



# Manual for the design of a training course on intercultural competence

## Part 2 – Concepts related to the Council of Europe intercultural integration model



Committee of Experts on Intercultural  
Integration of Migrants (ADI-INT)

COUNCIL OF EUROPE



CONSEIL DE L'EUROPE

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## Part 2 – Concepts related to the Council of Europe intercultural integration model

**Committee of Experts on Intercultural  
Integration of Migrants (ADI-INT)**

French version:  
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compétence interculturelle,  
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## Preamble

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Intercultural competence refers to the set of knowledge, skills, understanding and attitudes which enable both individuals and organisations to act in an interculturally competent manner. Therefore, intercultural competence is not a single concept, but a wide range of competences which, when put together, allow for proactive action to secure a healthy intercultural environment.

Public officials operating in an intercultural society should be able to detect and respond comprehensively to the challenges posed by cultural differences and to modulate their approach accordingly. For public institutions, having an interculturally competent staff becomes even more relevant in the current geopolitical, health and climate contexts which highlight the importance of strong and sustainable diversity management policies to be able to respond to critical situations and emergencies.

While intercultural competence is developed on an individual basis, organising intercultural competence training for decision makers, public officials and other relevant stakeholders enables the application of an intercultural lens to public policies and activities, promoting a more inclusive culture.

Intercultural competence should therefore be mainstreamed throughout any organisation.



This manual for the design of a training course on intercultural competence has been developed by the Committee of Experts on Intercultural Integration of Migrants (ADI-INT) and was adopted on 29 November 2022 by the Steering Committee on Anti-Discrimination, Diversity and Inclusion (CDADI).

The manual is one of the tools produced to support the implementation of Recommendation CM/Rec(2022)10 on multilevel policies and governance for intercultural integration<sup>1</sup> by Council of Europe member states. In paragraph 29 of the appendix, the recommendation states that “institutions and organisations should develop intercultural competences and attitudes among their staff, encouraging them to acquire the skills to enable constructive exchanges, dialogue and co-design based on shared values and goals”.

The need for capacity building on intercultural competence is also addressed in the Model framework for an intercultural integration strategy at the national level<sup>2</sup> (adopted by the CDADI in June 2021), which states (on page 38) that “Encouraging participation also implies providing instruments and competence training to public officers who are in more direct contact with a diverse population”.

The training course to be designed based on this manual should target mainly civil servants of public authorities at the national, regional and local levels. The course can be addressed either exclusively at those officers working in fields closely related to intercultural integration, or potentially also at

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1. Council of Europe (2022).

2. Council of Europe (2021).

those working in non-strictly related areas, thus allowing the intercultural principles to be mainstreamed into the general policy making. Paragraph 12 of the appendix to CM/Rec(2022)10 states that member states should:

adopt a holistic approach to integration by ensuring that public policies in all fields and at all levels, as well as civil society stakeholders, contribute to the goal of building inclusive societies. This approach would foster real equality and allow states to benefit from the positive potential of the diversity of their populations.

Similarly, paragraph 14 states that intercultural integration policies “should not be limited to a specific policy sector, but they should transcend all policy areas. All public policies should contribute to the integration of people of different socio-cultural backgrounds.” In addition, member states are further encouraged to also develop a specific shorter training course for directors and high-level officials, in order to train those who have a decisive role in how the policies and organisational culture of their areas are shaped.

## **The structure of the manual**

The manual takes inspiration from the work and experience gathered through the Intercultural Cities programme in fulfilment of Recommendation CM/Rec(2015)1 on intercultural integration<sup>3</sup> which states that “measures such as those outlined ... foster cohesive and inclusive diverse local communities. Such measures include ... intercultural competence of local officials and actors”. It further adapts the extensive set of guidance and materials originally produced for the local level to other levels of governments, thus allowing all public authorities to design their own tailor-made training courses with a view to acquiring the skills and competence necessary to implement the Council of Europe intercultural integration model in a coherent and multilevel manner.

The manual contains a description of the main features of intercultural competence, followed by seven concepts that are key for the successful implementation of intercultural integration strategies by public authorities. It is split into two publications for facilitated access. Part 1 outlines the core principles of the Council of Europe intercultural integration model, including information on real equality, valuing diversity, meaningful intercultural interaction and active citizenship and participation. And Part 2 details concepts related to the intercultural integration model, with information on prejudice, discrimination and inclusive communication.

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3. Council of Europe (2015).



Each topic of the manual includes the following elements, which can be used as they are or as sources of inspiration when designing the training course.

- ▶ Definition: a brief definition of the principle/concept.
- ▶ Longer context: a more in-depth presentation of the topic and context, including references for those who wish to learn more about the topic.
- ▶ Examples of model exercises: model exercises which can be used directly or inspire adapted exercises to support the learning. The exercises are designed to be especially useful in group settings where the participants can discuss their reflections.
- ▶ Examples of model quizzes: model quizzes which can be used directly or to inspire locally adapted quizzes which allow the participants to test their knowledge. The quizzes and feedback provided are based on the content to be found under the “Definition” and the “Longer context” sections of each principle/concept.
- ▶ References: each longer definition has a number of references directly referenced in the text as well as other inspirational resources which may be interesting.

In addition, the manual includes an intercultural glossary for practitioners which brings together all relevant definitions from across the manual.



# Manual for the design of a training course on intercultural competence

## Part 2 – Concepts related to the Council of Europe intercultural integration model<sup>4</sup>

### Getting started

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**T**he intercultural integration model and intercultural competence are closely linked with a number of concepts and principles within the human rights and equality fields that can strongly support contextual understanding and strengthen both the knowledge and skill base of practitioners.

These related concepts are defined and discussed below, together with proposed exercises, quizzes and additional resources.

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4. Part 1 of this manual contains an introductory section explaining what intercultural competence is, why it is important and how to organise (large-scale) intercultural competence training.

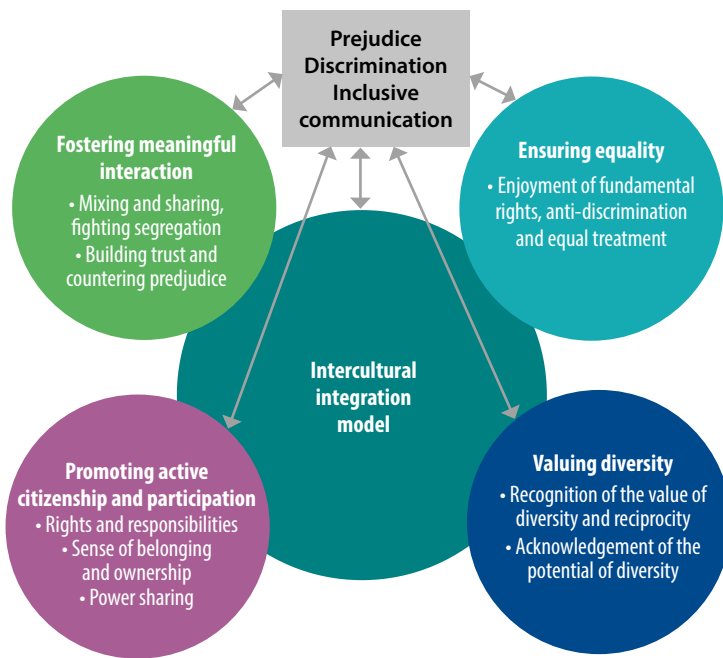


Figure 1 – Core principles and concepts related to the intercultural integration model

## Prejudice

### Definition

**Prejudices** (in this context) are preconceived attitudes towards a group or its members, untested and therefore unjustified by evidence. While there are both positive or negative biases, the term “prejudice” has a generally negative connotation, since prejudices do harm and injury. Very often they are closely related to a sense of belonging (or not) to groups and the roles individuals are supposed to have within them, thus altering the ability of the target group to self-identify. They are associated with emotions such as dislike, mistrust, fear or even hatred. They do not allow us to see others as individuals, nor to recognise diversity among the members of a stereotyped group.

