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## ***Report of the ICC thematic seminar, Turin, 18-19 June 2019***

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## **FIGHTING DISCRIMINATION AND HATE SPEECH: IS INTERCULTURALISM THE SOLUTION?**

**Turin, 18-19 June 2019**

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### ***REPORT***

#### **Background note**

The Intercultural Cities (ICC) programme provides innovative conceptual and practical tools for local (and to some extent regional and national) authorities to design and implement comprehensive strategies for inclusive integration, in an intersectional perspective, with a focus on diversity becoming an asset for societies' resilience, dynamism and progress in both social and economic terms. The programme helps implement, inter alia, the monitoring of the recommendations of the European Commission against Racism and Intolerance (ECRI) and supports the implementation of the Framework Convention on National Minorities, in particular its Article 6 on intercultural dialogue.

Effective inclusive integration strategies clearly prevent discrimination and hate speech by highlighting the diversity advantage, fostering mixing and interaction between people from different backgrounds, creating a sense of pluralistic identity, promoting participation and power-sharing, busting stereotypes, reinforcing a sense of belonging in an inclusive and diverse community, and fostering intercultural competence. However, the nexus between interculturalism and anti-discrimination or anti-hate speech is not always sufficiently explored, emphasised or, consequently, exploited.

To fill this gap and encourage more inter-departmental work and cooperation at local, regional national and international levels in this field, the ICC programme devoted its yearly thematic seminar in 2019 to exploring the added value of an intercultural approach in the prevention of discrimination and hate speech. The aim was to reinforce traditional or existing legal and administrative anti-discrimination instruments by combining them with Intercultural Cities' proactive processes of education and exchange leading to attitudinal and behavioural change.

Intercultural Cities use a formative and pragmatic approach to anti-discrimination with practitioners focusing not only upon interactions between majorities and minorities, but also within different groups where hidden processes of inequality and injustice may exist. In addition to setting-up legal and administrative structures to support victims, detect, and suggest remedy to systemic discrimination, ICC has been working for several years on the development and dissemination of the anti-rumours methodology, a strategic tool that focuses on the way stereotypes and prejudice are created and above all on how to reduce them and their negative impact, in order to prevent discrimination and promote more positive interaction across difference.

Yet, some challenges remain to be addressed. The event explored the nexus between interculturalism, anti-discrimination and anti-hate speech tools, how to encourage more inter-departmental work and cooperation at local, regional national and international levels in this field. Participants from different cities were encouraged to share their experiences. Cities are vital as incubators and discussions aimed to develop concrete policy actions and measures that cities can implement together and across all departments.

This is the report of the event and includes policy recommendations suggested for implementation by ICC member cities, drawn from the best practice shared and the solutions identified. The report will lead to a policy brief to inform all cities who are part of the network and other interested stakeholders.

## 1. Methodology

A key-note speech by Federico Faloppa from the University of Reading opened the ICC 2019 Thematic Seminar to give a background into the phenomenon of hate speech, interculturalism and tackling discrimination, laying out the current context and as a basis for discussions over the following two days. These discussions were developed further through collaborative sessions by participants who identified practices and means to build **bridges between interculturalism and the anti-discrimination approach as well as to develop concrete recommendations on ways forward.**

The morning of first day involved talks, presentation of best practices and case-studies, and discussions to inform and inspire participants. There were two interactive and dynamic panel discussions lead by moderators. The first showcased pilot practices and creative thoughts to set the scene and included examples from Spain, the Russian Federation, Italy, and Portugal. The second panel focused on story-telling and inspirational stories from cities including Turin (Italy), Haifa (Israel), Bergen (Norway) and Mexico City (Mexico). A full list of presentations can be found in the Annex.

Work further developed around six themes that were dealt with transversally, namely:

- a) How can Artificial Intelligence prevent and combat discrimination, hate speech and crime?
- b) Decolonising culture against racism and discrimination: how to make cities' cultural institutions and events more inclusive?
- c) Police as a driver of inclusion: how to fight hate speech, hate crime and discrimination from a safety and care perspective?
- d) Minorities within minorities: sexual orientation, ethnicity and belief. How to break divides for the full inclusion of LGBTi communities
- e) Stronger together! How can local authorities develop a common language and promote multilateral cooperation against discrimination?
- f) Changing institutional culture: how can cities mainstream a culture of equal opportunities and anti-discrimination through a non-biased intercultural lens

The Working Groups aimed to harness the collective wisdom of participants to go beyond recommendations and agree on actions that cities and local authorities can take to promote participation in inclusive societies. The programme of the event further included field visits to different neighbourhoods of Turin, to inspire participants and showcase projects and programmes that worked on gender, sexual orientation and intersectionality; interfaith dialogue; and urban regeneration.



## 2. Setting the scene

There were opening remarks from Marco Alessandro Giusta, Human Rights Deputy Mayor of the City of Torino and Mr Jeroen Schokkenbroek, Director, Directorate of Anti-discrimination, Council of Europe. Mr Giusta spoke of the City of Turin's commitment to intercultural values, how the three pillars of interculturalism (equality, recognition of diversity and interaction) are included in the work of all departments and Turin's work to provide a safe and secure city for all. He highlighted work with the police, prison officers and magistrates to build a network of trust and fight hate speech, as well as an Action Plan against hate crimes that had been developed by the city to help combat extremism by fighting it before it develops, whilst avoiding pointing the finger of blame. Mr Schokkenbroek focused the minds of participants on the challenges of hate speech and discrimination and how to see the issues through the intercultural lens, underlining the importance of the local level and cities as the spaces where encounters between diverse cultures actually take place.

### **Keynote speech Mr Federico Faloppa, Programme Director for Italian Studies at the Department of modern languages of the University of Reading, Advisor Amnesty International**

Mr Faloppa underlined how making diversity an advantage does not happen by chance but requires resilience and innovation. The language we use is very important. He used the term multiculturalism explaining that interculturalism is not as well-known. The media has played an important role in spreading use of the concept of multiculturalism but often in a negative way. In 2010 Angela Merkel made a speech seen by media as saying that multiculturalism failed. In fact, she had said that interculturalism was the next step. Unfortunately, the media and other politicians jumped on board saying that multiculturalism was a failure. There is no common meaning when it is discussed but multiculturalism has generally become seen as a negative trait. It has even been blamed in recent books as somehow leading to the decline of Europe because European civilisation is being replaced by other cultures and peoples.



