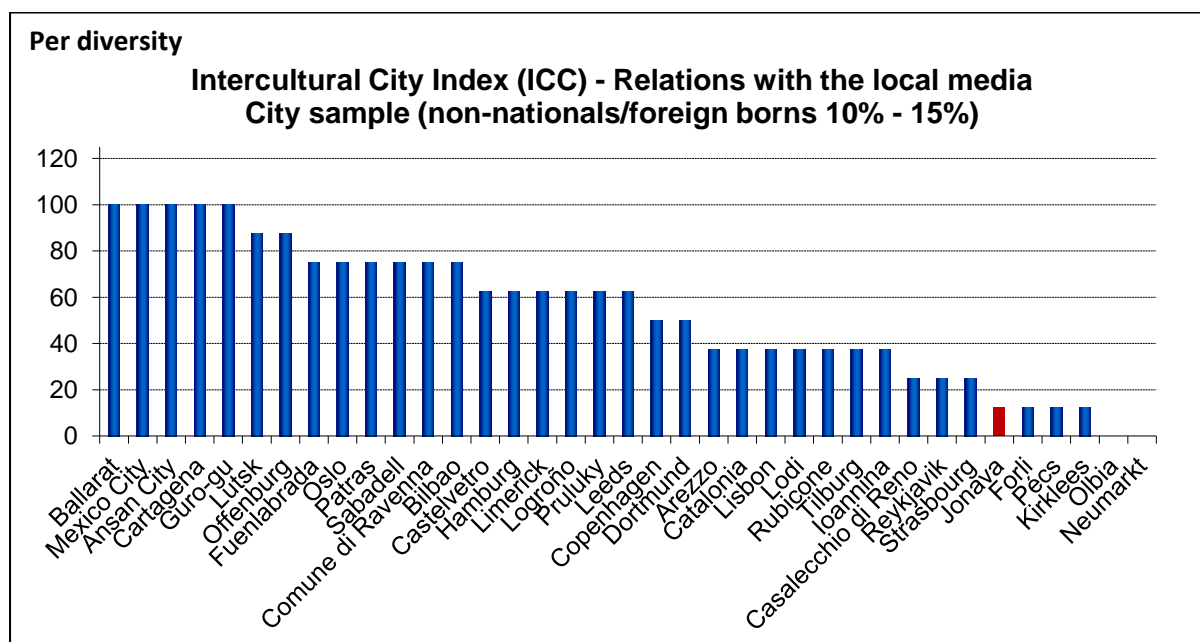
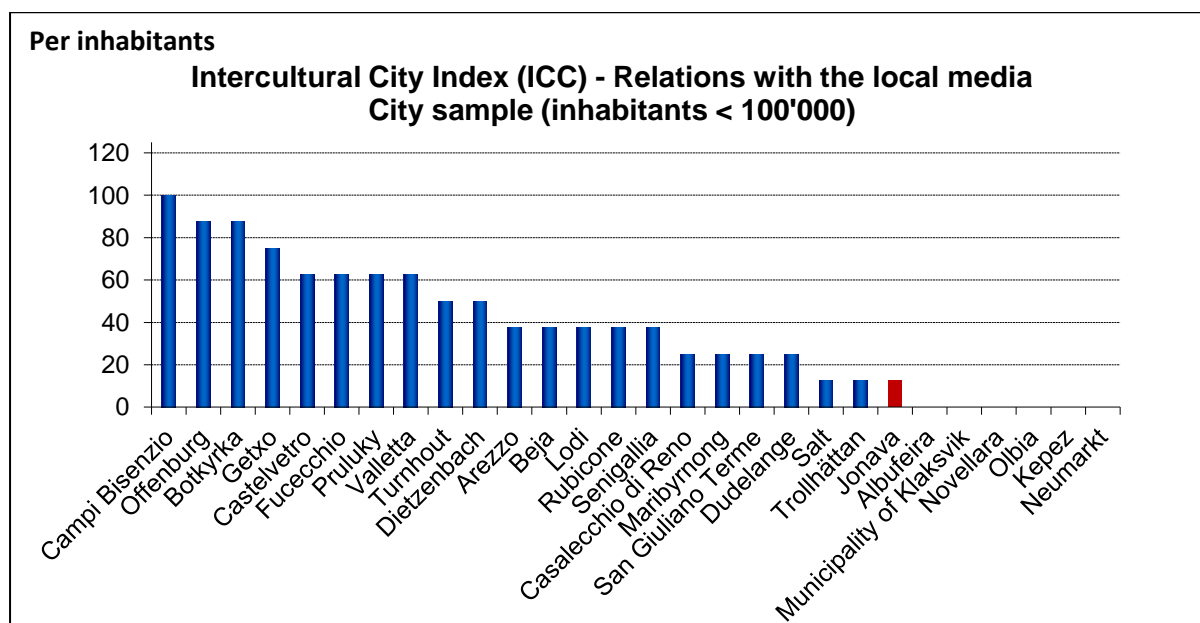
Lastly, the city could also consider **offering support to local minority initiatives**, such as written press or radio. Alternatively, the local radio could include some programmes led by migrant/minority neighbours who express themselves in their mother language. The example of [Limassol](#) (Cyprus) could be interesting in this regard.

ICC programme resources on multilingualism are available [here](#).

MEDIA AND COMMUNICATION

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

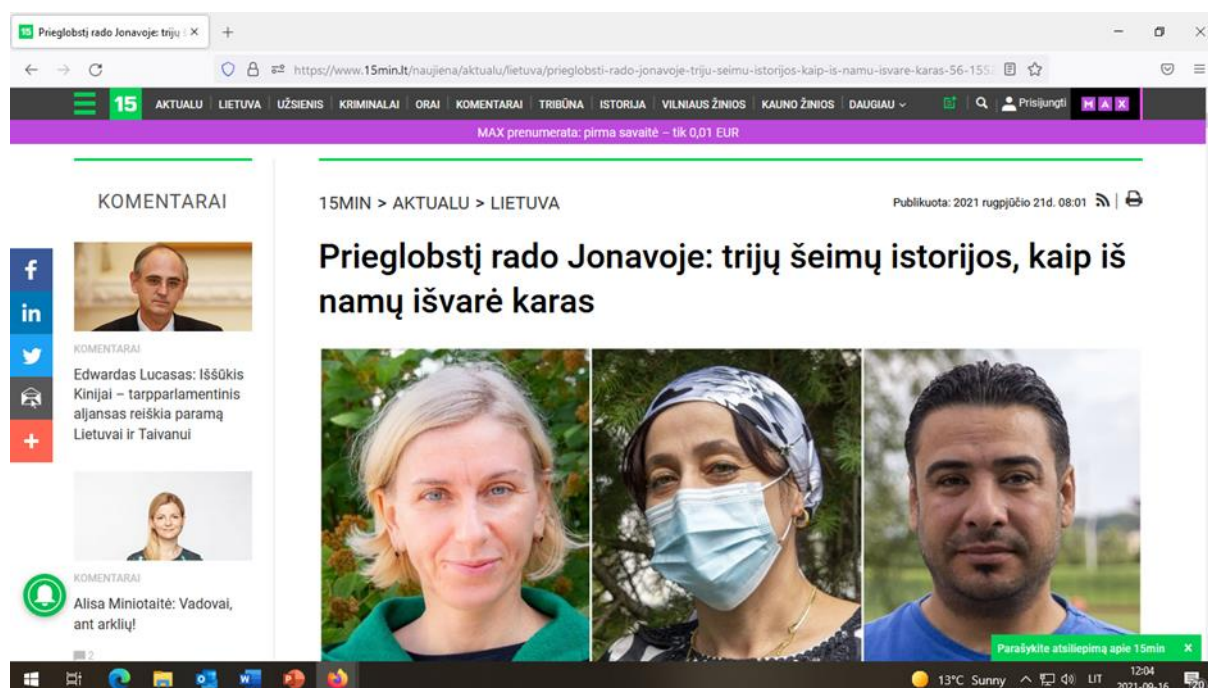
Jonava achieved a rate of 13%, which is considerably lower than the city sample's achievement rate of 47%.⁶ This reflects an as-yet undeveloped area in the city's journey to meets its ambitions as an Intercultural City.



Despite not having a communication strategy to improve the visibility and image of people with migrant/minority backgrounds in the local media, the city does occasionally carry out actions in this field. For instance, the Jonava district Social services centre initiated the video film "Jonava – my and your home" which was broadcasted on local TV and shared in several other local and national media. In this video, Jonava residents, including the Mayor of

⁶ Jonava's achievement rate in the extended Intercultural Cities Index is 8%, while the city sample's achievement rate is 46%.