## Longer context

There are many lines of research on the origins, nature and consequences of prejudices. According to current theories in social psychology, for example, our attitudes towards out-group members can be determined by three factors: the cognitive, which implies a belief (stereotypes); the affective, which involves emotions and feelings (prejudices); and the social or behavioural, implying concrete actions (discrimination).<sup>5</sup>



Figure 2 – Origins, nature and consequences of prejudices

Stereotypes are therefore the beliefs that we hold about the characteristics of a specific group, especially those characteristics that differentiate them from other groups. In addition to their cognitive components, our attitudes are based on our emotional responses to social groups. Emotion and cognition represent different components of the same underlying attitudes, and stereotypes are in part rationalisations for our prejudices.

Social categorisation is at the root of both stereotypes and prejudices. It is a natural cognitive process that occurs spontaneously in everyday life and by which we place individuals into social groups. Despite the fact that labelling people makes life easier, as it simplifies a complex reality, it can distort perceptions and create biases. We tend to exaggerate the differences between groups and we also stress similarities within other groups much more than within our own. This is called “out-group homogenisation”. People are more critical of the performance of out-group members and less likely to talk about out-group members as individuals. Inversely, we tend to respond more positively to people from our own in-group (“in-group favouritism”), associating them with positive traits and considering any negative behaviour as an exception.<sup>6</sup>

Stereotypes are problematic because they are (primarily) negative, inaccurate and unfair. Although they sometimes have an empirical basis, stereotypes are generalisations that do not hold true for every person in the group, which makes them unfair and limiting.

5. Jhangiani, Tarry and Strangor (2022).

6. Nelson (2015).



## Context matters

Stereotypes and prejudices are social norms, meaning that people hold and express them once they see them as appropriate within their social context. It is the social context that determines the categories that are considered relevant, and especially those which some components of society may consider negative or threatening. This means that any analysis of prejudice must begin with an analysis of the historical, cultural, political and social context within which it arises.

More broadly, the social identity approach to intergroup relations holds that people are sensitive to differences in status between groups and that they try to sustain a positive in-group identity by achieving a distinctive and respected position for their in-groups. Being a member of a group with a positive image gives us a positive feeling of self-esteem. On the contrary, we tend to stigmatise and avoid those we perceive as different from us, because we consider them as less suitable for social exchange or as a threat. Members of low social status groups also tend to show less in-group favouritism.<sup>7</sup>

Therefore, social inequalities can create prejudices among members of different groups, and these prejudices are simultaneously used to justify those inequalities. Legislation and the provision of free public services and resources are used to redress such structural inequalities; however, on their own they cannot deal with deep-rooted social attitudes.

Moreover, prejudice is not a static phenomenon, as new social categorisations continuously arise and are amplified by the use of social media. Consequently, the targets of prejudice may change faster than legislation.

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7. Hogg and Abrams (1988).



## Why stereotypes and prejudices matter

Populist, demagogic and simplistic discourses reinforce stereotypes and prejudices about particular groups. Such discourses create barriers between “us” and “them” – usually defined in ethnic, national, cultural, economic or religious terms – and “they” (the “others”), who are often held responsible for economic and social problems, contrary to factual evidence.

Other problems with stereotypes and prejudices are that people belonging to stigmatised groups can internalise and accept those beliefs; they may suffer from a lack of self-esteem as a result, which not only limits their own fulfilment but prevents society from benefiting from their potential through the diversity advantage. Furthermore, individuals who see that they are the victims of prejudice and discrimination may avoid or distrust members of the dominant group. It is therefore obvious that prejudices create mental barriers that hinder meaningful intercultural interaction and prevent us from empowering and maximising the talents, skills and capabilities of all.

Discrimination, the product of prejudice, prevents people from becoming active citizens and, in many situations, from accessing work, health services, education or accommodation. It also has negative effects on the physical and mental health of those who experience it.



## Reducing stereotyping and prejudice

The Council of Europe's Committee of Ministers recommended in paragraphs 24 and 25 of Recommendation CM/Rec(2022)10 on multilevel policies and governance for intercultural integration<sup>8</sup> that "measures should be taken to prevent and combat prejudice and hate speech while respecting the right to freedom of expression and that there is a need to promote unbiased and evidence-based political discourse and narratives".

Prejudices are very resistant to change. First, they occur prior to the judgment of reason, and second, people continue to believe them even when shown contrary evidence ("confirmation bias" is our tendency to absorb only information that confirms our existing beliefs). But if prejudices can be learned, they can also be unlearned. We can help reduce stereotyping and prejudice:

- ▶ by changing the perceived variability of groups so that stereotypes are shown as not being true for all or even most group members;

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8. Council of Europe (2022).

- ▶ by encouraging intergroup contact and new cross-cutting identities. Stereotyping and prejudice are reduced when members of different groups can perceive themselves as members of a common group, seeing each other's similarities and making friends. Through fostering perceptions of shared identities, encouraging meaningful contact that defies group boundaries and emphasising similarities, the in-group and out-group can begin to see each other as more similar than different. However, contact is not always positive, and, even where it is, people are often more ready to change their minds about an individual than about the group as a whole, believing that their new experience was just an exception;
- ▶ by convincing people that their prejudiced beliefs are not widely shared;
- ▶ by identifying the mechanisms and actors involved in the propagation of prejudices.



Our social setting and the opinions and information we are met with on a daily basis impact the stereotypes and prejudice we hold. Therefore, family and friends play a very important role in the generation and transmission of social norms. Meanwhile, social media platforms use algorithms that filter searches and select the messages that best match our existing attitudes. In this way, our prejudices are reinforced instead of challenged. Social norms are also created and disseminated through culture and sport. Finally, schools represent a critical space when it comes to generating or reducing stereotypes and prejudices. Yet there are many challenges to reducing prejudices when they have multiple causes and channels that create, reproduce and sustain them.





## How an intercultural public authority should deal with prejudices

The most distinctive principle of interculturalism is meaningful intercultural interaction. There is evidence to prove that, under certain constructive conditions,<sup>9</sup> the more people with different backgrounds interact with each other, the less likely they are to hold prejudices. In an intercultural society, these constructive conditions are reinforced by the promotion of equality, the recognition of the value of diversity and a focus on common objectives and interests.

Learning how to live in diverse communities is a global challenge. Minimising prejudices brings benefits not only to the subjects of prejudice but to society as a whole. An intercultural public authority should actively combat prejudice and discrimination and ensure equal opportunities for all. In particular, prejudices about particular groups such as ethnic minorities need to be addressed to foster social trust and cohesion.

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9. Allport (1954).