Using the example of Italy Mr Faloppa spoke of how even the notion of good is being subverted. If five years ago we spoke of 'angels' rescuing people at sea, now we often hear about how NGOs are making a profit and are somehow the bad guys in the picture. Political propaganda is saying that NGOs are people-smuggling. This is not only discourse but affects people's daily life and there can be legal implications. The discourse has become polarised. Twenty years ago any media discussion on 'safety' was likely to be focussing on safety at home. Today articles relate almost exclusively to non-Italians on Italian soil. This can lead to hate speech but it is difficult to counter. An Italian daily published an article called 'I hate Islam' in 2016. The journalist could only be suspended for breaking the code of journalists as there are gaps in legislation. Hate speech has evolved faster than our reactions. There is an Italian definition of hate speech but it is vague and people often counter it with freedom of speech. The courts do not see eye-to-eye. Hate speech can also be expressed in different ways. It is not just the meaning but also how text can be placed next to other text but not directly linked: 'hate thinking' whereby hate can be encouraged without making it explicit. In this context hate words at the lexical level can be triggers

leading to a hate pyramid where stereotypes, discrimination, hate speech and hate crime flourish.

What can we do? Factchecking is of paramount importance but only for those who want to understand. Counter messaging has been tried but has not had so much success to date. Counter stereotypes are difficult. Mr Faloppa stressed the need to use narration tools to counter the worst stereotypes. We should also celebrate the language competences of those who come and not impose our own linguistic codes. Policies are important including strong reception policies. Finally victims sometimes have no confidence in police or schools. We need to record incidents and involve a wide number of professions including the police and psychologists. A space needs to be created for victims to be heard. He finished by saying that interculturalism theory is there but we have to use it. He urged participants to share, challenge themselves, their polices, knowledge and attitude.

### **3. Outcomes of the Working Groups**

#### **3.1 How can Artificial Intelligence (AI) prevent and combat discrimination, hate speech and hate crime?**

##### **Keys**

- AI can help understand and define hate speech but care is needed vis-a-vis risk of censorship.
- Responsibilities of 'social media' companies in this regard.
- Potential to use evidence of 'social media' activity to pre-empt attacks (eg by focusing on areas of high activity). But importance of humans making decisions using AI, rather than the latter substituting.
- In principle, we should be able to create alternative, positive cycles in favour of interculturalism.

##### **Challenges**

- With on-line hate speech. while research has shown a correlation between online activity and real-world action, you cannot assume that this implies causation.
- It is not so simple to determine whether the sentiment behind a post is one of hate. Irony and sarcasm may be used to oppose hate or to convey a hateful comment.

##### **Recommendations**

- Encourage and disseminate 'love speech' as an alternative to hate speech.
- Use anti-rumours experience to raise online awareness of hate speech.

##### **Discussions**

"AI can have discriminatory effects, for instance because of data based on biased human decisions. In the public and private sector, AI-enabled decisions are made in many key areas of life – recruitment, admission to universities, credit, insurance, eligibility for pension payments, housing assistance, or unemployment benefits, predictive policing, judicial decisions and many more. Many small decisions, taken together, can have large effects. Non-discrimination law and data protection law, if effectively enforced could address AI-driven discrimination. However, there is a deficit of awareness law enforcement and monitoring bodies and the general public. AI also enables new types of unfair differentiation or discrimination that escape current laws. Most non-discrimination statutes only apply to discrimination on the basis of protected characteristics, such as skin colour while AI system invents new classes, which do not correlate with protected characteristics, to differentiate between people. We probably need additional regulation to protect fairness and human

rights in the area of AI. But is regulating AI in general the right approach, as the use of AI systems is too varied for one set of rules?"<sup>1</sup> The Council of Europe has been studying this in detail and has developed and is developing studies, guidelines and recommendations aimed at assessing the possible impacts of AI on the Organisation's standards on human rights, democracy and the rule of law, and identifying ways to ensure that AI is developed and used in conformity with these standards. AI can also be a positive factor, however, in addressing hate speech and hate crime. With the huge amount of information on social media and the internet, AI could help us to identify, monitor, analyse and possibly combat hate speech and hate crime. Over the last few years deep learning algorithms have made enormous advances in their ability to process human text and imagery. Bots are already capable of finding simplistic overt threats of violence and hate speech that are readily found on social platforms. Auto-reporting could not only ensure that all overt hate speech post is reported to the platforms, but it would uniquely offer an electronic evidence trail recording the precise timestamp when the post was reported so response times for different kinds of content can be measured.<sup>2</sup>



Working Group 1 looked at two current research projects on monitoring hate speech on-line, what we can learn from them and how cities can use AI to help us combat on-line discrimination and abuse.

Carlo Schwarz from the University of Warwick has been researching whether people are inspired by social media to commit acts of hate crime by analysing anti-refugee speech on social media and physical acts of harm in Germany in 2015-16. He looked at whether hate speech online translates into violence and the role of echo chambers in developing

more extreme views, and if they are exacerbated by algorithms. *Alternative für Deutschland* (AfD) has the strongest Facebook page of any German party—more posts than on all others combined and no restraints on anti-refugee sentiments. Research in Germany has explored this empirically vis-à-vis attacks on refugees. There is evidence that municipalities with at least one AfD Facebook user have three times as many refugee attacks as those without. There was also a correlation of spikes in anti-refugee incidents and posts over time in recent years, with an intensification of effect in municipalities with high AfD Facebook usage. In municipalities where there is an internet outage the correlation collapses, with a reduction in attacks. This does not necessarily prove causation though.

Cristina Bosco from the Università degli Studi of Turin spoke of how 'social media' allow a stream-of-consciousness form of expression and a whole new way of communicating. It can convert a mass of user-generated texts into metadata, including aggregating relationships among users, which can feature in machine-learning. From this we can monitor hate speech, for example, in the context of 'sentiment analysis' of posts. An Italian research project has focused on hate speech online towards women and migrants. They define that there has to be two aspects to hate speech: 1) there must be a target group (ie not just hostility

<sup>1</sup>

[https://eurodigwiki.org/wiki/Council\\_of\\_Europe\\_%E2%80%93\\_AI\\_as\\_a\\_risk\\_to\\_enhance\\_discrimination\\_%E2%80%93\\_Pre\\_06\\_2019](https://eurodigwiki.org/wiki/Council_of_Europe_%E2%80%93_AI_as_a_risk_to_enhance_discrimination_%E2%80%93_Pre_06_2019)

<sup>2</sup> <https://www.forbes.com/sites/kalevleetaru/2017/02/04/fighting-social-media-hate-speech-with-ai-powered-bots/#157b2c9827b1>



expressed to an individual as an individual); and 2) there must be an action—a message that spreads hatred and dehumanises members of the group. Researchers have found that it is possible to differentiate particular kinds of messages. The project is developing tools to detect hate speech and make conscious the unconscious biases which are incorporated into algorithms.