Jonava and new residents from Syria, Russia and Ukraine, share their understanding of the meaning of “home”. In addition, the Jonava district Social services centre initiated several articles in local and national media about diversity, tolerance, intercultural communication, etc. For example:



Official communication by the city does not appear to have any specific responsibility to address issues of cultural diversity and promote the diversity advantage. The city does not monitor the way in which traditional local and/or national media, as well as social media, portray people with migrant/minority backgrounds and, probably because there is no monitoring of these issues, it does not engage with local media on intercultural issues that might arise, for instance negative stereotypes that could be conveyed.

Means of support for minority ethnic people or organisations to engage in communication activities are not reported.

Recommendations

Communication is an important arena for the Intercultural City for its influence on public values, perspectives, and understanding. Work in this area could usefully **start with the city's own communication work** and, more specifically, with the **integration mission statement**. A communication initiative could be developed to bring the integration mission statement, its commitments, and its core values to the attention of specific institutions, audiences, and the general public. This could be an ongoing initiative on a number of levels:

- Communication of the statement itself to key stakeholders to encourage and support their sign-up to its commitments.
- Development of promotional materials and posters to communicate the key commitments in the mission statement.
- Highlighting the mission statement or specific elements in public events and public communications of the city.
- Including the mission statement and its specific commitments as an ongoing feature in internal communications.
- Communication of the values that underpin the statement as a constant across all city communications.

The “[Together We're Auckland](#)” communications guide developed in Auckland (New Zealand), provides a thoughtful approach to the inclusion of the value of ‘togetherness’ into all its communications. This guide addresses messaging, language, tone, and imagery and the approach could inform a communication initiative on the integration mission statement.

On the issues of **monitoring**, Jonava could be inspired by the experience of [Donostia/San Sebastian](#) (Spain). The city works in partnership with SOS Racismo, a civil society organisation which has an observatory for media

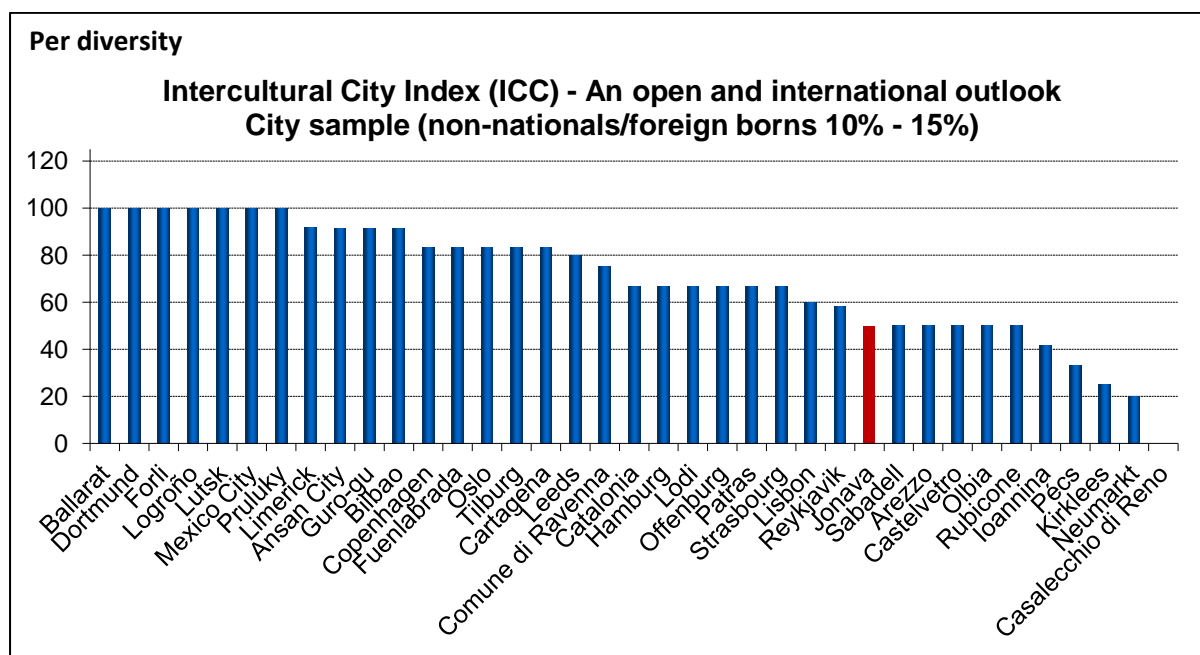
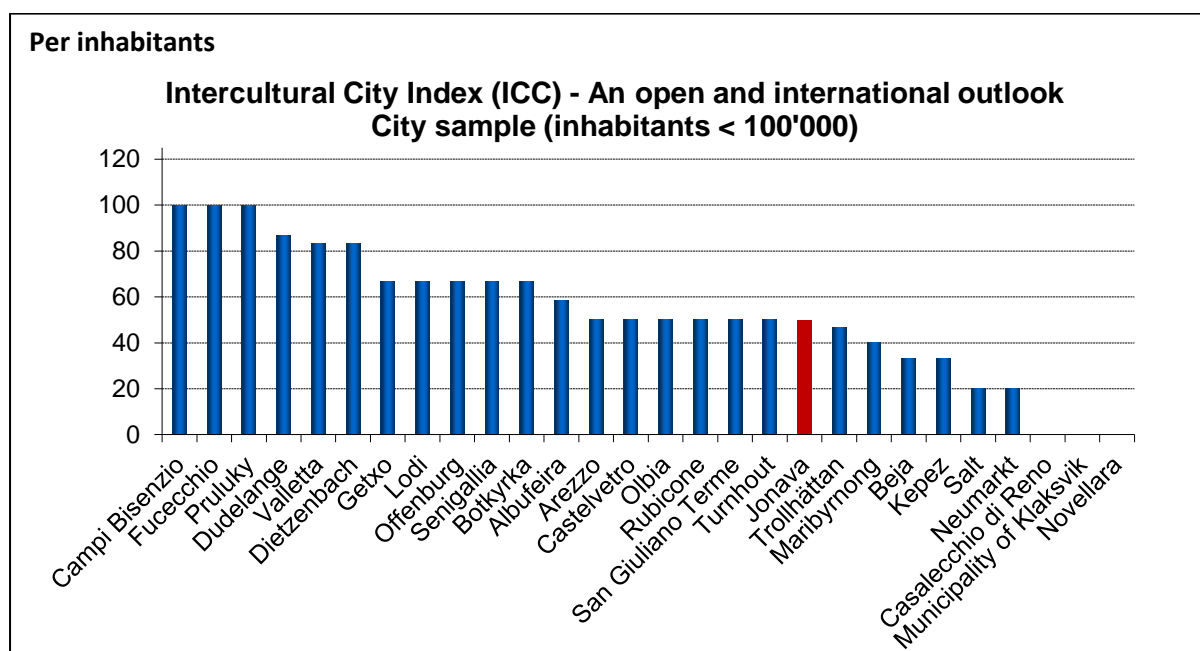
treatment on migration and diversity issues (financed by the municipality). Actions, research and publications can be consulted at www.mugak.eu.

ICC programme resources on communication and public awareness are available [here](#).

INTERNATIONAL OUTLOOK

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

Jonava achieved a rate of 50%, which is considerably lower than the city sample's achievement rate of 70%.⁷ The city can point to significant and positive international links established. However, a more systematic and strategic approach to international engagement is yet to be developed.



⁷ The achievement rates of Jonava and of the city sample are the same in the extended Intercultural Cities Index.

The city has taken several positive initiatives of an international nature. These include: the participation in the ICC programme and network, as well as conventions of collaboration signed with cities from Poland, Latvia, Belarus, Ukraine and Russia.

International exchanges or cooperation (in economic, scientific, cultural, or other areas) are not a focus for specific policy or financial support.

There is no university in Jonava, this explains why there are no exchange programmes targeting foreign students or other youth groups.

Jonava does not carry out initiatives to develop business relations with countries or cities of origin of its diaspora groups.

Recommendations

Jonava might usefully **focus its international outlook across the Intercultural Cities network** and, in particular, the network initiatives provided for over the next period. This could be a valuable space for mutual exchange and learning that would serve the ambitions of the city well. A direct engagement with some of the cities identified as offering interesting examples of relevance in this report might also be helpful.