An intercultural administration therefore develops, in partnership with others, a series of policies and initiatives to encourage more mixing and meaningful interaction between diverse groups. These involve, for example, inclusive education policies aimed at desegregating school systems and urban planning policies aimed at guaranteeing equal access to public transportation or functioning public spaces.

Prejudices must however be tackled from a holistic perspective, never forgetting the first intercultural principle: achieving real equality. In this sense, structural changes should take place to break the socio-cultural and historical dynamics that have contributed to consolidating certain prejudices. The national and regional levels have a key role to play in this. To do so, institutions must identify how, through their policies, legislation, regulations, communication and narratives, they may be perpetuating prejudices. Once identified, different interventions are encouraged, such as building an intercultural narrative reflecting the diversity of society in the public administration, together with training courses to improve intercultural competence.

## Discrimination

### Definition

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**Discrimination** (in this context) is unjustifiably different (distinctive, exclusionary, restrictive, preferential) behaviour towards and/or treatment of certain persons or groups, based on the traits of the person or on particular characteristics of the group. Discrimination is generally understood as differentiation which causes harm and is distinguished from prejudice and stereotyping by being an action or outcome of those attitudes.

### Longer context

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Discrimination occurs either when people are treated less favourably than other people that are in a comparable situation only because they belong, or are perceived to belong, to a certain group or category; or because someone is subject to a standardised norm that fails to take into account their specific situation or needs. People face discrimination for many reasons, such as age, disability, ethnicity, origin, political belief, race, religion, sex, gender or gender identity, sexual orientation, language or culture. Often the result of prejudice, discrimination disempowers those who experience it and prevents them from developing their skills, controlling their own lives and often accessing vital services.



Article 1 of Protocol No. 12 to the European Convention on Human Rights (the “Convention”) reads:

1. The enjoyment of any right set forth by law shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.
2. No one shall be discriminated against by any public authority on any ground such as those mentioned in paragraph 1.

This develops Article 1 of the Universal Declaration on Human Rights – “All human beings are born free and equal in dignity and rights” – and Article 2, which enshrines freedom from discrimination: “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind.” One definition of discrimination is therefore to treat a person as if they have fewer rights or less dignity than another.

Additional grounds, beyond those listed in the Convention, are included in national legislations and in other international conventions such as the European Union Charter of Fundamental Rights. Our understanding of the different grounds for discrimination has developed over the decades, but even the Treaty on the Functioning of the European Union stated that “in defining and implementing its policies and activities, the Union shall aim to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation” (Article 10).

Under current human rights law, however, states are not prohibited from taking into account every status difference in relation to every right – for example, restrictions on the rights of children as opposed to adults, or restrictions on people without settled immigration status, or incarcerated criminals. Nonetheless, most fundamental human rights belong to everyone irrespective of their status or characteristics, simply by virtue of being human.

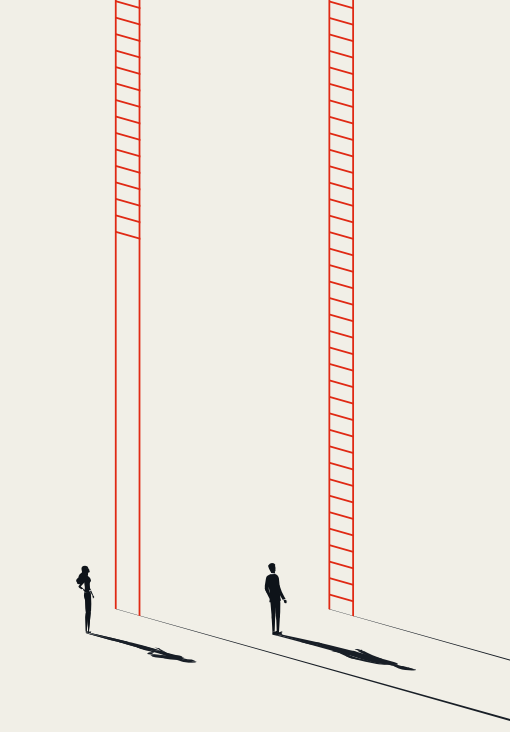
Discrimination against non-nationals (stateless persons, migrants, asylum seekers and refugees) represents one of the main aspects of contemporary discrimination, affecting countries of origin, countries of transit and countries of arrival, and is often associated with racial discrimination.

Antigypsyism/anti-Roma sentiment, antisemitism and anti-Muslim hatred are all sources of discrimination closely related to racism. Discrimination on the basis of language is also often closely related to unequal treatment based on national or ethnic origin.

“Social origin” refers to discrimination based on the social status of the person, and it is often related to the concept of discrimination based on “property”, including “real property” (such as land ownership) and “personal property” (goods and income), and discrimination based on birth and parentage. Discrimination on the basis of religion or belief can refer to a philosophical conviction that does not need to be of a religious nature.

“Sex discrimination” meanwhile refers to discrimination between women and men producing a wide range of inequalities and gender gaps in the enjoyment of economic, social and cultural rights. Migrant women may be particularly exposed to discrimination in accessing economic, social and public life. This discrimination may come from within their own community and/or wider society. The initial focus on the employment sector (the “equal pay for equal work” principle) has been extended to other areas of economic and social life, addressing the broader disadvantages faced by women to achieve equality in all areas of life.

“Sexual orientation” discrimination includes homophobic and transphobic attitudes and gender identity. The LGBTI (lesbian, gay, bisexual, transgender and intersex) community faces barriers in fair and equal access to employment, education (including bullying), housing, healthcare and public services. In 2021, 69 countries worldwide still had laws that criminalise homosexuality, thus imposing institutional discrimination on this group. The Council of Europe’s Sexual Orientation and Gender Identity Unit (SOGI), mandated by Committee of Ministers Recommendation CM/Rec(2010)5 on measures to combat discrimination on grounds of sexual orientation or gender



identity,<sup>10</sup> provides technical support and expertise to member states in this area.

Discrimination based on disability targets around one billion people around the world who risk being excluded from core aspects of everyday life such as going to school, finding a job, having their own home, socialising or participating in civic life. A common framework for the recognition of the concept of disability (and related discrimination) is provided by the UN Convention on the Rights of Persons with Disabilities, which defines disabled persons as: “those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and

effective participation in society on an equal basis with others”. The Council of Europe’s Committee of Ministers have adopted several recommendations<sup>11</sup> relating to disability rights and strategies<sup>12</sup> to combat discrimination against those with disabilities living in its member states. Scientific and technological innovations are bringing to light new ethical and legal issues related to genetic discrimination.

Age discrimination occurs when people are treated differently because of their age. The European Union’s prohibition of discrimination on the grounds of age refers in particular to older persons’ access to jobs, professional training or pensions, or to young persons’ access to sexual and reproductive health information and services.

There are, however, huge areas of life in which we may discriminate based on personal prejudices (dismissing the opinions of the uneducated, choosing a person from a certain background to marry, etc.) which the state does not generally regulate. The legal and societal debates about what constitutes illegal discrimination are therefore partially debates about the nature of various characteristics and grounds, but also about justifications and about what the state should or should not control.

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10. Council of Europe (2010).