In discussions the participants identified several challenges. Facebook and other social media have an inherent problem in being profit-driven and seeking to maximise engagement. These favour indulging hate speech, with the associated tendencies to group formation and mutual reinforcement of hateful attitudes, compounded by the possibility of anonymity on the part of the user. In addition, there is no agreement as to what hate speech is and boundary lines. For some what is hate speech for others is freedom of expression. This can then lead (as in Italy, for instance) to a lack of legal recognition of hate crime. There is also a problem of a low threshold of hatefulness online and the fact that even clearly hateful groups can keep online presence. The problem of hate speech has also been developed with AI itself, for example, the work of the Russian Internet Research Agency and associated bots, promulgating and proliferating messages to stir up division in western Europe and the US. It can be difficult too to use AI to eliminate hate speech. There is potential for abuse by authoritarian leaders of algorithms as regulators of online speech. And while AI could pre-empt publication of hate speech rather than relying on (inevitably delayed and fallible) human deletion, it would be difficult to get unanimity on what constitutes hate speech to do this.

## **Conclusions**

The group concluded that education is key for young people in developing a critical disposition towards the online world. It is a paradox that because young people now are immersed in this world and know no other, they may be more easily manipulated in terms of what they see online. The experience of anti-rumours work in Spain and elsewhere is extremely important. The goal should be not just to provide factual alternatives but to encourage more critical thinking in response to messages including the Council of Europe [youth campaign](#) against hate speech in developing materials for human-rights education and counter-narratives. Public and political actors have a role in setting a climate that is favourable or unfavourable to hate speech. For example, when a mosque is proposed in a city and a campaign is mobilised against it, municipal leaders should promote a spirit of dialogue, including online. There was a general reluctance to see AI as a panacea in terms of hate speech as it is a blunt instrument which cannot replace human moderation of the public sphere.

Facebook should be used less as a forum for debate when there are properly moderated alternatives such as professional media publishers. Meanwhile, 'social media' companies need to have flagging system for (un)reliable sources. In the long run, there is a need for more genuinely social media which provide a less favourable milieu for hate speech. In parallel, news media need to take responsibility for their comments sections by proper moderating, not treating this as an externality to what they do. There is a need for wider awareness-raising in communities and workplaces. Employers should recognise their responsibility in taking action against employees who publish hate speech online. We need to develop online counter-narratives to hate speech, including using irony and personal stories, with help from communications experts. There was a suggestion to 'flood' the online world with such narratives, instead of it being swamped with hate speech, including targeting relevant audiences via hashtags or keywords.

### 3.2 Decolonising culture against racism and discrimination: how to make cities' cultural institutions and events more inclusive?

#### Keys

- Decolonisation of culture comes through a change in cultural institutions.
- Inclusive cultural institutions have an inclusive offer for everyone.
- Culture is often treated as a poor relative by the government institutions.
- Culture is a good tool for encouraging inclusion, as it offers occasions and chances for meeting, raising interest, motivation and creating cooperation

#### Challenges

- Financial Resources are often a limit for implementing inclusive projects at a larger scale, and in cultural institutions.
- Political will and government support at the city is very important (Turin and Haifa).
- Language can become an issue in interpersonal communication as well as in political terms. It is really important to have a space for another language to be spoken/heard.
- Hate speech and hate name-giving have become much more frequent and easier to use. It's very quick to say today "you're supporting terrorists" to someone who works with cultural or language groups from a country that is in conflict with the country in question.
- To create a positive narrative in a polarized environment (Haifa and Ukraine)

#### Recommendations

- To have a short paper explaining why culture is a good tool for inclusiveness (addressed to city officials) and cohesiveness of a community/city (listing examples)
- To encourage and support inclusive artistic initiatives (artists that have inclusive ideas) as art is a good means to bring people together, create and inclusive environment where we interact and cooperate.
- Reusing unused spaces, recreate them for inclusive activities that all residents have a say in renewing – both in terms of the physical space and its new purpose of use.
- Make sure that the information about all existing inclusive possibilities in the city is available and accessible for all the residents, all populations including migrant groups, students, visitors and natives.
- Give voices to the people like in the case of the Museum practice in Montreal with young new arrivals<sup>3</sup>.

#### Discussions



Decolonisation of culture comes through a change in cultural institutions. This working group discussion was built around how to make this change, particularly towards inclusiveness.

The group started with presentations sharing their experiences of inclusive initiatives, projects and activities: by cultural institutions themselves - like museum in Montreal; by motivated individuals dedicated to the idea of

<sup>3</sup> See : <http://ville.montreal.qc.ca/vousfaitespartiedelhistoire/>



inclusion individuals - like the presenter from Guinea who had designed a different non-institutional model for asylum seekers' integration; and by the groups and associated members united around the idea of inclusion – such as the cultural centre in Haifa, with their Third Space project.

The group also took time to define what a **cultural institution** is, defining it as an organization within a culture/subculture that works for the preservation or promotion of culture. The term is especially used of public and charitable organizations, but its range of meaning can be very broad. Examples of cultural institutions in modern society are museums, libraries and archives, churches, art galleries, festivals

## Conclusions

Inclusive cultural institutions have an inclusive offer for everyone. They offer spaces where we can make ourselves known to others. Initiative matters. Often it is important to make a step forward by an individual or a group, to take initiative in order to make yourself or your culture known, to create an opportunity for a meeting and/or exchange, interaction, collaboration.

Culture is often treated as a poor relative by the government institutions (if looking at it in budget terms, as very often and in many countries it receives very little financing compared to the industrial sector or agriculture, for example). Cultural institutions are important. They create new spaces. They stimulate creativity. They can counterbalance reactionary, defensive or hate ideas. Culture is a good means for fighting hate speech or actions. It is a good way of encouraging inclusion, as it offers occasions and chances for meeting, raising interest, motivation and creating cooperation. Cultural institutions can also serve as a platform for self-expression and interaction e.g. through art and theatre.

Creating bridges between the participants' past and their new life in hosting countries is extremely important; creatively approaching this task brings excellent results. This can be seen for example in the experience of Montreal and its museum's cooperation with schools and story-telling under the project "[You are part of History](#)". The importance of space for interaction was also emphasized.

Participants stressed interaction: with institutions, between cultures and individuals. Interaction can be through dialogue, food sharing, sport or culture and cultural events. It is useful to have a public (open) space for exchange so that an activity happens not only for participants but so that others can also see it happening. You can involve the tourism department of the city to showcase local cultures via tours, food tasting, art-work exposition.

Participants also suggested practical models for cities.

- Practice 1: Cities can overcome the challenge of migrant families' involvement (inclusion) into events and society life by focusing on school-age children and their engagement (Montreal).
- Practice 2: 'Museums of Mobility' were suggested by one of the participants to create a space for a meeting, interaction and culture sharing.



### 3.3 Police as a driver of inclusion: how to fight hate speech, hate crime and discrimination from a safety and care perspective?