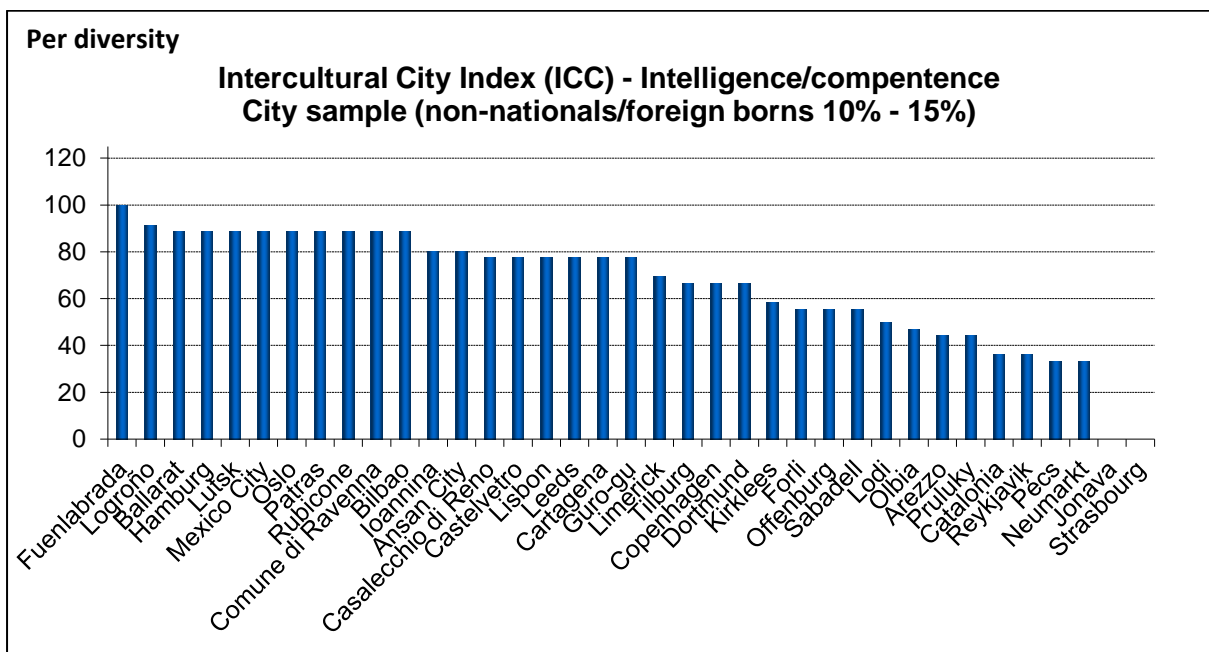
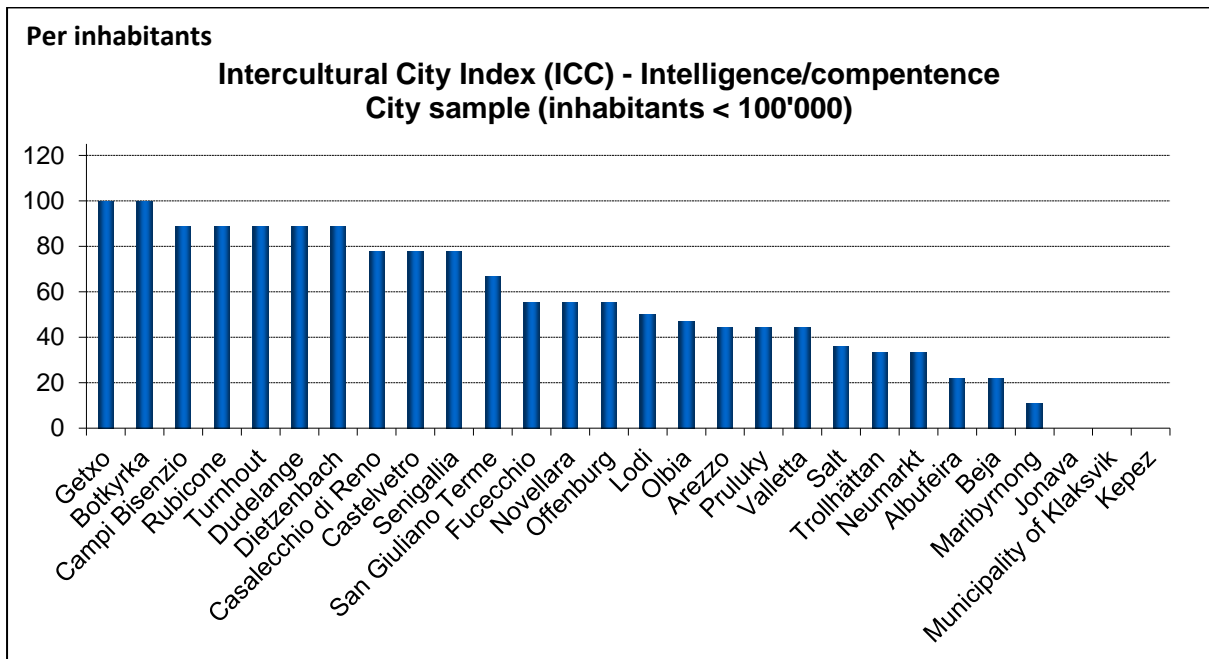
Different cities have developed their **international outlook through twinnings, agreements and cooperation protocols**. The city of [Santa Maria da Feira](#) (Portugal) shows an interesting practice. Diversity and migration are perceived as a window to explore new opportunities and new markets. The municipality is planning the launch of an online platform that will link local business owners of all backgrounds with the Portuguese diaspora and with the countries of origin of local immigrants. The launch of this platform is the culmination of a number of initiatives that reach out through business partnerships. The municipality has regular business exchanges with Kenitra, Morocco.

INTERCULTURAL INTELLIGENCE AND COMPETENCE

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

Jonava achieved a rate of 0%, which is considerably lower than the city sample's achievement rate of 62%.⁸ This score shows that intercultural intelligence and competence is an area in which the city does not intervene and has yet to take action in, as an intercultural city.

⁸ Jonava's achievement rate in the extended Intercultural Cities Index is also 0%, while the city sample's achievement rate is 59%.



Statistical and qualitative information about diversity and intercultural relations is not mainstreamed to inform the city's policy formulation process.

Further, the city does not carry out surveys assessing the public perception of migrants/minorities and the feeling of security/safety with respect to people with migrant/minority background.

The city did not report having put in place mechanisms/tools (seminars, networks, training courses, etc.) promoting intercultural competence of its officials and staff.

Recommendations

Staff training for intercultural competence enables the administration and public services to reflect intercultural principles in their work. The city could consider providing an ongoing programme of intercultural training for officials and staff members. This would develop a general awareness of intercultural principles and how to put these into practice, alongside strengthening intercultural skills in management and planning positions. The experiences of [Ansan](#) (Republic of Korea), [Reykjavik](#) (Iceland) or [Montreal](#) (Canada) could be of interest for Jonava.

The municipality lacks background evidence of attitudes within the city which could contextualise its efforts to enhance the intercultural competences of its staff. **Quantitative survey research and/or qualitative research**

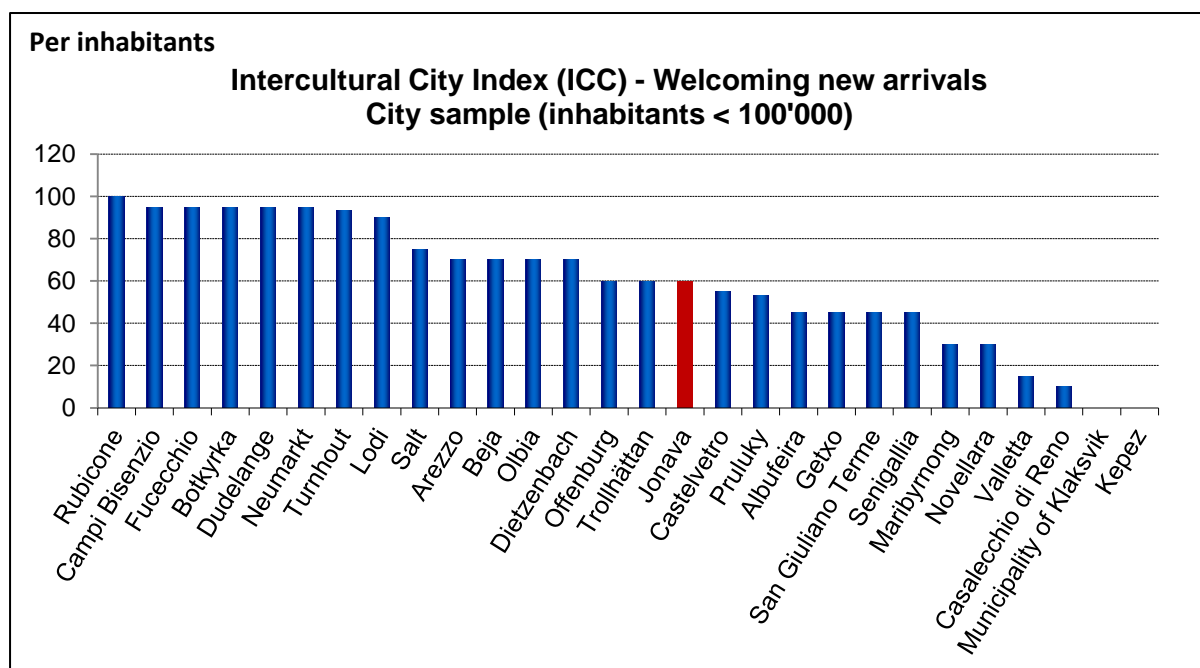
based on stakeholder interviews and focus groups could usefully be commissioned, with a view to gauging opinion among the 'host' and the various minority communities. Such research, which could feed into the intercultural strategy, would specifically be of value in identifying issues and problems, as perceived by residents, which municipal staff needed to have the capacities to address in and through their work. It would also be valuable, ideally, to repeat such work over time to obtain a longitudinal sense of trends in public attitudes. For instance, [Montreal](#) (Canada) has launched a major survey in order to determine residents' views of migration and enable it to target the obstacles to migrants' labour market integration.