11. Council of Europe (n.d.).

12. Council of Europe (2016).

Discrimination is consistently present in all societies, impacting different areas and groups. In 2019, a special Eurobarometer report<sup>13</sup> provided a detailed picture of the grounds of discrimination that affect European Union (EU) citizens, showing that the prevalence of discrimination in EU states remains high despite the efforts of recent decades. Respondents indicated that discrimination against Roma and Travellers<sup>14</sup> is the most widespread (61%), followed by discrimination based on ethnic origin (59%), sexual orientation (53%), transgender identity (48%), religion and belief (47%), disability (44%), age (40%) and gender (35%).

Events and/or media reports cause spikes in discrimination. The Covid-19 pandemic initially increased incidents of discrimination against people of (real or perceived) Chinese or Asian origin in Europe. Other minorities were blamed too, particularly Roma and people with an immigrant background. Some 58% of Asian Americans observed an increase of racist views towards their group.<sup>15</sup>

Finally, rapidly increasing use of artificial intelligence<sup>16</sup> risks replicating and amplifying many discriminatory practices in ways which need to be closely monitored and regulated, at all levels of governance.

An intercultural society seeks to ensure non-discrimination in all of its policies, programmes and actions. In addition, it should collect data on discrimination and monitor the impact of policies, programmes, procedures and actions through that lens.

## Discrimination and the pyramid of hate

The pyramid of hate illustrates how escalating levels of attitudes and behaviour, based on biases, can lead, if unaddressed, to hate crimes at individual, institutional and society levels. It was first used by the Anti-Defamation League, an American organisation founded in 1913 to fight defamation of the Jewish people.

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13. European Union (2019).

14. The term “Roma and Travellers” is used at the Council of Europe to encompass the wide diversity of the groups covered by the work of the Council of Europe in this field: on the one hand a) Roma, Sinti/Manush, Calé, Kaale, Romanichals, Boyash/Rudari; b) Balkan Egyptians (Egyptians and Ashkali); c) Eastern groups (Dom, Lom and Abdal); and, on the other hand, groups such as Travellers, Yenish, and the populations designated under the administrative term “Gens du voyage”, as well as persons who identify themselves as Gypsies. The present is an explanatory footnote, not a definition of Roma and/or Travellers.

15. Pew Research Center (2020).

16. Council of Europe (2020).

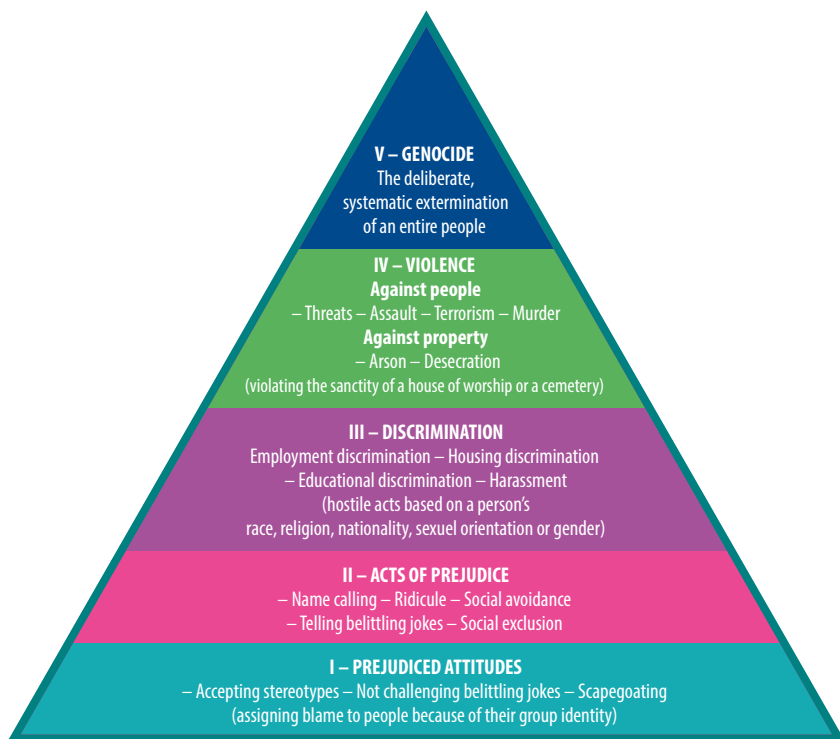


Figure 3 – The pyramid of hate by the Anti-Defamation League

At the base of the pyramid lie stereotypes (or prejudiced attitudes), misrepresentation, vilification and hostile language that has been normalised as commonplace and unexceptional. The upper sections of the pyramid relate to acts of discrimination, including hate speech, violence, hate crimes and ultimately genocide. It shows how bias at each level becomes increasingly difficult to challenge and dismantle as behaviours escalate. When bias goes unchecked, it becomes normalised and contributes to a pattern of accepting discrimination, hate and injustice in society. While every biased attitude or act does not lead to genocide, each genocide has been built on the acceptance of attitudes and actions described at the lower levels of the pyramid. When we challenge those biased attitudes and behaviours in ourselves, in others and in institutions, we can interrupt the escalation of bias and make it more difficult for discrimination and hate to flourish.



## Types of discrimination

### Direct discrimination

Direct discrimination occurs when a person is treated less favourably than another person is, has been or would be in a similar situation for reasons of ethnicity, religion or personal beliefs, nationality, age, sex, disability, etc. This can include discrimination by attribution or perception (someone thinks you have that characteristic, but you do not) or by association (someone associates you with a person having that characteristic). Some examples are presented below.

- ▶ A business is looking to hire a personal assistant. In the job advert, they specify that they are looking for a young applicant (direct age discrimination if not justified by a specific and sound reason; for example, the post is an internship for persons who do not yet have any job experience).
- ▶ (By perception) Refusing to hire someone with a foreign name because you wrongly assume migrants are dangerous.
- ▶ (By association) A person's curriculum vitae is disregarded for a job selection because they have been considered belonging to a group that suffers the stereotypical image of being lazy.



## Indirect discrimination

Indirect discrimination occurs when an apparently neutral disposition, criterion, practice, act, covenant or behaviour places people of a particular origin, religious or personal belief at a particular disadvantage in comparison to other people, for example:

- ▶ an applicant living in a disadvantaged neighbourhood with a bad reputation faces discrimination when they provide their address on a job application form.

## Systemic discrimination

Systemic discrimination is a complex form of discrimination that has been defined by the UN Committee on Social, Economic and Cultural Rights as “legal rules, policies, practices or predominant cultural attitudes in either the public or private sector which create relative disadvantages for some groups, and privileges for other groups”.<sup>17</sup> It is not otherwise well defined in international law and is often used interchangeably with “structural discrimination” or “institutional discrimination”. The Council of Europe’s Committee of Ministers has urged member states to “strive to reduce racism, sexism and structural discrimination, particularly in circumstances of health, environmental and other crises which tend to exacerbate inequality and exclusion” (see Recommendation CM/Rec(2022)10).<sup>18</sup>

The Intercultural Cities programme defines systemic discrimination as the procedures, routines and organisational culture of any organisation (that) contribute to unequal outcomes for minority groups compared to the general population, as highlighted by the examples below.

- ▶ The system once used by banks and the real-estate industry in the US literally outlined the neighbourhoods where black people lived in red ink on a map. If you lived inside the red lines, loans were considered risky and a bank was less likely to give you one.
- ▶ Steering of candidates to certain jobs based on prejudices about their gender and origin, or lack of promotion of minority/“minoritised” candidates to leadership roles.