#### Keys

- Local districts should work at the grassroots level as much as possible, also in informal places to avoid escalation of mistrust, to reach different people, e.g. youth.
- There is a need to bridge different communities, avoid community ghettos, to organise common events, common spaces where there can be informal relations/meetings between the communities and the police.
- Projects on the local level should deal with respect for different cultures and small compromises, adjustments that are needed in order to avoid misunderstandings (like in the case of the Sikh ritual knife).

#### Challenges

- Resistance from police to engage with hate crime e.g. in training, providing data etc. and a specific problem on the part of public persecutors and judges (they think they know what hate crime is, yet there is a lack of awareness of the challenges).
- Lack of data and equality data more specifically. There are no questions in the census for instance enabling us to identify vulnerable groups. Sometimes there are reasons for that (not violating privacy, risk of discrimination etc) but often there are different and non-communicating data collected by different institutions.
- Lack of reporting, this is even more complicate with discrimination incidents, resistance from victims especially the most vulnerable individuals, women and children. This is linked to a lack of trust; safety cannot be ensured if there is no trust between police/judiciary and the community at large. The Observatory for security against acts of discrimination ([OSCAD](#)) is a great experience yet it is not operating on the ground, it is in Rome in the Ministry. It is hard to tell the people to write/call the ministry. It is not close where people leave. There is a need for projects taking place at a local/grassroots level as well.
- Different police forces and different relations taking place on the territory with the local society and immigrant communities more specifically
- Lack of knowledge of the culture and attitudes of foreign communities, their networks and relations.

- Lack of a shared definition of hate crime/hate speech and of discrimination, in many countries there is also a lack of juridical base
- Lack of personnel/resources to undertake training, not only specific training for police but for the society more generally, e.g. at schools with young pupils on discrimination.

## Recommendations

- We need to map the services, practices, police corps cultures in the ICC member cities, in order to identify challenges but also existing resources.
- Intercultural training for local police is needed but also for potential officers. Interculturality should be part of the recruitment requirements. Diversity hiring should be also encouraged.
- Practices should include: Projects with police officers training in schools education on anti-discrimination; Recruitment of second generations in police/more diversity recruitment which may be relevant for different groups; Focus on professional skills to establish specialised offices and teams; More Intercultural mediators
- Ensure spaces for interaction informal and formal such as community events that should be open to different groups and provide opportunities for building a sense of a broader community.
- Spaces and tools for exchange: bringing together public services and associations, associations as bridging gaps, cooperate with civil society and NGOs to share resources and tools that are already there.
- Review on the part of citizens/civil society.

## Discussions

The group heard three case studies of good practice.

### a) Fuenlabrada<sup>4</sup> Police Service ID checks management (David Martin)

The local police in Spain has the power to stop people in the street and ask for ID cards. Prejudices and stereotypes are likely to be common, especially in increasingly diverse societies. Police organisations have their cultures of relations with the society they are embedded in. Relations in Spain are very formal and can be difficult when people arrive with different ways of communicating. The issue is one of diversity management. It is very important to understand the territory the police work in. Fuenlabrada has 201,000 inhabitants and is located in the south of Madrid. The local police has many tasks. It depends on the Mayor, it is armed and can investigate local matters. Fuenlabrada is a very diverse area because the cheapest houses in Madrid are located there, meaning that it is an area attracting a lot migrants of very diverse origins. The population is mainly young, there are several industries, 27% of the population is unemployed, 13% is of foreign origin, reaching 20% in some districts, and there are 33 non-Catholic faiths.

Bias/ethnic profiling is when the police use stereotypes to stop a person, meaning that stops are not based on objective facts or behaviours by the person. Police officers usually deny such behaviour. How can you deal with this? In the UK, police officers have to fill in a form when they stop a person. In 2007 a similar process

"Where is the police,  
there is security!"

If it was insecure,  
I wouldn't be here!



Salles

<sup>4</sup> For more information see: [COMMUNITY POLICING Report of the ICC Study visit, Fuenlabrada \(Spain\)](#)  
[policing-an-intercultural-approach-to-urban](#)



started in Fuenlabrada. The principle is that you cannot stop anyone you want when you want. The police in Spain is used to having a lot of power and not having to account for it. In this project, police officers have to write the motivation, i.e. why they decided to stop a person and the outcome of the stop. The data is analysed to find out if the police is biased towards any nationality. The person that is stopped receives a copy of the form, information on their rights and the identification number of the police officer they have been dealing with. In case of non-appropriate behaviour on the part of the police officer, the person can use the form to report the behaviour to the police, send an email or report any issues to the municipal services or other local offices (districts etc).

During the implementation of the project there was resistance from police unions and opposition parties at the local level. After six months the results showed that requests for ID checks dropped from 958 at the beginning of the project to 268 when the obligation to motivate the stop was introduced. The usual objection is that if we stop less people crime is going to increase. Yet, this was not confirmed by the data. At the beginning of the project, 15% of the stops led to a conviction or legal action; after 5 months the percentage increased to 39.14% and then, 37.31%. This means that if you have to motivate the stop you think more if it is really necessary, and the overall efficiency of stops increases. Data shows that when checks decrease efficiency increases.

To improve trust on the part of minorities and different groups in society training is provided in anti-discrimination law and in hate crimes' investigation. The goal is to break stereotypes. There is also a need for training for the population to explain the rules for our society that are not known like the importance of traffic lights.

b) The Observatory for security against acts of discrimination ([OSCAD](#)), within the Italian Ministry of the Interior, Department of Public security, Central Directorate of Criminal Police

OSCAD's mission is to prevent and combat discrimination/hate crime. The observatory has a Secretariat, it is a multi-agency institution, involving Carabinieri and the National police. OSCAD aims to: 1) Unravel the phenomenon of discrimination, shed light on it. People do not report it to the police especially if they have problems with the language or do not know the reporting mechanism or simply because they are not used to it; 2) monitor the phenomenon; 3) training.



An anonymous email can be sent to OSCAD to report hate crimes. This does not imply an official report to the Police, but a sort of step in between: people or civil society organisations can write or call to ask for information, report what happened and OSCAD can find an adequate person to deal with the case. The goal is to combat under-reporting.

In addition, legislation in Italy does not cover all types of discrimination, for example, gender identity and sexual orientation. OSCAD collects data on this type of offence. The OSCAD monitoring system does not produce 'official statistics' - the only official statistics on crime are those of the SDI system ('Sistema di indagine' – System of Investigation). SDI is the official inter-agency data base, at national level, but as it is based on the criminal law violated by the perpetrator, it does not allow the recording of any motivation for crimes whose 'ground' is not specifically protected by the law and, consequently, it is not possible to extract data on those grounds. In addition, Italian criminal law protects 'race', ethnicity, nationality, religion, and linguistic minorities all together, so it is not possible to disaggregate the data. When

OSCAD submits data to OSCE for their Annual report<sup>5</sup>, the most relevant hate crime report at international level, the different nature of the data is always emphasised: official SDI data for 'race', ethnicity, nationality, religion, and linguistic minorities; unofficial reports received/collected by OSCAD for sexual orientation or gender identity.