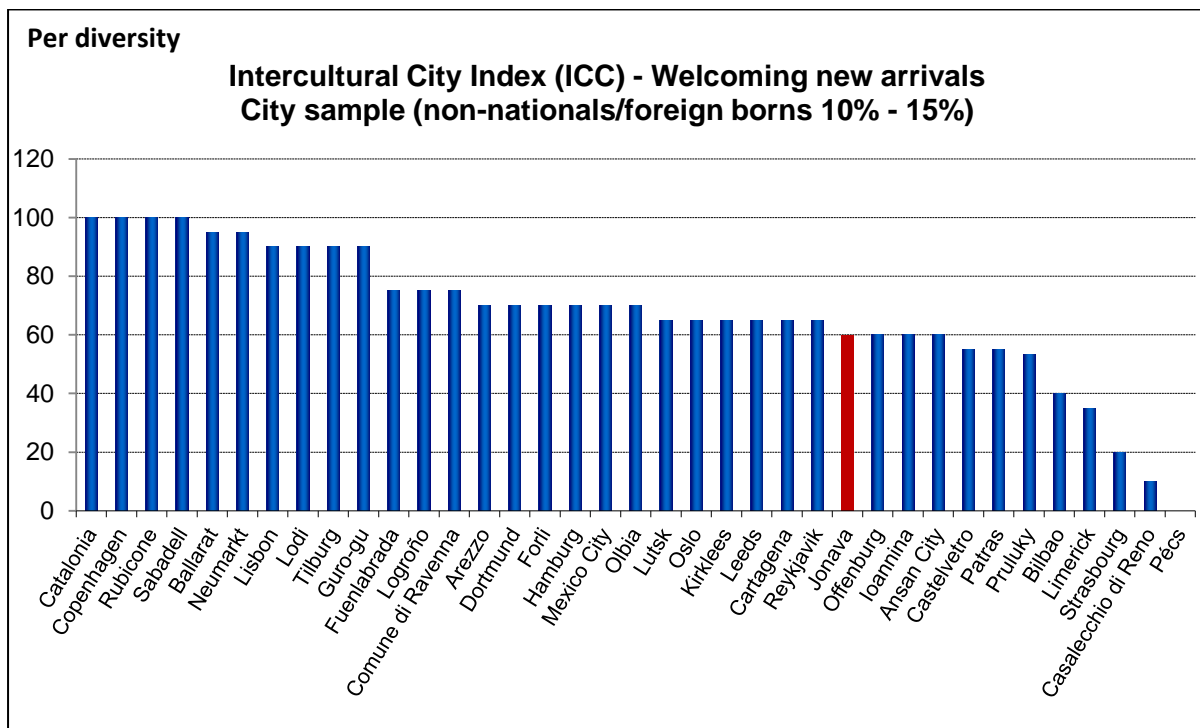
ICC programme resources on intercultural competence are also available [here](#).

WELCOMING NEWCOMERS

People arriving in a city for an extended stay, whatever their circumstances (expats, migrant workers, spouses, refugees, unaccompanied minors, retired persons, etc.), are likely find themselves disorientated. The less familiar they are with the new environment, the more support they will need to feel comfortable and confident enough to start building a new social and professional network. The way in which the city coordinates and effectively delivers various support measures strongly conditions their capacity to integrate or, conversely, their tendency to remain confined to a cultural "ghetto". This also depends to a great degree on whether the rest of the city's population is open to the idea of welcoming newcomers in their capacity as residents and citizens or, on the contrary, is accustomed to viewing newcomers as outsiders who pose a potential threat. Again, it is the message the authorities convey on diversity, in communication or through concrete actions, that determines to a certain degree attitudes towards newcomers.

Jonava achieved a rate of 60%, which is slightly higher than the city sample's achievement rate of 58%. This score shows that the city recognises the importance of welcoming newcomers, in particular refugees and asylum-seekers, and indicates that efforts are made.





In Jonava, the Jonava social services centre and the Refugee reception centre provide assistance to newcomers, in particular to refugees, asylum-seekers and immigrants. The former provides social and psychological support to people who need it, including immigrants living in Jonava. The latter provides support to all its residents, in particular refugees and asylum-seekers of all ages, and has for example developed a comprehensive package of city-specific information, including relating to social support, job possibilities, city organisations and so on.

In addition, schools provide support to unaccompanied minors. For instance, they receive help from a social pedagogue and psychologist, as well as additional Lithuanian language courses.

Public ceremonies to greet all newcomers in the city are not yet being organised.

Suggestions

Jonava could usefully **sustain and continue to evolve its practices** in this area by drawing inspiration from the work of other Intercultural Cities. Some ideas to draw inspiration from are added below.

A dedicated service for newcomers is a good practice. For instance, [Zürich](#) has a specialized agency to welcome newcomers with a dedicated strategy and a complete set of information tools available in 14 languages, as well as specific assistance. Each year, six welcoming events for newcomers are organised. They take place at the City Hall and include multilingual information sessions on the life in Zürich, a multilingual city tour and an aperitif. Finally, the information tools are differentiated on several levels, distinguishing between those aimed at the newly arrived population and those targeting specific language groups. For many years, these tools have included various services such as a welcome desk, welcome events, a database of German courses and multilingual internet portals.

The [Copenhagen](#) Host Programme facilitates encounters between newly arrived migrants and Copenhageners who wish to volunteer as hosts. It is implemented in cooperation with the Danish Refugee Council, which engages in various social activities with new arrivals, and the Foreningen Nydansker, which assists them with integration in education and the labour market.