## Institutional discrimination

This refers to practices and policies within public bodies or any other institution that adversely affect a particular category of people. This kind of

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17. CESCR (2009).

18. Council of Europe (2022).

discrimination is expressed in an impersonal way through the regulations, procedures and practices of the organisation. For example:

- ▶ where data show that young black men receive harsher sentences than others who have committed identical crimes, or where young black boys are frequently treated as older than their actual age by the disciplinary system in a school with predominantly white staff.

## Multiple and intersectional discrimination

Discrimination is not always related to a single factor such as gender identity, skin colour, religious beliefs, sexual orientation or disability. Multiple discrimination is when there are several discriminatory factors in play at the same time. Intersectional discrimination is a sub-category of multiple discrimination where a person is discriminated against on the basis of several factors that interact with one another and are therefore inseparable. Racial profiling involves intersectional discrimination since the criminal profile is delineated considering a series of characteristics (skin colour, sex, age) as predictors of the propensity to commit crime.

Multiple discrimination, including intersectional discrimination, is difficult to prove in court since equality laws traditionally conceive discrimination as based on one ground at a time and focus only on one of a person's many identities. For this reason, legal frameworks often fail to ensure protection to victims of multiple discrimination. For example:

- ▶ a Muslim woman who moves to a Catholic country and who faces discrimination as a woman, a foreigner and a member of a non-majority religion.

## Micro-discriminations (also micro-inequities and micro-aggressions)

A micro-discrimination is a less visible form of discrimination, based on behaviours such as comments and gestures, often covert and sometimes unintentional, which can not necessarily be remedied by law. "These mechanisms of prejudice against persons of difference are usually small in nature but not trivial in effect. They are especially powerful taken together".<sup>19</sup> Some examples are outlined below.

- ▶ Someone at the office tells a joke about Roma people. Everybody laughs.
- ▶ Two gardeners are working. One of them has a disability and the able-bodied gardener keeps doing the other's tasks, without asking if this is wanted or necessary.

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19. Rowe (1990).

## Inclusive (intercultural) communication

### Definition

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**Inclusive (intercultural) communication** is transparent, truthful, accessible and engaging communication that reflects the diversity of a society, promotes a climate of openness to intercultural encounters and creates a shared sense of belonging.

### Longer context

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The increasing diversity of our societies is a central component of the current public debate on issues related to culture, cohesion and identity. It stirs emotion, inflames public opinion and attracts political controversy with equal measure. The polarisation of the debate around diversity may foster xenophobic political discourse and movements, raising concern about the survival of the values of human rights, respect and inclusion, which have been Europe's brand in the second half of the past century.

The Model framework for an intercultural integration strategy at the national level<sup>20</sup> (adopted by the Steering Committee on Anti-Discrimination, Diversity and Inclusion in June 2021) states that intercultural integration strategies should encourage political and institutional discourse to refer to (the) positive potential (of diversity) and should foresee communication actions to convey facts about the contributions of individuals from different backgrounds and perspectives to society, in the past and in the present, combating misinformation, stereotypes and rumours.

Similarly, Recommendation CM/Rec(2022)10<sup>21</sup> of the Council of Europe's Committee of Ministers to member States on multilevel policies and governance for intercultural integration states that public authorities at all levels should communicate consistently and transparently to citizens about the rationale, goals, measures and impact of intercultural integration policies, and that unbiased and evidence-based political discourse and narratives should accompany intercultural integration policies, thus encouraging a balanced portrayal of the diversity of the population in the media.

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20. Council of Europe (2021).

21. Council of Europe (2022).



The way in which public authorities communicate can naturally have a big impact on the opinions of the general population and either contribute to reinforcing prejudice and stereotypes or help favouring inclusive behaviours among the population. Public authorities in charge of policy making should further be aware that the success of inclusive policies on the ground as well as the legitimacy of intercultural integration depend on broad public support and understanding of outcomes.

As highlighted in the model framework, citizens can be engaged via their capacity for empathy rather than exclusion, linked to the communication of shared values and accessible, satisfying human stories. Yet, communication about the goals of the public intercultural strategy should not happen organically: it should be carefully planned and sustained over the whole implementation process, in order to build a broad ownership for its content, across institutions or among the general public, and to enhance the capacity to champion it among all sectors of society. Without interfering in any way in media freedom, it is also legitimate for the public authorities to engage journalists' associations in discussion about how diversity-related issues are covered in a fair, accurate and inclusive manner.<sup>22</sup>

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22. Council of Europe (2021).

## The key components of inclusive intercultural communication

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A communication strategy always requires some preliminary thoughts about the way the strategy is built, how far the communication reaches the population, what messages (besides the one intended) the communication can promote and who its direct and indirect targets are.

Turning communication into an inclusive message further requires a reflection on at least three components:

- ▶ its ability to be **accessible** for everyone;
- ▶ its ability to secure the **representativity** of the population;
- ▶ its ability to promote **narratives** that favour openness to valuing diversity.

### Accessibility

Accessibility means making sure everyone has access to – and the ability to understand and feel targeted by – public communication and information that is needed to fully enjoy their rights. The words and images used, the communication channels, the language style and availability of the core information in several languages are important features for inclusive communication. Indeed, the simpler the language and message, the more they will come across and reach a larger audience; however, in diverse societies, public authorities should also pay particular attention to the need to make official communication available in the languages which are the most spoken in the territory they want to target. It is equally important to use gender-neutral language to describe a group of people so as to avoid generating a feeling of exclusion.

Using attractive images that reflect the diversity of the population can also enhance the outreach of the message to be conveyed; however, the use of videos or images should always be accompanied by subtitles and audio description or interpretation in sign language to make sure that visually impaired people and those with hearing impairments can still access the relevant content.

Finally, the communication material should be always tested with a representative sample of the target group before release, as a way to check its effectiveness and ability to make everyone feel included.

### Representativity

Institutional communication should ensure everyone feels represented in a dignified, fair and honest manner.

Inclusive and fact-based communication in diverse societies is built on the premise that diversity is the norm, not the exception. This implies giving visibility to all communities and groups, as well as to their activities, including by varying the sources of information, which can be done by reaching out to non-governmental organisations and/or representatives of diverse groups who can provide a different perspective on a given subject.

Making diversity visible in institutional communication helps to create a pluralist image of society, to raise awareness about the diversity of the population and the contribution that diversity makes to the common environment, and to promote a climate of openness to creating intercultural bonds.

In this respect, the words used are of the utmost importance. Research from several opinion makers from minorities and other groups shows how certain words can reinforce stereotypes, while others promote the empathy that is necessary to understand different realities and the barriers faced by a part of the population.