Training is a key task including using OSCE ODHIR manuals and collaborating with NGOs to draft training tools to improve the knowledge of ethnic bias and biased behaviour. OSCAD provides guidelines on how to deal with an investigation, cooperation with NGOs, hate crime and hate speech, Italian and international legislation, how to approach vulnerable victims and so on.

Since 2016 OSCAD has been involved in the European Project "Facing all the Facts" lead by CEJI, a Jewish contribution to an inclusive Europe<sup>6</sup>. In particular, the Observatory developed an on-line hate crime course for law enforcement, with three modules "What is a Hate Crime?", "Bias Indicators" and "Vulnerable Victims". The project also involved CSOs from different countries who have realized online modules on different types of bias indicators (some of them already translated into Italian) such as anti-LGBT, anti-migrant, disability and anti-Semitism and some of them have also been translated into Spanish such as the modules on anti-Roma, anti-Semitism, anti-Muslim discrimination.

OSCAD seminars are not taught just by police officers but NGOs are also involved, like Amnesty international. This helps to dispel prejudices on the part of the police towards NGOs who can be regarded with suspicion because of their action in favour of certain categories of people. OSCAD also co-operated with UCEI ('Union of the Italian Jewish communities') with the aim of increasing knowledge of the basic principles of Judaism producing a '[Guide to Judaism for Police officers](#)' (launched in December 2018).

OSCAD also deals with ethnic profiling, to allow police officers to acknowledge profiling behaviours which are likely to happen. There is no official investigation/ research into ethnic profiling in Italy, but OSCAD can use moral persuasion to explain the possible consequences of profiling actions, presenting cases to officers, to make them aware of possible biases and the fact that these type of behaviours do not increase efficiency.

#### c) Luciano Scagliotti ENAR

The European Network against Racism ([ENAR](#)) appreciates OSCAD's work. ENAR distinguishes between safety and security. It is one thing to make people feel safer, another to ensure security. There is a tension between the two. We see this tension not only when working with the police but actors in the justice sector more generally. We ask the police to work towards a situation where everybody feels safe. Yet their main goal is usually that of guaranteeing security. And it is in the tension between the two that profiling as a strategy emerges. Under the point of view of security profiling can make sense: to check for regular status you usually stop people that you think will be subject to the obligation of residence permit, and usually this is thought not to be white people. However, stopping anyone who you could think might be a potential threat to security does not make the society safer.

There is a project in the municipality of Turin, "Good Practice Project Plus (Reloaded)" - (G3P-R). The goal was to help police and the judiciary address hate crime. There were a series of trainings for local police officers, state police, Carabinieri, police corps and public prosecutors. It is easier for police to deal with hate crime than with discrimination. The main issue is how you deal with underreporting because of a lack of trust. You need to create bridges with society and immigrant communities. We brought different actors together so they could get to know each other, then a Plan of Action to Combat Racism and Hate Crime

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<sup>5</sup> <http://hatecrime.osce.org/italy>

<sup>6</sup> <http://www.ceji.org/?q=content/press-release-united-against-hate-crime-italy>

was drafted, specifying what the city can do at the practical level within its competence and in collaboration with other institutions to combat hate crimes. ENAR does not deal with individual prejudice but with institutional prejudices, i.e. with the impact of prejudice on the work of the officer in his/her duties, and this is not a moral but a professional issue. You are not doing your work professionally, since institutions must be able to work fairly. Institutions need to establish relations with communities. To this end, institutions need to have liaison officers, i.e. a person who is a reference the community can call and report with no fear. Institutions should also have specialised hate crime units who have been trained in dealing with hate crime.

The group also discussed the lack of data on discrimination and hate crime. A lack of data can be due to two reasons: 1) under-reporting 2) procedures/practices/culture of the police organisation that can be discriminatory and impede collecting data on certain aspects. There was disagreement on whether anonymous reporting helps as a means to solve underreporting. This is tricky and complicated to deal with from a police point of view, as a persecution cannot be started on the basis of anonymous reporting only. Third party reporting through associations could be more feasible. The group agreed on the need to work more on implementation than on general declarations.

### **3.4 Minorities within minorities: sexual orientation, ethnicity and belief. How to break divides for the full inclusion of LGBTi communities.**

#### **Keys**

- Training and informing society of opportunities related to social participation.

#### **Challenges**

- Discriminatory attitudes towards LGBTi individuals exist within and outside minority communities. How can we change discrimination which occurs internally within the community? Who can change it? Religious leaders; politicians – local and national; voluntary sector – charitable organisations; women's groups youth/community groups.
- Civil society can exclude local authorities because of some of their discriminatory behaviour and rhetoric.
- Lots of people have a monolithic vision of a minority community. How can we make sure that the diversity that exists within a minority community is visible? Make minorities visible within the minorities themselves. Prejudices which are prevalent within the minority itself.

The group focused on the first and last challenge for the discussion of solutions.

#### **Recommendations**

##### **1. Service: Safe Spaces**

- Safe spaces are needed to support minorities, managed and supported by local authorities, public institutions and the community. A safe space where leaders in the minority community can come forward and represent the LGBTi community without fear.
- These safe spaces need to be supported by leaders (the safe space must come first - leaders come forward because there is a safe space) and public servant training.
- Complementary hotline and face-to-face contact. For more vulnerable people it can be helpful using their anonymous nature.
- Using adequate language.



## 2. Education

- Training for civil servants; teachers (formal/non-formal); mediators and leaders to address faith and culturally sensitive issues and provide advice. Know where to refer them. 'Shared humanity' and emotional support.
- For mainstream organisations and 3rd sector employees and volunteers. Within the community there must be discussions of LGBT issues as well. They need funding and training as well as to be able to use the right language to discuss this.
- This will lead to support in school for pupils.

## 3. Raising Awareness and Campaigning

- LGBTi history awareness raising within the minority community. For example, a lot of people associate Islam with punishment of homosexuality, but this has only been around for the past 100 years. The minority community cannot challenge that.
- Information: get positive stories and case studies out into the community. E.g. Pink Family Network Netherlands.

## 4. Increased resources [money; time; space] for capacity-building for specialist LGBTi groups

- They lack administrative structures. The criteria is very strict – stop gate keepers; make it sustainable; Transparent/funding discussions; Funders to challenge their own assumptions.

## 5. Legal framework to counter LGBTi discrimination

- International agreed definition of hate crime which takes into account the nuances of different experiences – e.g. people experience hate crime differently.
- Preventing LGBTi conversion therapy and other forms.
- Inclusive employment practices.