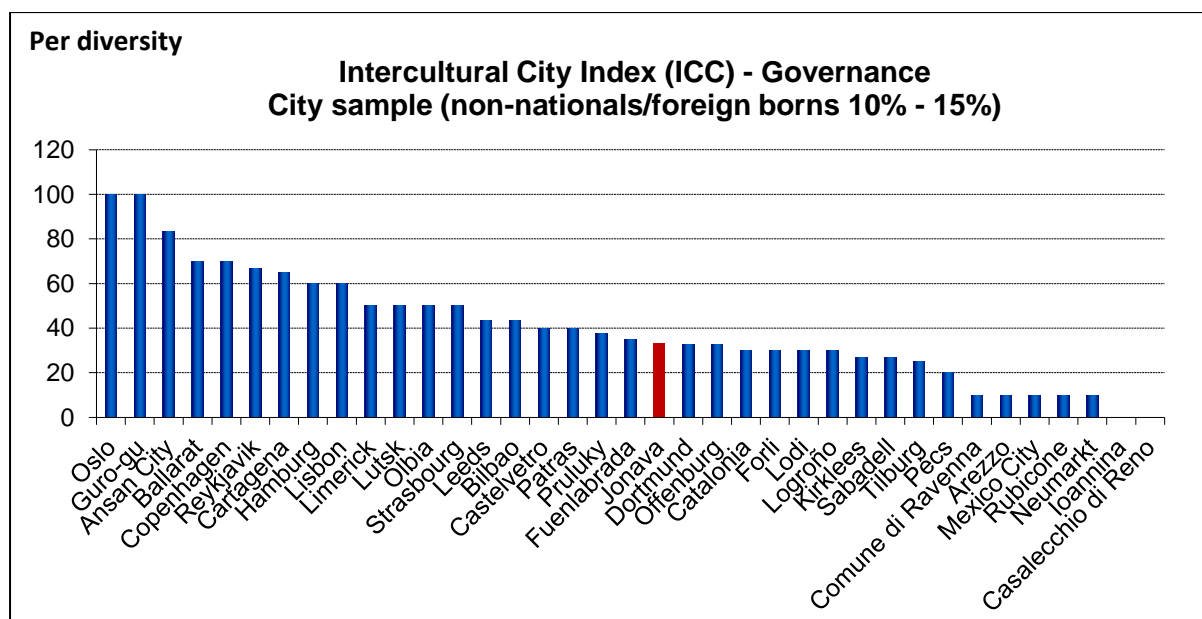
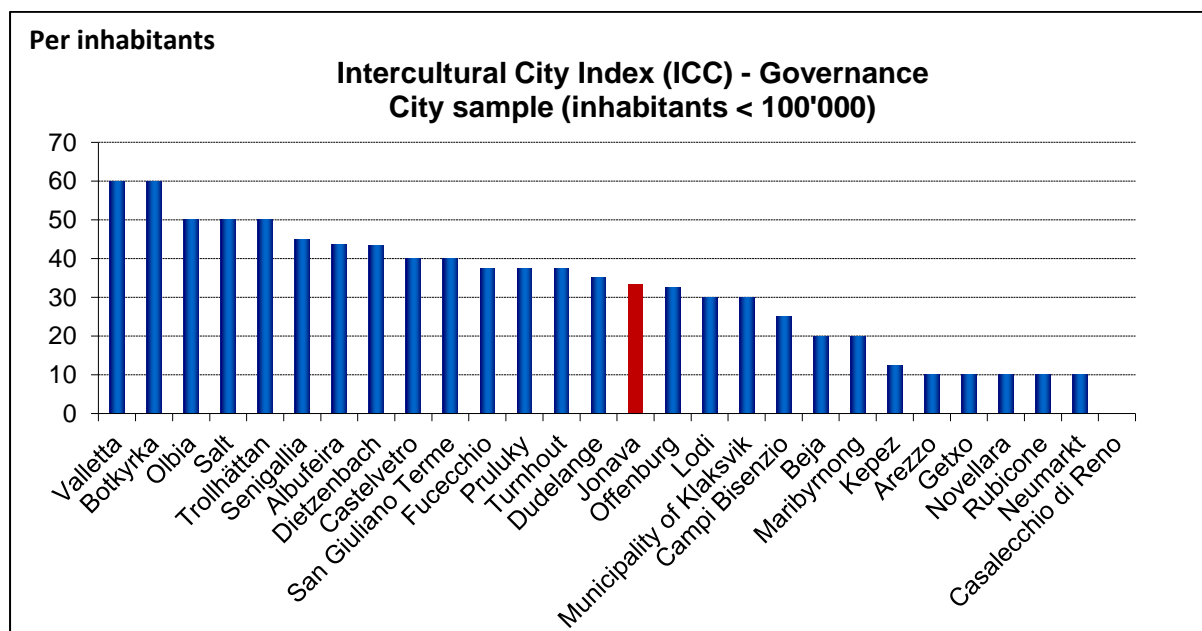
ICC programme resources on refugees and welcoming policies are also available [here](#).

LEADERSHIP AND CITIZENSHIP

The most powerful and far-reaching action a city can take to be more intercultural is to open up democratic representation and decision-making to all residents of the city irrespective of their origin, nationality or residence status. Formal political rights at the local level are determined nationally or at the regional level in some federal

states. Nonetheless, there is much that a city council can do to influence the way in which diverse groups interact and co-operate around the allocation of power and resources. An intercultural city strives to include all residents in the policy-making process and ensures thereby that public services are provided according to their diverse needs and not according to their cultural or political proximity to public decision-makers.

Jonava achieved a rate of 33%, which is slightly lower than the city sample's achievement rate of 37%.⁹ The right for foreign-borns to vote and stand as candidates in local elections after five years or more of residence in Lithuania is a positive factor, but a more complete body of action has yet to be developed in this area.



Foreign nationals can vote and/or stand as candidates in local elections in Jonava if they have resided in Lithuania for five years or more. They can do so provided they have a document showing that they have an official permission to live in Lithuania (temporary or not). This means that there can be elected representatives in the city from a foreign-born or migrant background. Currently, several foreign-born residents work in the Jonava municipality government.

The city itself does not take initiatives to encourage people with migrant/minority backgrounds to engage in political life, however several organisations present in Jonava are active in this area. For instance, the Jonava district Social

⁹ Jonava's achievement rate in the extended Intercultural Cities Index is 46%, while the city sample's achievement rate is 49%.

Services Centre cooperates with the Lithuanian Red Cross. Together they organised meetings during which Red Cross judges spoke about the opportunities for foreigners to participate in political life. A similar meeting was also organised with the Ukrainian Society of Jonava.

Jonava has not set up an independent consultative body through which people with migrant/minority backgrounds can voice their concerns and advise the municipal council on diversity and integration matters.

Likewise, there is no standard for the representation of people with migrant/minority backgrounds in mandatory boards supervising schools and public services.

Recommendations

Jonava could further **develop initiatives to encourage people with migrant/minority backgrounds to engage in political life**. Initiatives to improve the knowledge of local politicians and municipal staff jobs among people from diverse cultural origins, could encourage them to engage in politics. Regarding the right to vote and to stand in local elections, the municipality may wish to raise awareness among people who are entitled to these rights. This could be done through personal letters and/or communication campaigns. [Barcelona](#) and Salt (Spain) organised the campaign 'La meva Ciutat, el meu vot' ('My city, my vote') to inform people on their rights to vote in local elections and how to register in the census. The campaign included videos with people from different nationalities, information sessions and infographics (see [here](#)). The result was an increase of 53% of people registered for the 2019 municipal elections.

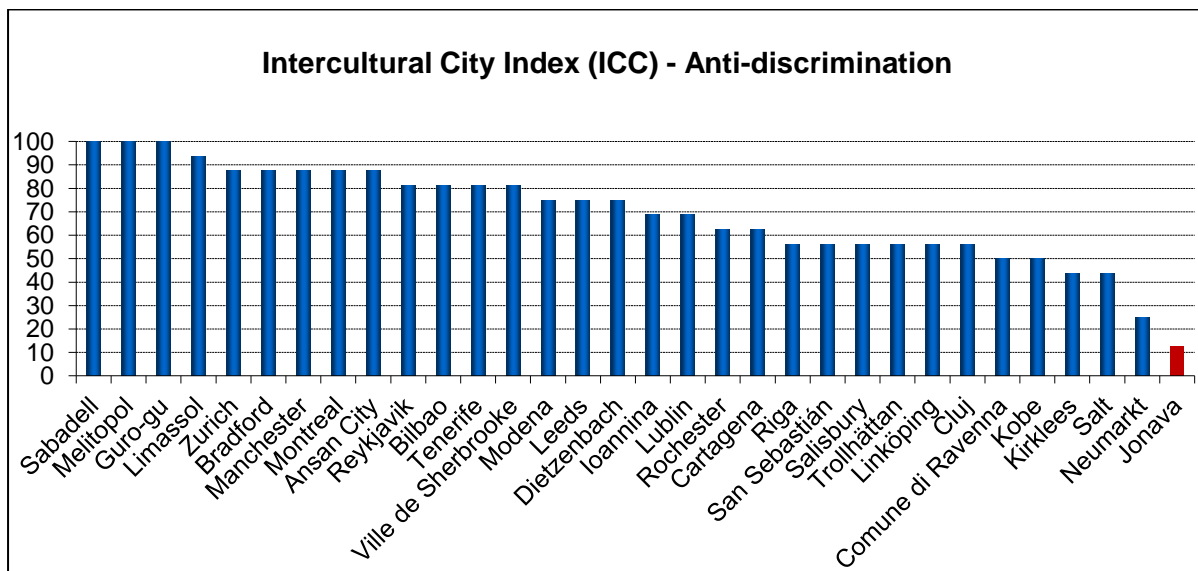
It is important for effectiveness, leadership and democracy that publicly appointed boards are reflective of the composition of the society and the communities they serve. This requires intervention in appointment processes. The city could usefully develop a **strategy and procedures to support and achieve a minority ethnic representation on key public boards**. Jonava may wish to draw inspiration from [Montreal](#) (Canada) where steps were taken to ensure the presence of minority ethnic representatives in consultative and decision-making bodies to which the city has the power to make appointments, as well as from [Auckland](#) (New Zealand) that has recently updated its Board appointment policy to strengthen the focus on diversity.