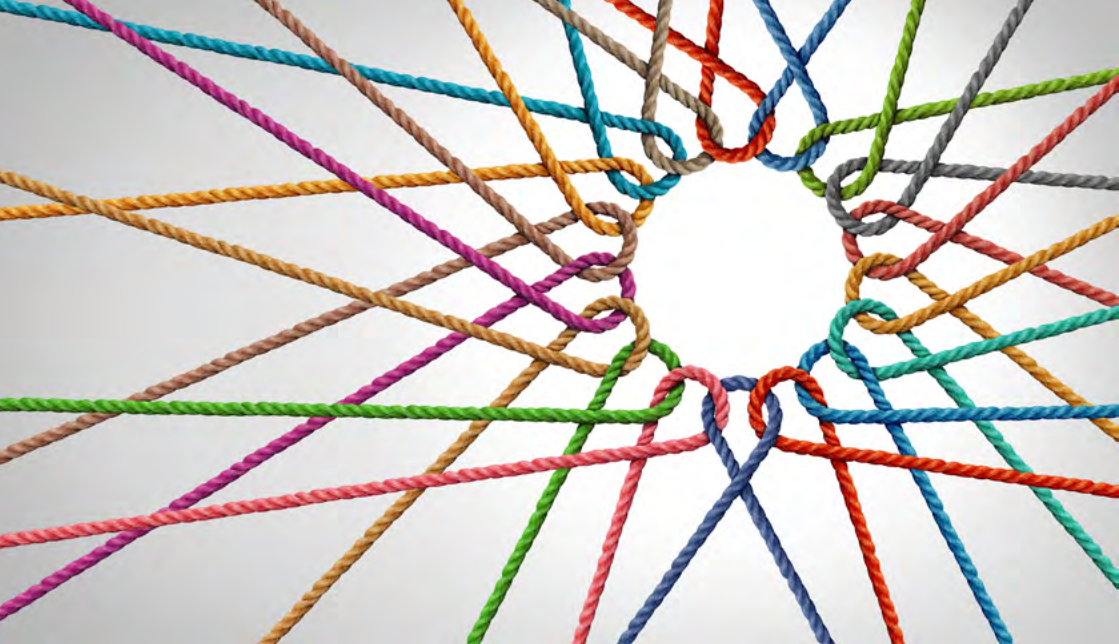
Finally, although it is advisable to always adapt the main message to the key audience, it is important that institutional communication does not target the majority population but the society as a whole.

### **Inclusive and alternative narratives**

Public authorities can use their position to convene and co-ordinate the private and voluntary sectors, or other networks of stakeholders, in ways that elevate and align certain narratives above others.

A “narrative” is a values-based way of explaining and understanding events. In the context of professional strategic communications, narrative is about discourse as a social force to create coherence on a given issue and to refine and reinforce a vision to meet a specific objective. For instance, for a public authority that operates interculturally, a legitimate, non-partisan objective may be to inoculate a certain section of the population against increased prejudice and disinformation, or to find a narrative that opens up space for dialogue.

They can do so by using “alternative narratives”; these are pluralist, progressive and human rights-based communications of facts and commentaries in relation to phenomena which may be subject to prejudice, stereotypes and hate speech, as an alternative to prejudice-based discourses. In this sense, alternative narratives are a form of constructive and inclusive communication, promoting critical thinking while avoiding a paternalistic or morally superior attitude.



They are defined in contrast to the sometimes dominant narratives of certain media and spheres of politics that tend to scapegoat or vilify migrants and refugees, depicting them as a threat or burden. These narratives are different but complementary to counter-narratives: the latter is a narrative that reacts directly to stories that scapegoat, vilify, mislead or misinform, whereas an alternative narrative will start more positively, proactively and independently from its own values and its own framework.

Narrative development is not a one-off exercise, but an ongoing process of testing the impact of different narratives on intended audiences and adapting them over time, adjusting them to meet real world events. The Council of Europe Intercultural Cities programme has issued a policy brief – “Migration and Integration: which alternative narratives work and why”<sup>23</sup> – that presents the main features and key steps of building positive narratives for intercultural societies, together with a set of recommendations and practical do’s and don’ts. The paper advises public authorities to do the following.

1. Define an objective that includes identification of the intended audience(s). Wherever possible, adapt the narratives to appeal to the core values that those audience(s) hold. Involve people with lived experience in narrative development work throughout the process, including these early stages.

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23. ICC (2021).

2. In many cases, consider making “shared humanity”; “shared prosperity” and “shared health and security” the bases for your narratives. Within these, emphasise stories of reciprocity (or solidarity or unity) and also stories relating to families and children. Test whether these resonate with your audiences.
3. Promote alternative narratives both through local community interactions (based on “contact theory”)<sup>24</sup> and through traditional or social media (based on “cultivation theory”).<sup>25</sup> Ensure investment in co-ordination between these different levels of work, so that small successes are properly promoted outside an elite “bubble”, while larger media narratives remain firmly grounded in reality.
4. In media narratives, consider using ensemble groups of messengers speaking from a wide variety of angles on an issue, or a relatable messenger who can tell the story of their own change of opinion. Do not be afraid to expose the motives of hostile narrators and try to avoid telling stories that may sound too good to be true (even where they are true).
5. Beware of the correlation between the salience of migration debates and the activation of threatening narratives by those who are hostile to migration. Consider how to work with the arts, pop culture and education to promote your alternative narratives, or to prompt individuals to participate in narrative creation in a more open-ended way.

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24. Christie and Wessells (2008).

25. Chandler and Munday (2020).







## Practical learning

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Intercultural competence is a combination of knowledge, skills, attitudes and behaviours. To build knowledge and enhance skills, it is important to combine theoretical training with practical exercises to ensure the lessons learned can be effectively applied in real-life situations. This practical approach to training helps enforce behavioural change and a change in attitudes within an organisation and affects how the intercultural lens is reflected in policy making and service provision. It is therefore strongly suggested to combine the theoretical approach in this brief with practical exercises to challenge attitudes and reflect on behaviours.

What follows are a few model exercises and quizzes for inspiration.



## Examples of model exercises

### Concepts related to the intercultural integration model

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#### Prejudices

1. Imagine your authority organises celebrations for the World Day for Cultural Diversity for Dialogue and Development (21 May). You hold a working session with the leadership teams in order to plan it, but you gradually realise that the staff you thought would be champions of diversity actually hold many prejudices against certain groups. When they describe their past or existing actions to promote diversity, you feel that they are inadvertently reinforcing certain prejudices. What would you do in that situation?

2. The Council of Europe's Intercultural Cities programme has designed an online training module for practitioners to learn about rumours, stereotypes and prejudice, and the strategies to apply to dismantle them at the local level.<sup>26</sup> Although the training primarily targets the municipal level, the

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26. ICC (n.d.1).

principles and concepts it contains are relevant to all levels of government. It can be complemented by the Intercultural Citizenship Test,<sup>27</sup> a tool designed to spark discussion about what makes a good resident in a multicultural context. It can be taken online or offline and is specifically intended to be a learning tool. The focus is not on getting right or wrong answers but on stimulating discussion. While the test can be taken online, it is also possible to use it in face-to-face meetings in small groups, such as in schools, universities, workplaces and many more. For these situations, the test is accompanied by a facilitators' guide<sup>28</sup> which offers further guidance and topics for discussions.

## Discrimination

1. A number of forms of discrimination, such as bullying, only become matters for potential legal action if those with responsibility fail to acknowledge or fail to try, to the best of their ability, to stop what is going on. Think of instances where discriminatory behaviour can be remedied by those with the willingness, power and means to intervene, and describe a selection of strategies that can be applied to each example.

2. Now think of instances where it is unlikely that the discrimination will be remedied without the victim taking legal action or launching a public campaign. What could your authority do to better prevent discrimination with respect to each category? What does this exercise tell you about the effectiveness of accountability mechanisms (such as complaint procedures or whistle-blowing) within each of your examples?