## 6. Collaboration and connection

- Connect specialist orgs; mainstream orgs and government – local and national. Activism; academia and artistic. E.g. Pink Family Network Netherlands.

## Discussions

Discrimination exists against LGBTi minority individuals within and outside minority groups. Presentations and case studies were heard from two NGOs working in the Muslim community in the UK and the Netherlands: Muslim Women's Network in the UK and the Maruf Foundation – international platform for Queer Muslims. These showed that sometimes there is very little acceptance within minority communities of LGBTi individuals. For example,



LGBTi communities have been subject to abuse from their family; have been forced to get married; there can be pressure on them to stay in that marriage. Some LGBTi people struggle with reconciling faith and sexuality and sometimes family. People are navigating complex contexts.

It is important to understand the historical context of the discrimination. For example, many people in Europe associate Islam with the punishment of homosexuality, but it has only been

around for the past 100 years. The minority community can't challenge that history. It has not always been an obstacle to minority rights. There can be parallels between communities, for example, the Muslim and Roma communities. Finally, someone in the group suggested that we should not allow politicians with discriminatory views to hold positions of authority. However, the majority agreed that we live in a democracy and if these politicians are elected we cannot stop them from running – this is the bedrock of democracy.

During the discussions additional challenges were identified:

1. Lack of joined-up support for LGBTQ individuals from minority communities.
2. No safeguarding in organisations working on LGBT groups/no funding.
3. Muslim Birmingham School: Some people hijack the agenda and use it for their own political gain – two men whose children do not attend the school protested, the media commentary, people promote hate joining forces. Unified by hate and exclusion.
4. Mental health issues for those who identify as LGBT.
5. You have to create a space where LGBTi don't have to continuously explain their story and support organisations that represent intersectional groups.
6. Re-think how we organise and support civil society and individuals within organisations. Centre intersectionality. At the moment lesbian women and Muslim women are seen as separate but the issues interact and reinforce each other.
7. Local Authority: Provide funding for specialist BAME LGBTi organisations; provide faith and culturally sensitive counselling.
8. Mainstream organisations also need to speak about LGBT rights not just specialist groups.
9. More in-depth and on-going specialist support to help LGBT communities whilst and after they have come out to their families. Continuation of support.
10. Mediators within the minority community providing outreach to non-LGBT people within that community.

The progressive liberal view sees culture as something static – when we talk about Muslim culture/Roma culture – it is constantly changing. We should not just focus on what we see at this moment. We need to acknowledge that colonialism had a large part to do with the discrimination we see now including colonial penal codes for sodomy.

As a practical illustration, the Muslim Women's Network UK works in partnership with LGBT organisations. They receive 3000 calls a year; 1000 individuals; 44 different issues; 2/3 about violence and abuse; 2% about LGBT issues within the Muslim Community.

### **3.5 Stronger together! How can local authorities develop a common language and promote multilateral cooperation against discrimination?**

#### **Keys**

- Making the impact of such problems explicit, personal and shared.
- Investigate discrimination and hate speech from different perspectives.
- Dedicating the City to a specific political agenda to fighting discrimination and hate speech; build that into law with monitoring and consequences.
- Getting partners – especially those with powers - and authorities to develop, execute and support the agenda (both jurisdictional and community-based).
- Coordinate with other public/institutional stakeholders.
- Having a common language *and vocabulary*; and guidelines for its usage.

#### **Challenges**

- Cultural groups who are discriminated against are geographically dispersed or are not formally organized in a way that allows the City to efficiently work with them.

- There can be an attitude of why should we help “them” when some of our own people are in need?
- Counteracting the categorization/demonization of an entire group based on the behaviour of one/a few bad actors.

## Recommendations

- Analysing data to diagnose and to understand improvement goals
- Executing campaigns, public statements, commemorations to educate and mobilize
- Creating multi-sectorial Action Plans (translate policy into operations)
- Facilitating equal access to resources, services and opportunities (including public spaces, education, cultural activities)
- Including the people(s) who experience discrimination in the solution; structurally empower them to influence City policy and other decisions
- Developing and providing tools and games for regular people
- Include globalization, discrimination and hate speech in local and national school programmes.
- Constantly monitoring for discrimination and hate speech phenomena (recognizing that discrimination and hate-speech are dynamic and constantly evolving situations)
- Having strategies to counteract discrimination and hate speech occurring outside the City’s particular power/control (i.e. countering state-run media organizations that use hate speech; mediating residents’ reactions to terror attacks; etc.)
- Building capacity of City, organizations and individuals (and the City’s partners) to address situations of discrimination and hate speech.
- Leaders demonstrating their commitment and understanding; they “walk the talk”.
- Integrating the strategy throughout the City operations; holding all staff and official representatives accountable.



Salles



**Five actions were presented during the round table.**

**Recognize and Change (Turin<sup>7</sup>)**

Peer education. Young people aged 20-25 work with high school students to raise awareness and increase critical thinking as informal education in the classroom.

Challenges: Develop Common Language/ Promote Multilateral Cooperation

The 3-year program confronts a theme each year to stimulate awareness, reflection and opinion. Addresses micro and macro systems. Educators submit a report at the end of each year. Lessons learned: Year 1: personal and social identity; Year 2: diversities and discrimination; Year 3: fight against violence. According to their teachers, the most common feedback from students is: "I learned that words are like stones.; they may hurt".

**Paris presented two projects to end discrimination<sup>8</sup>: A) for professionals = RéPaRe and B) Parisian weeks to fight discrimination, racism and anti-semitism.**

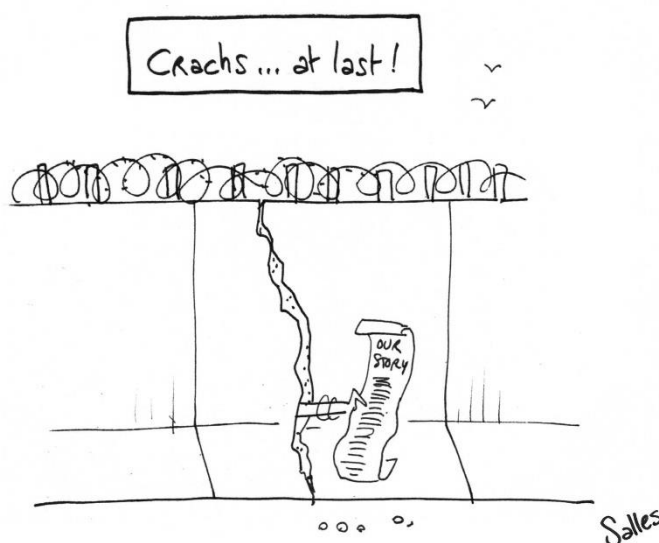
A low number of formal discrimination complaints are filed with the city. The main challenges are developing a common language and promoting multilateral cooperation.