ICC programme resources on political and public participation are also available [here](#).

ANTI-DISCRIMINATION

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

Indicators on anti-discrimination have been included in the Intercultural Cities Index in 2019. The data collected so far is not yet relevant for statistical purposes. So far, 32 cities have replied to this new Intercultural Cities Index chapter. Jonava's rate of achievement in the field of anti-discrimination is 13%.



Specific initiatives to address discrimination are not reported. The municipal rules and regulations or organisational policies and procedures are not at this moment subject to review in relation to discrimination. There is no charter or any binding document proscribing discrimination against persons or groups of persons on grounds of race, colour, language, religion, nationality, national/ethnic origin or sexual orientation in the municipal administration and services.

Since there is no dedicated service in the city, advice and support to victims of discrimination is provided by civil society organisations, which can be challenging as they do not receive financial and/or logistical support from the city. Another challenge lies in monitoring and researching the extent and character of discrimination in Jonava, since there are no reported actions nor any responsible organisations for this task.

Additionally, awareness-raising campaigns, including anti-rumours campaigns, and actions in relation to anti-discrimination have so far not been developed.

Lastly, the city does not participate in regional or national organisations that address the issue of discrimination.

Recommendations

A strong human-rights commitment is a sound basis for intercultural integration, dependent as that is on a climate in which all individuals are treated with equal human dignity. An anti-discrimination regime is also important because it engenders a 'diversity advantage' by ensuring that all individuals are able to develop their talents fully, without barriers being placed in their way. This is evident, for example, in the intercultural strategy of [Botkyrka](#) (Sweden).

The city could usefully consider **researching models of anti-discrimination infrastructures and developing a local mechanism** to promote the knowledge of rights in relation to discrimination and harassment; receive and informally resolve complaints of discrimination and harassment; and promote good anti-discrimination and anti-harassment practices.

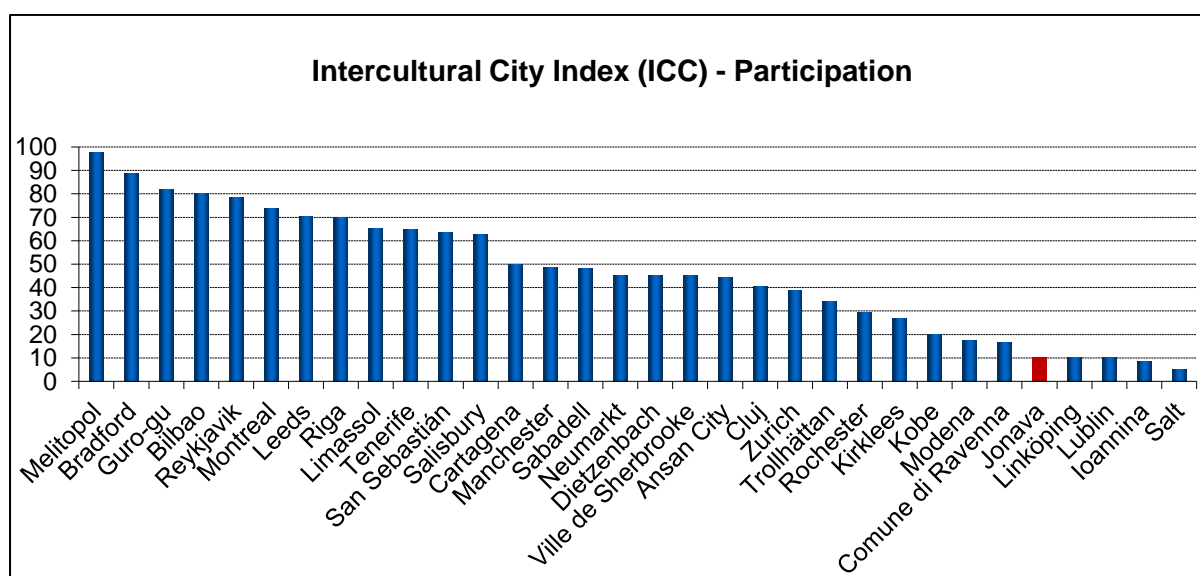
There are a variety of models for such a mechanism. In [Oslo](#) (Norway), the mediation panel organised by Norwegian Peoples Aid provides a venue for victims of discrimination to present their complaints, get advice, and engage in dialogue through mediation with the offenders, the police and the discrimination tribunal. [Botkyrka](#) (Sweden) has set up anti-discrimination bureaux. In [Barcelona](#) (Spain), an office for non-discrimination has been instated. On a more substantive scale, the local ombudsman in [Donostia/San Sebastián](#) (Spain) deals with complaints against the public administration; provides a critical assessment of public policy; and promotes human rights.

ICC programme resources on systemic discrimination are also available [here](#).

PARTICIPATION

Inclusion, power-sharing and participation are the golden keys of intercultural policy-making. A range of studies have demonstrated that inclusive integration policies produce better outcomes in terms of social cohesion, trust in the administration, safety, quality of services, welfare, good governance and economic growth. People with different backgrounds and experiences can bring innovative solutions to common challenges, as well as anticipate problems that might arise. Conversely, when people encounter barriers to participation, or otherwise choose intentionally not to participate, they may, passively, withdraw from social and public life or choose, actively, to live outside prevailing social customs and law. An intercultural city actively seeks the participation of all residents in the various decision-making processes that affect life in the city. By doing so, it increases support, and thereby the sustainability of local policies, while at the same significantly reducing the economic costs of social exclusion and instability.

Indicators on participation have been included in the Intercultural Cities Index in 2019. The data collected so far is not yet relevant for statistical purposes. So far, 32 cities have replied to this new Intercultural Cities Index chapter. Jonava's rate of achievement in the field of participation is 10%.



Other than voting rights, Jonava has not introduced participatory mechanisms, such as participation networks, participatory budgeting or intercultural dialogue platforms/round tables, that would allow all city residents, irrespective of their migrant/minority backgrounds, to participate equally in the decision-making process. There is no monitoring process/available data on the participation of city residents with migrant/minority backgrounds in the decision-making process.

The city ensures that residents with migrant/minority backgrounds are fairly represented in public service organisations, school boards and in other organisations. The director of the Jonava District Social Services Centre participated in the municipal meetings on the preparation of the city's strategic plan. Following her proposals, the strategic plan has been supplemented with measures aimed at promoting the integration of foreigners, and the post of social worker (for working with foreigners) has been established in the centre.

However, no actions are taken to make sure that gender equality is respected in organisations that participate in the decision-making process on matters related to the inclusion of city residents with migrant/minority backgrounds.

Recommendations

It would be useful for Jonava to think about **introducing instruments for intercultural participation in public processes** as they are key to increasing intercultural competences of the city.

Dublin (Ireland) is an interesting example the city could consider. It uses [Public Participation Networks \(PPN\)](#) as a mechanism for greater community participation in local government and for input into policy and decision making. The PPNs are independent structures with one network being set up in each Local Authority Area. The Dublin City PPN is the main link through which Dublin City Council connects with the community and voluntary, social inclusion and environmental sectors. It is conceived as a formal structure for active citizenship and participation, providing

a link for the Local Authority to connect with Community groups promoting consultation, as well as to facilitate and articulate a diverse range of views and interests.