## Inclusive communication

1. A social movement (for example, the "Me Too" or "Black Lives Matter" movements) can create an important social buzz and wider debate that your communication officers need to be attentive to in order to take a position and show what your authority is doing in this respect. Now imagine that you have to prepare or check some institutional communication about this issue and list what issues need paying attention to in order to make sure your message is inclusive in all aspects and reflects well the principles of human rights and intercultural inclusion. As a second step, make a list of the most common stereotypes related to the matter raised by the social movement that you should avoid including in your communication.

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27. ICC (n.d.2).

28. Ibid.



## Examples of model quizzes

### Concepts related to the intercultural integration model

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#### Prejudices

##### 1. Prejudices can be defined as...

a. the beliefs that we hold about the characteristics of a specific group, especially those characteristics that differentiate them from other groups;

**b. preconceived attitudes towards a group or its members, untested and therefore unjustified by evidence (correct response);**

c. unjustifiably different (distinctive, exclusionary, restrictive, preferential) behaviour towards and/or treatment of certain persons or groups, based on traits of the person or on particular characteristics of the group.

**Feedback:** Yes, our attitudes towards out-group members are determined by all three of the above factors, with prejudice most closely associated with our “affective” or emotional response. The answer is b. our attitudes towards out-group members are determined by all three of the above factors, with prejudice most closely associated with our “affective” or emotional response.

Stereotyping is, on the other hand, closely associated with our cognitive responses a., while discrimination is a form of action or behaviour c.

## 2. Prejudice can be reduced by...

- a. changing the perceived variability of groups;
- b. encouraging intergroup contact;
- c. convincing people that their prejudiced beliefs are not widely shared;
- d. identifying the mechanisms and those involved in the propagation of prejudices;

**e. all of the above (correct response).**

**Feedback:** Prejudices are very resistant to change as they occur prior to the judgment of reason, and people often continue to believe them even when shown contrary evidence. However, if prejudices can be learned, they can also be unlearned and reduced. The Council of Europe Committee of Ministers recommended in CM/Rec(2022)10 on multilevel policies and governance for intercultural integration that “Measures should be taken to prevent and combat prejudice and hate speech while respecting the right to freedom of expression” and that there is a need to promote “unbiased and evidence-based political discourse and narratives”.

## 3. It is generally not effective to reduce stereotyping and prejudice in others by...

- a. highlighting the individual and intersectional variability with a stereotyped group;
- b. encouraging meaningful intercultural interaction and highlighting cross-cutting identities;
- c. showing people that their prejudices are not widely shared among their peers;

**d. having zero tolerance of those who hold prejudiced views and calling them ignorant whenever we hear/see such views voiced (correct response);**

- e. spotlighting the mechanisms and those who propagate prejudices and the kinds of negative narratives they try to spread.

**Feedback:** The most distinctive principle of interculturalism is fostering meaningful intercultural interaction. There is evidence that the more people with different backgrounds interact with each other, the less likely they are to hold prejudices. In an intercultural society, these constructive conditions

are reinforced by the promotion of equality, the recognition of the value of diversity and a focus on common objectives and interests. While showing zero tolerance is often a first instinct, and may be morally appropriate in certain extreme situations, communications and psychological research have found it is generally a counter-productive strategy for shifting attitudes.

## Discrimination

### 1. Discrimination is...

- a. focusing on the differences between people rather than the common ground that they share;
- b. unjustified and mostly negative feelings towards an out-group or its members;
- c. beliefs we hold about the characteristics of a certain group and how it is different from others;
- d. the act of differentiating between people because of the groups to which they belong (or to which they are perceived to belong) in a way that is unjustified and causes harm (correct response).

**Feedback:** Discrimination is unjustifiably different (distinctive, exclusionary, restrictive, preferential) behaviour towards and/or treatment of certain persons or groups, based on the traits of the person or on particular characteristics of the group. Discrimination is generally understood as differentiation which causes harm and is distinguished from prejudice and stereotyping by being an action or outcome of those attitudes.

### 2. The development of artificial intelligence (AI) has an impact on the anti-discrimination field as it...

- a. is used widely in mostly the private sector without a full understanding of the impact;
- b. risks replicating and amplifying many discriminatory practices in ways which need to be closely monitored and regulated, at all levels of governance (correct response);
- c. is currently not regulated sufficiently.

**Feedback:** The regulation of discrimination is an evolving field which needs to develop together with society to address changing opinions and adapt to new technologies. The legal and societal debates about what constitutes discrimination are partially debates about the nature of various characteristics

and grounds, but also about justifications and about what governments should or should not control. For example, the rapidly increasing use of artificial intelligence risks replicating and amplifying many discriminatory practices in ways which need to be closely monitored and regulated, at all levels of governance.







## vocabulary

- The stock of words used by or known to a particular people or group of persons.
- A list or collection of the words or phrases of a language, technical field, etc., usually arranged in alphabetical order and defined.
- The words of a language.
- Any collection of signs or symbols constituting a means or system of nonverbal communication.

## Intercultural glossary

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**T**his glossary aims at fostering a shared and consistent understanding of the principles and concepts linked to intercultural integration. Definitions come from key resources produced by the Council of Europe, whether it be by the Intercultural Cities (ICC) programme, the Steering Committee on Anti-Discrimination, Diversity and Inclusion (CDADI) or other Council of Europe entities. These resources include in particular the Model framework for an intercultural integration strategy at the national level, adopted by the CDADI in June 2021, Recommendation CM/Rec(2022)10 of the Committee of Ministers to member States on multilevel policies and governance for intercultural integration, adopted by the Committee of Ministers of the Council of Europe on 6 April 2022, and various ICC thematic papers.<sup>29</sup> Unless specified otherwise, the definitions included below are taken from one or several of these Council of Europe resources. They are not meant to build a normative basis and are shared for the purpose of common understanding.

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29. Council of Europe (n.d.).

**Intercultural integration:** intercultural integration is a two-way process involving individuals, communities of individuals and society as a whole. It consists of effective, positive and sustainable diversity management policies that aim to help society benefit from the potential of diversity and manage its complexities, on the basis of reciprocal and symmetrical recognition, under an overarching human rights framework. The “intercultural integration” model requires a holistic approach which can guide co-ordinated and long-term policies in all fields and levels of governance in order to promote and ensure equality for all members of society, to foster a common pluralistic sense of belonging through valuing diversity and building social trust, community cohesion and meaningful intercultural interaction between people across their different socio-cultural backgrounds, and to facilitate their equal participation in and contribution to society (see Recommendation CM/Rec(2022)10). As a model, intercultural integration is based on four fundamental components: **ensuring equality, valuing diversity, fostering meaningful intercultural interaction, and promoting active citizenship and participation.**

**Active citizenship and participation (promoting):** active citizenship and participation occur when stakeholders (all residents, including foreign residents where appropriate) have the right, the means, the space, the opportunity and the support to freely express their opinions and influence decision making on matters that affect them. In some situations, participation may mean those who are directly affected taking the lead and driving the process. Intercultural participation requires an equal and respectful basis, in which everyone feels heard, and involves tackling obstacles that may hinder certain stakeholders’ active participation.

**Diversity** (in this context) is a range of human features which make individuals differ from one another in various ways, some but not all of which are characteristics protected by human rights law. Aspects of identity – such as age, sex, gender identity, ethnicity, nationality, sexual orientation, mental and physical abilities, social class, education, economic background, religion, work experience, language, geographic location, political opinion or family status – are among the sources of diversity.