The response has included: specific tools using digital space and resources; the loan of exhibitions; partnerships with network leaders, associations and institutions; providing information and knowledge on these issues; Paris becoming an LGBT-friendly capital (Gay Pride March and anti-violence work with state associations and services).

**Plan for Inclusion and Diversity 2018-2022 (Bergen); "Dembra" work with teachers.**

Anti-Semitism increased in the city and a terrorist attack indicated urgent need. There was a need to strengthen teachers' ability to prevent prejudice and hostility. The main challenges were:

- Municipality pre-school to lower secondary; county responsible for upper secondary. City and County need to work together to achieve success.
- How to meet prejudice and extremism in the classroom.
- How to include groups that have chosen to exclude themselves.
- Develop Common Language
- Promote Multilateral Cooperation. The response was to try and establish trust across the city and county government. The challenges in schools were mapped and the school was helped to own the project and develop their own materials. The Rafto Foundation provides support, workshops and more.



Lessons learned: The identity and community of "we" can be very strong and hard to break. There is opportunity to build an inclusive "we" (versus and exclusionary "we"). Schools must start with improving staff mindset, attitudes and interpersonal treatment. There is a need to meet disagreement with factualized debate; have the ability to discuss from different perspectives. We need to reflect on your own perspectives and ideas.

<sup>7</sup> See <http://www.torinoggi.it/2017/12/13/leggi-notizia/argomenti/politica-11/articolo/recognize-and-change-progetto-europeo-contro-le-discriminazioni.html>

<sup>8</sup> See <https://www.paris.fr/discriminations>

### Anti-discrimination and Anti-Gypsyism (Barcelona)

The City wanted to foster good relations between individuals – foster respect, protection and guarantees. This was centered around rights to the city, especially intercultural and feminist perspectives. Challenges included that of the 265 cases reported, the main discrimination reasons were racism/xenophobia (39.6%), sexual orientation and gender identity (23%); and disability (17.7%). The City diagnosed a problem of Islamophobia. In response the City:

- Created Barcelona Charter of Rights and Duties.
- Joined various international coalitions on the subjects.
- [Plan](#) against Islamophobia
- Created Local Strategy with the Roma People of Barcelona especially empowering Roma to share their culture themselves.

It was extremely useful to have had this plan already implemented in support of positive and healthy reactions to the August terrorist attack.

### 3.6 Changing institutional culture: how can cities mainstream a culture of equal opportunities and anti-discrimination through a non-biased intercultural lens?

#### Keys

- Promoting the intercultural core-principles, is an effective approach to prevent and fight against discrimination, but the only way to really succeed, is to mainstream those principles among all municipal departments.
- It is not just a responsibility of just one or two areas, but of the whole government and the whole city

#### Recommendations

The following are needed to affect change

- Political support – need to build consensus
- Common and shared vision / narrative / diagnosis
- Structural changes to avoid the culture of silos. Different profiles and spaces need to cooperate to reach common goals. Diversity within staff, politicians.
- Long-term city strategy is needed as a tool to make things happen. Sometimes no one internalises it but when well-defined and implemented it can be very useful.
- Capacity building at all levels – mayor, deputy, staff. Diagnosis, intercultural change, identification of our own barriers.
- Building a network of allies – civil society, sport, culture.
- A seduction approach – not blaming people, giving credit when things go well, using personal contacts if you have them to start with departments where it is easier.

- Communication strategy – shared vision and narrative. Messages are for everyone for the benefit of all society. They need to be repeated, repeated, repeated from many different actors so we do not always react to another's frame.



#### Discussions

The hypothesis for this group was that the government of “Torina” is very committed to the diversity and non-discrimination agenda, but it has taken a while since they managed to consolidate this commitment, and they want to share their experiences and point out some practical

recommendations to other cities that usually are not in that “ideal” situation of having everybody on board and engaged to really fight against discrimination effectively. There is a need to promote a change in the institutional culture, starting by raising awareness that this is a collective and long-term responsibility of all municipal areas, together with civil society actors.

The second hypothesis was that the intercultural approach is the best strategy to build an institutional culture that will be able to implement solid and sustainable anti-discrimination policies, based on the three intercultural principles.

Each participant role-played as a different deputy mayor in an imaginary city who was responsible for sport, education, the economy, participation, etc. Each deputy mayor had to reflect about how the increase of the city cultural diversity impact on their areas, from an intercultural lens based on three principles: equality of opportunities, recognition of diversity and the promotion of positive interaction between people from different background and profiles. The hypothesis tested was that promoting the intercultural core-principles, is an effective approach to prevent and fight against discrimination, but the only way to really succeed, is to mainstream those principles among all municipal departments. It is not just a responsibility of just one or two areas, but of the whole government and the whole city. This means that cooperation networks with civil society actors are crucial. Deputy mayors first spent some time thinking about the impact of the increase of diversity in their field, i.e. looking at their area through an intercultural lens.

**Culture:** There are new artists and new publics; Policies, services and cultural centres (public libraries, museums, festivals) need to be adapted and include different perspectives and new cultural realities in the city: both to be inclusive but also to make the most of that diversity and creativity; There will be also new activities and spaces for interaction, but it has to be promoted and not just leave it for spontaneous reactions; There is a need to raise awareness and train officials to avoid discrimination and to engage with new actors.

**Sports:** There is need to analyse the barriers that prevent some newcomers from accessing sports facilities; There is a need to adapt some facilities to new sports, which must be seen as an enrichment for the city; Avoid the segregation of some sports practices to promote “traditional” and “new” sports to the whole community, and just one to specific groups (i.e. there should not be cricket for Pakistanis or Indians, but also to locals etc); Involve sports actors in the design of intercultural strategies

**Participation:** Promoting participation at local level is a good opportunity to give voice to some citizens who do not have the right to vote; A need to diversify the participation processes and tools to engage different audiences and not just the “traditional” groups (neighbours associations etc); Proactive attitude to reach new groups that might not be used to these kind of participation or do not get the information through the traditional channels. We need to carry out a good diagnosis to identify the best way to reach all the citizens, and adapt the tools, channels and when necessary, translate information etc.; Be careful to rely too much on associations referents, as not all neighbours are represented by their associations, neither all immigrants are by the existing associations, so be sure to offer flexible and innovative ways to access all kind of profiles and not just the “usual suspects”.