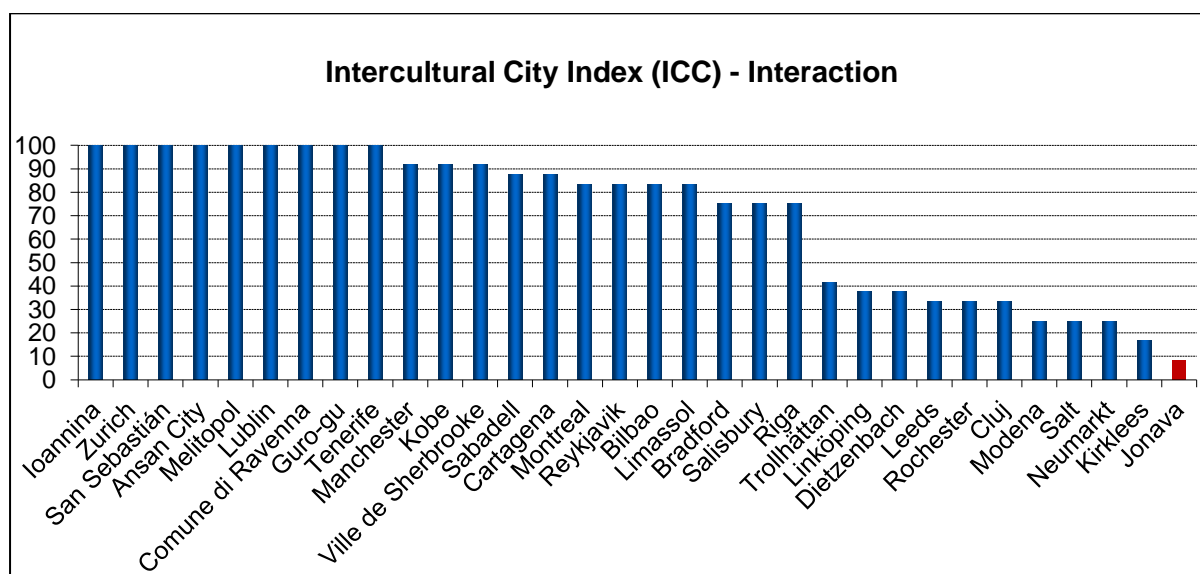
When developing an intercultural strategy and action plan, it is recommended that Jonava uses such participatory and consultative mechanisms to ensure comprehensiveness, inclusiveness and appropriation. Bradford (United Kingdom) sets a good example as the city has developed its Intercultural Strategy ([Together for Stronger Communities 2018-2023](#)) and the corresponding action plan after extensive consultation with citizens. The consultation was both quantitative and qualitative and involved the use of the following methods: board tables for feedback and prioritisation; focus groups; open-ended/open composition commissions to explore broader views on integration; online Surveys (conducted in the community); vox pops; and recorded one-to-one interviews.

ICC programme resources on political and public participation are also available [here](#).

INTERACTION

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

Indicators on anti-discrimination have been included in the Intercultural Cities Index in 2019. The data collected so far is not yet relevant for statistical purposes. So far, 32 cities have replied to this new Intercultural Cities Index chapter. Jonava's rate of achievement in the field of interaction is 8%.



Jonava collaborates with civil society and grassroots organisations that are active in the various fields concerned by intercultural inclusion, such as the Refugee reception centre and the Jonava social services centre, but this collaboration is not organised nor regular. Jonava does not have a database including all civil society and grassroots organisations active in the various fields concerned by intercultural inclusion.

Regarding training for elementary and primary schools' teachers on intercultural communication and pedagogy to promote interaction, the city reports that it is not provided.

Recommendations

It is recommended that the city ensures that it has **up-to-date contacts with all associations and entities** in the city working in the field of intercultural mixing and interaction to better communicate with them about their work, activities and planning. Furthermore, **promoting spaces of interaction** could be interesting, not just to introduce

and better know the work of every stakeholder, but also to discuss and plan together. An idea could hence be to develop networks.














Jonava could think about **providing training for teachers**. Good example can be found in [Patras](#) (Greece) where new teachers are trained on the intercultural and anti-rumours approach with the aim of implementing the practices once entering the work life. In [Ansan](#) (Republic of Korea), schools offer a range of courses on intercultural understanding targeting multicultural families, students, teachers, and parents, and schools that show outstanding achievements in this regard are designated as intercultural schools and eligible for financial support.

ICC programme resources on anti-rumours are also available [here](#) and resources on intercultural competence and mediation are available [here](#).

OVERALL CONCLUSIONS

According to the overall index results, Jonava has an aggregate Intercultural Cities Index of 34% (out of a possible 100%), which is in line with the average result of cities that are new to the intercultural integration model. To synthesise the assessment provided throughout the report, the table below lists the strengths (what Jonava does) and the weaknesses (what Jonava does not yet do).

<p>COMMITMENT</p>	<p>✓</p> <p>✗</p>	<p>The city has formally stated its participation in the ICC network: information is available on its website and an event was held for the community (broadcasted on TV).</p> <p>The responsibility for liaising with and contributing to the ICC programme was delegated to the Jonava district social services centre. The centre is also in charge of implementing the intercultural strategy (once adopted).</p> <p>The city government allocated 5000 euros per year to the city's participation in the ICC programme.</p> <p>Some initiatives carried out by the Jonava district Social services centre, the Refugee reception centre and the Jonava Culture centre acknowledge/honour local residents/organisations involved in promoting interculturalism in the local community.</p> <p>The city has not adopted an intercultural integration strategy and action plan, nor a diversity/inclusion strategy.</p> <p>There are no processes of policy-consultation and/or co-design including people of all ethnic and cultural backgrounds.</p> <p>Official communications and public speeches do not make clear reference to the city's intercultural commitment.</p>
<p>EDUCATION</p>	<p>✓</p> <p>✗</p>	<p>The ethnicity of the teachers sometimes reflects the composition of the city's population.</p> <p>A policy to increase ethnic/cultural mixing in schools exists at the regional/national level, but not at the level of the city.</p> <p>In most schools, children are of the same ethnic/cultural background.</p> <p>Only very few schools make strong efforts to involve parents with migrant/minority backgrounds in school life.</p> <p>Schools rarely carry out intercultural projects.</p>
<p>NEIGHBOURHOODS</p>	<p>✓</p> <p>✗</p>	<p>The city encourages residents with different backgrounds and from different neighbourhoods to meet and interact.</p> <p>None of the neighbourhoods are culturally/ethnically diverse and there is no city policy to counter ethnic concentration.</p> <p>There are only occasional actions where residents from a neighbourhood are encouraged to meet with residents with migrant/migrant minority living in the same neighbourhood.</p>
<p>PUBLIC SERVICES</p>	<p>✓</p> <p>✗</p>	<p>The city is lobbying for more competences in terms of recruitment of public employees.</p> <p>The city does take into consideration the migrant/minority background of all residents when providing funeral/burial services, school meals and social services.</p> <p>The composition of public employees does not reflect the composition of the city's population and there is no recruitment plan that would increase its diversity as it is not within the city's competences.</p> <p>The city does not take actions to encourage a diverse workforce, intercultural mixing and competence in private sector enterprises.</p>
<p>BUSINESS AND THE LABOUR MARKET</p>	<p>✓</p>	<p>A new measure was introduced in the strategic plan for 2022-2024 of the Jonava district. Several meetings are planned to acquaint potential employers with employment opportunities for foreigners (several publicity events and joint meetings between foreigners and employers are planned).</p>

		<p>There is no business umbrella organisation which objective is to promote diversity and non-discrimination in the labour market.</p> <p>The city does not encourage businesses from ethnic minorities to enter mainstream economy and higher value-added sectors.</p> <p>There are no business-districts/incubators in the city.</p> <p>The city does not favour diverse companies in their procurement procedure.</p>
CULTURAL AND SOCIAL LIFE		<p>The city uses interculturalism as a criterion when allocating funds to some organisations and initiatives.</p> <p>The city sometimes organises events aiming to encourage people from different ethnic/cultural backgrounds to interact.</p> <p>The city occasionally encourages cultural organisations to deal with diversity and intercultural relations in their productions.</p>
		<p>The city only occasionally organises public debates or campaigns on the subject of cultural diversity and living together.</p>
PUBLIC SPACE		<p>The city takes action to encourage meaningful intercultural mixing and interaction in public libraries, playgrounds, parks and squares.</p> <p>The city takes into account the diversity of the population in the design, renovation and management of some new buildings/places.</p> <p>The city has a multi-sectoral policy to deal with cases where certain areas are dominated by one ethnic group and are considered unwelcoming or unsafe.</p>
		<p>The city does not consult the community when reconstructing or creating public spaces.</p> <p>There are one or two spaces in the city dominated by only one ethnic group.</p>
MEDIATION AND CONFLICT RESOLUTION		<p>The Jonava district social services centre provides mediation services.</p>
		<p>There is no organisation dealing with inter-religious relations.</p>
LANGUAGE		<p>Migrant and minority languages are taught as a mother tongue course for migrant and minority children and the city provides support for private/civil sector organisations providing language training in migrant/minority languages. Such services are provided at schools for children, in the Refugee reception centre for all immigrants and at the Jonava Social services centre for foreigners living in Jonava (through projects).</p>
		<p>The city does not raise awareness on migrant/minority languages and does not support projects aiming to give a positive picture of migrant/minority languages.</p>
MEDIA AND COMMUNICATION		<p>The city does not have a communication strategy to improve the image of migrants, but there are occasional actions improving the visibility and image of people with migrant/minority backgrounds.</p>
		<p>The city's communication department is not instructed to highlight the diversity advantage.</p> <p>The city does not provide support for advocacy and does not monitor how migrants/minorities are portrayed in traditional local/national media or social media.</p> <p>The city does not provide support for training of journalists with a minority or migrant background.</p>
INTERNATIONAL OUTLOOK		<p>The city has a policy for international cooperation and takes action to develop international connections (ICC programme, collaboration with cities from Poland, Latvia, Belarus, Ukraine and Russia).</p>
		<p>The city does not have any specific funds allocated for this policy.</p> <p>The city does not seek to develop business relations with countries/cities of origin of its diaspora groups.</p>