**Equality** refers to the state of being treated equally, whether before the law, in policy or in practice. This includes equal enjoyment of human dignity and fundamental human rights and equal access to services and opportunities. More broadly, equality of life chances (or “access”) can be distinguished from equality of outcomes, with different political and economic philosophies putting differing emphases on each end of this spectrum. Within interculturalism,

equality is most closely linked to the principles of non-discrimination and inclusion, and there is particular attention paid to equity: that is, allocating resources and opportunities to each person, according to their circumstances and needs, in order to obtain a more equitable outcome.

**Intercultural competence:** the ability to understand and respect each other across all types of barriers. Intercultural competences refer to the set of knowledge and skills necessary for people and organisations to act in an intercultural way in diverse societies.

**Meaningful intercultural interaction (fostering)** is any constructive encounter in a social setting between individuals or groups from different cultures and lifestyles in an atmosphere of mutual respect, understanding and co-operation. Intercultural policy speaks of “meaningful interactions” between different cultural or ethnic groups, which recognise both the differences and similarities between such groups/individuals, promote the atmosphere of mutual respect, understanding and co-operation, and counter the tendency towards self-segregation. Meaningful intercultural interactions are those that take place on equal terms, be they challenging or positive, and which should ultimately be fulfilling for all involved, advancing common goals. Fostering meaningful intercultural interaction through public policies is about creating conditions for positive and constructive everyday encounters across people of different backgrounds and lifestyles in a climate of mutual respect, understanding and co-operation.<sup>30</sup>

**Valuing diversity/diversity advantage** is the idea that diversity can bring benefits for organisations, communities and businesses, making societies more resilient and successful, when managed with competence and in the spirit of inclusion. This can happen when diversity is considered an asset to be promoted and included in all decision-making processes. Promotion of diversity is not a singular action but represents a vision and a philosophy of governance.

## Other relevant definitions

**Alternative narratives:** the communication of facts and commentary in relation to phenomena which may be subject to prejudice, stereotypes and hate speech, as an alternative to prejudice-based discourses. Alternative narratives are a form of constructive and inclusive communication, promoting critical thinking while avoiding a paternalistic or morally superior attitude.

**Anti-rumours strategy:** a long-term process of social change that seeks to prevent discrimination, improve coexistence and harness the potential of

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30. Council of Europe (2021).

diversity by countering diversity-related prejudices and rumours. Its ultimate goal is to trigger a change in perceptions, attitudes and behaviours among the general population and specific target groups.<sup>31</sup>

**Discrimination** (in this context) is unjustifiably different (distinctive, exclusionary, restrictive, preferential) behaviour towards and/or treatment of certain persons or groups, based on traits of the person or on particular characteristics of the group. Discrimination is generally understood as differentiation which causes harm and is distinguished from prejudice and stereotyping by being an action or outcome of those attitudes.

**Intercultural mediation:** a process whereby an interculturally competent third person or institution helps anticipate, prevent or settle intercultural conflicts by promoting a respectful and empathic discussion about differences, using culturally specific narratives and building trust.

**Intercultural society:** a community of people with diverse backgrounds that values diversity as a collective advantage and aims to afford equal rights and opportunities for everyone by creating the conditions for full and active participation based on a common set of values, a shared sense of belonging and a pluralist collective identity. Public authorities actively combat prejudice and discrimination and ensure equal opportunities for all by adapting their governance structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law. They adopt participatory approaches and multilevel governance to develop a range of policies and actions to encourage mixing and meaningful interaction across differences and to stimulate the participation of all residents in social life and decisions that affect their everyday life and environment. The high level of trust and social cohesion helps to prevent conflicts and violence, increases policy effectiveness and makes the territories attractive for people and investors alike.

**Intersectionality:** the concept of intersectionality recognises that each individual has a complex identity which makes them unique. It is highly unlikely, therefore, that they will think of themselves as defined entirely by one aspect of their make-up. An individual from a minority background may experience exclusion or stigmatisation because of their ethnicity, their gender, their perceived sexual orientation or some combination of these. More positively, this complexity of identity allows identifications to be made with other individuals, for example on gender grounds, which cross social dividing lines.<sup>32</sup>

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31. Council of Europe (2018a).

32. Council of Europe (2021).

**Multilevel governance:** multilevel governance is a model of governance which embraces central, regional and local governments, as well as civil society organisations. The ways in which it is organised may vary greatly from one country to another. Ideally, it includes a bottom-up element and implies the setting up of participatory processes for policy co-creation, co-operation and co-ordination among all relevant public authorities, at all levels of governance, and with all relevant stakeholders, in areas of shared competence or common interest.<sup>33</sup>

**Participation in decision making:** the vertical process of multilevel governance must be complemented by a horizontal process of public participation, in the design, delivery and evaluation of intercultural integration plans. Such participation, by individuals and through non-governmental organisations, is essential to match the complexity of the “diversity of diversity”, to engender a sense of being a stakeholder, especially on the part of individuals and organisations of minority backgrounds, and to gain widespread public buy-in to intercultural integration plans.<sup>34</sup>

**Prejudices:** preconceived attitudes towards a group or its members, untested and therefore unjustified by evidence. While there are both positive or negative biases, the term “prejudice” has a generally negative connotation since prejudices do harm and injury. Very often they are closely related to a sense of belonging (or not) to groups and the roles individuals are supposed to have within them, thus altering the ability of the target group to self-identification. They are associated with emotions such as dislike, mistrust, fear or even hatred. They do not allow us to see others as individuals, nor to recognise diversity among the members of a stereotyped group.

**Systemic discrimination** occurs where the procedures, routines and organisational culture of any organisation contribute to unequal outcomes for minority groups compared to the general population.

**Urban citizenship:** a locally based contemporary alternative to the legal notion of citizenship, deriving directly from residence as a fact, and founded on relationship-building processes that develop and acknowledge strong links and a sense of belonging to a given urban territory. Urban citizenship allows for the effective participation and representation of all groups in the life of a city, as well as for building trust between the communities and in the public authorities.

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33. Council of Europe (2022).

34. Council of Europe (2021).





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“7 billion Others” video series by Yann Arthus-Bertrand. Each of the videos features a single person telling the viewer about their life, often in their native

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Breaking the Prejudice Habit. Teaching resources (assignments, definitions, podcasts, video clips): <http://breakingprejudice.org/teaching/>.

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I ntercultural competence is the set of knowledge, skills, understanding and attitudes which enables individuals and organisations to act in an interculturally competent way. It is not a single concept, but a wide range of competences which, when combined, allow for proactive action to secure a healthy intercultural environment. While intercultural competence is developed on an individual basis, organising intercultural competence training for decision makers, public officials and other relevant stakeholders enables the application of an intercultural lens to public policies and activities, promoting a more inclusive culture.

This manual aims to support public authorities to design their own tailor-made training courses with a view to spreading the skills and competence necessary to implement the Council of Europe intercultural integration model in a coherent and multilevel manner. It contains a description of the main features of intercultural competence, followed by seven concepts that are key for the successful implementation of intercultural integration strategies by public authorities. It is split into two publications for ease of access.

This is Part 2 of the manual. It deals with the concepts linked to the Council of Europe intercultural integration model, including information about prejudice, discrimination and inclusive communication.

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