<p>INTERCULTURAL INTELLIGENCE AND COMPETENCE</p>	<p>✓ ✗</p>	<p>N/A</p> <p>There is no data collection on diversity and intercultural relations which could inform local council decisions.</p> <p>The city does not carry out surveys on the public perception of migrants/minorities as well as the feeling of safety with respect to them.</p> <p>The city does not promote the intercultural competence of its officials and staff in administration and public services.</p>
<p>WELCOMING NEWCOMERS</p>	<p>✓ ✗</p>	<p>The city has a designated agency to welcome newcomers, as well as a comprehensive welcome package.</p> <p>Specific support is provided to unaccompanied minors, as well as refugees and asylum-seekers.</p> <p>The city does not arrange public ceremonies to greet newcomers.</p>
<p>LEADERSHIP AND CITIZENSHIP</p>	<p>✓ ✗</p>	<p>After five years of residence, foreign nationals can vote and stand as candidates in local elections.</p> <p>There are some foreign-born residents working for the municipality government.</p> <p>There are organisations which encourage people with migrant/minority backgrounds to engage in political life.</p> <p>There is no independent body where people with migrant/minority background can voice their concerns.</p> <p>The city does not take initiatives to encourage people with migrant/minority backgrounds to engage in political life.</p> <p>There is no standard in the city for representation of migrants/minorities in boards supervising schools or public services.</p>
<p>ANTI-DISCRIMINATION</p>	<p>✓ ✗</p>	<p>Civil society organisations advise and support victims of discrimination.</p> <p>The city has not carried out a systematic review of the local rules and regulations, does not monitor/research the extent of discrimination in the city and does not participate in national/regional organisations addressing the issue.</p> <p>There are no initiatives to raise awareness on the issue and there is no anti-rumours strategy.</p> <p>The city does not have a binding document or charter proscribing discrimination in the municipal administration and services.</p> <p>There is no dedicated city service advising and supporting victims of discrimination and the city does not provide financial/logistical support to civil society organisations that do so.</p>
<p>INTERACTION</p>	<p>✓ ✗</p>	<p>The city collaborates with civil society and grassroots organisations (but not in an organised or regular way).</p> <p>The city does not have a list/data-base of all civil society and grassroots organisations that are active in the various fields concerned by intercultural inclusion.</p> <p>Teachers in schools do not receive intercultural training to promote participation.</p>
<p>PARTICIPATION</p>	<p>✓ ✗</p>	<p>The city takes action to ensure that residents with migrant/minority backgrounds are fairly represented in public service organisations, school boards and other organisations.</p> <p>The city has not introduced participatory mechanisms to enable all city residents to participate equally in the decision-making process (other than voting rights).</p> <p>The city has not introduced mechanisms to ensure that gender equality is respected in organisations that participate in the decision-making process.</p> <p>The city does not monitor the participation of residents of migrant/minority background in the decision-making process.</p>

In view of the above, we wish to congratulate Jonava for the efforts taken and we are confident that if the city reflects more on its different areas of work and what it is already doing, as well as follows our guidelines and other Intercultural Cities' practices, the results will rapidly be visible and tangible.

RECOMMENDATIONS AND SUGGESTIONS

When it comes to the intercultural efforts, with reference to the survey, Jonava could enhance the sectors below by introducing different initiatives:

Commitment: To substantiate its commitment towards interculturalism and inclusiveness, it is recommended that the city develops an intercultural integration strategy and action plan based on policy-making processes and consultation mechanisms fostering the participation of all its residents.

Education: The city may want to look into reducing segregation in schools and/or promoting cooperation between schools. In parallel, the city might want to encourage schools to implement intercultural projects/initiatives and to involve parents with migrant and/or minority backgrounds in the school life.

Neighbourhoods: The city may wish to develop strategies to reduce segregation at the neighbourhood level with the objective to promote cultural mixing and interaction.

Public services: It is recommended that the city promotes diversity in their employment in all services of public administration. Service design and delivery could also be reviewed through an intercultural lens considering whether they are appropriate for all regardless of their ethnic/cultural background.

Business and the labour market: A key starting point for the city could be to engage with the identified private sector business associations and to support a networking platform of employers to discuss and make progress on recruitment of minority ethnic people and the management of intercultural workplaces.

Cultural and social life: It is recommended that Jonava encourages existing cultural institutions and actors in the city to diversify their programming and make links to diverse communities, for example by introducing an intercultural criterion for the allocation of grants and funding, supporting cultural manifestations and organisations founded by migrants and setting up an intercultural centre. Jonava could also reflect on means to promote interculturalism in sports as they can foster intercultural connections.

Public space: The city could set up different methods and places for consultation to ensure the involvement of people with different migrant/minority backgrounds and representing different categories of the population when designing or re-building a particular area. The city might also consider renovating or turning already existing public spaces into major intercultural assets with a little imagination and the involvement of arts and cultural practitioners.

Mediation and conflict resolution: Jonava could be interested in complementing the work carried out already with specific initiatives relating to cultural conflicts or interreligious issues.

Language: It is recommended that the city raises awareness on the different languages represented in the city and promotes multilingualism. To that end, the city could explore the potential of libraries and provide support to local minority initiatives, such as written press or radio, or alternatively, ensure that local radios include some programmes led by migrant/minority neighbours who express themselves in their mother language

Media and communication: Work in this area could usefully start with the city's own communication work and, more specifically, with the integration mission statement. A communication initiative could be developed to bring the integration mission statement, its commitments, and its core values to the attention of specific institutions, audiences, and the general public. It is also recommended that Jonava ensures monitoring of media treatment on migration and diversity issues.

International outlook: Jonava might usefully focus its international outlook across the Intercultural Cities network and, in particular, the network initiatives provided for over the next period. The city could also develop its

international outlook through initiatives in the business sector, for example with countries/cities of origin of local immigrants.

Intercultural intelligence and competence: The city could consider providing an ongoing programme of intercultural training for officials and staff members in order to develop practical skills and a general awareness of intercultural principles. To gather background evidence of attitudes within the city, Jonava could envisage commissioning quantitative and/or qualitative research based on stakeholder interviews and focus groups (including the 'host' and the various minority communities).

Welcoming newcomers: Jonava could usefully sustain and continue to evolve its practices in this area by drawing inspiration from the work of other Intercultural Cities, for example by setting up a dedicated service for newcomers with a dedicated strategy and sets of information tools available in various languages or by fostering encounters between newcomers and residents (welcome ceremonies, social activities, etc.).

Leadership and citizenship: Jonava might wish to develop initiatives to encourage people with migrant/minority backgrounds to engage in political life, for example by improving their knowledge of local politicians and municipal staff jobs and raising their awareness of their rights to vote or stand as candidates in local elections. The city could also usefully develop a strategy and procedures to support and achieve a minority ethnic representation on key public boards.

Anti-discrimination: The city could consider researching models of anti-discrimination infrastructures and developing a local mechanism to promote the knowledge of rights in relation to discrimination and harassment; receive and informally resolve complaints of discrimination and harassment; and promote good anti-discrimination and anti-harassment practices.

Participation: It would be useful for Jonava to think about introducing instruments for intercultural participation in public processes as they are key to increasing intercultural competences of the city. In particular, when developing an intercultural strategy and action plan, it is recommended that Jonava uses such participatory and consultative mechanisms to ensure comprehensiveness, inclusiveness and appropriation.

Interaction: It is recommended that the city ensures that it has up-to-date contacts with all associations and entities in the city working in the field of intercultural mixing and interaction. Promoting spaces of interaction could be interesting, not just to introduce and better know the work of every stakeholder, but also to discuss and plan together. Lastly, Jonava could think about providing training on interculturality for teachers.

Jonava may wish to consider further examples implemented by other Intercultural Cities as a source of learning and inspiration to guide future initiatives. Such examples are provided above for each sector as well as in the Intercultural cities [database](#).

Diversity has become a key feature of societies today and is particularly tangible in urban centres. While people of diverse national, ethnic, linguistic and faith backgrounds have immensely

contributed to post-war prosperity, inequalities related to origin, culture and skin colour persist, and anxiety about pluralism, identity and shared values is often politically instrumentalised. The challenge of fostering equity and cohesion in culturally diverse societies has become more acute. Cities are uniquely placed to imagine and test responses to this challenge.

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

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

The Council of Europe is the continent's leading human rights organisation. It comprises 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.