**Urban planning and housing:** A need to promote more social housing but avoid its concentration in just few neighbourhoods (usually where housing-prices are lower); Preventing all kind of segregations is very important (be sure that all areas have their public services, lively local life with education, cultural, sports facilities, local shops etc.); We need to define and approve new rules to guarantee mixing across the city; At the same time, avoid the gentrification of some areas that expulse residents to others areas in the surroundings because of higher prices; Be sure the city has many and diverse public spaces where interaction and meeting is easy to happen; Identify common needs to design shared public



spaces; The need to reflect and approve some rules to manage living together in public spaces and provide professionals to deal with complexities, which are intrinsic part of the intercultural approach (mediators, people who become bridges between different people and groups etc.)

Economic development: We need a deeper knowledge of the new economic actors and profiles in the city that can bring new opportunities and benefits; Problems in recognising immigrants' qualifications and skills; Make the most of the entrepreneurial attitude and experiences of many immigrants; Push to diversify local business associations; Offer support, advice and training to newcomers on the local business "culture" and connect them with local networks; Offer training to employees and spaces to match new citizens with new talents and skills; Take proactive measures to reduce unemployment rates among immigrants, which are higher than the average; Raise awareness among employees and take action to prevent discrimination; We need to partner with NGOs and universities to emphasise the benefits of diversity; We need to advise companies as they often don't know the legal framework; We need to promote public administrations to contract more employers from diverse backgrounds, and guarantee more diversity among politicians, teachers, local police etc.

Education: Strategies to prevent segregation and ghettoization; Train teachers on intercultural education with different methods; Promote multilingualism; Organise extra curriculum activities that don't discriminate and guarantee that the diversity in the classroom continues after school finish (there is a lot of segregation on the extra curriculum activities.); Promote actions targeting the institution (school board, teachers, director and all professionals); students (not only in secondary but also primary school); families (engage parents); and local community (local organisations, sports, culture, local commerce associations etc.; to work on education and intercultural values from a community perspective.)

One major challenge can be if the Mayor him or herself is not supportive or does not know about the intercultural approach. A solution to a Mayor who is not supportive or lacks information can be if other internal or external allies tell them about it or for them to witness the intercultural approach at work in the city. Mayors are much more likely to be impressed if they see that schools, youth groups, libraries and others on the ground are already working in this way or if it is mentioned by other cities or recognised internationally. Think tanks. Different actors have different levels of power and influence. For encouraging structural change you need more cooperation. Cross-cutting tables can work for example theatre in schools and the education department invites the culture department. It can still be tricky though so personal connections can be important.

There needs to be a written document that everyone can agree to. In Barcelona three principles were agreed. Before that every time different people spoke about the intercultural approach there was a different definition. Then each department can have at least one sub goal that contributes to one of the three principles. Capacity building can include partnerships eg with universities. Need to build a good business case. What is in it for the city? Numbers can also be a part of the seduction approach. Analysis of needs, potential but what is already working well. In Barcelona it was noted at an international event that there were no ghettos. Positive approach. Not everything is always bad. There is always something to build on. You can try and look at the potential instead of the problem. For example, a Minister of the Economy may say there are 20,000 people in the city who don't speak our language. But you can say there are 20,000 citizens in our city who already speak Chinese etc and can be a tremendous benefit.

There was just one note of caution when discussing how sometimes it is easier to build consensus and start the ball rolling in a city by working through departments where you

know people or have good relations. In Sweden currently there is a lot of debate particularly among feminists about the 'sauna room culture' where men could have decided the outcomes of meetings in advance, so to be wary of that.

#### 4. Conclusions

Deputy Mayor Marco Alessandro Giusta provided closing remarks. He stressed that despite the sometimes difficult political environment, it is precisely now, in difficult times, that it is important to bring to the fore all the problems that our communities face day-to-day. The meeting had looked at very practical examples of cooperation and actions against cooperation. Cities need to be brave and devise tools with communities who have first-hand experience. Municipalities need to hire more people from minorities and provide voting rights to young people who live in cities and are being trained there. Cities also need to come up with counternarratives of interculturalism. Cities often lack resources but it is important that we all feel more represented. We need a space for dialogue and exchange of opinions. Those we discuss with will then be the first up front when we need them on our side. One proposal struck a particular chord and that was working on innovative paths in schools. It would be important for ICC to take one commitment that cities can work on together as a network. We always try to fend off attacks but cities also need to work on prevention. It could be interesting to set up a new tool – a ten-page document or video – to be shared with young people at an early age as ambassadors for a new era. The European Parliament elections harboured so much hope for new generations but unfortunately people voted for parties with a discriminatory agenda. This is a warning bell. We can prevent hate speech finding fertile ground. We need to become resilient and prevent rather than stave off or react. We need to fight for a better future for all.

The working groups also provided a wealth of experience, practical examples and recommendations on how cities can use the intercultural approach to fight discrimination and hate speech. Cooperation was key to all of the groups, both in finding new alliances and working more cooperatively within institutions. Several working groups pointed out the importance of training, as well as having the space for interaction, cultural events and meeting.

There were several practical ideas for ICC and the network to action together:

- Use the responsibility and influence of the City to build cohesion, and uncover, educate and reduce the occurrence of hate speech.
- Build a critical mass of ICC cities to influence their inhabitants in addressing discrimination and hate speech. For example, the experience of the anti-rumours strategy could be used to fight hate speech with love speech.
- Have a short paper explaining why culture is a good tool for inclusiveness (addressed to city officials) and cohesiveness of a community/city listing examples
- A joint action/ campaign for all cities in the network to engage with young people to promote interculturalism and fight discrimination and hate speech. This should include schools, video materials or short campaign materials.
- Map the services, practices, police corps cultures in the ICC member cities in fighting discrimination, in order to identify challenges but also existing resources.

Report prepared by ICC expert Claire Rimmer and the City of Turin with contributions from the Council of Europe (Ivana d'Alessandro), and working group rapporteurs (Mr Robin Wilson, Kseniya Khovanova Rubicondo, Lisa Tabor, Isobel Platts Dunn, Tiziana Caponio and Mr Daniel de Torres).

Illustrations: Laurent Salles.

With thanks to the City of Turin.

There was discrimination during these workshops.

I haven't been drawn!



Salles

## Annex 1: Agenda

ICC Thematic event on  
FIGHTING DISCRIMINATION AND HATE SPEECH:  
IS INTERCULTURALISM THE SOLUTION?  
Torino, Italy  
Curia Maxima, Sala Bobbio, Via Corte d'Appello 16, Torino  
18-19 June 2019  
AGENDA

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***N.B.: The City of Torino invites all registered participants to a welcoming cocktail.***

***WHEN: 17 June, 8-10 p.m.***

***WHERE: Sala Marmi, at City Hall (Palazzo Civico), Piazza Palazzo di Città, 1.***

### 18 June

***General Rapporteur: Ms Claire Rimmer, ICC independent consultant***

***Moderator of the plenaries : Ms Ivana d'Alessandro***

*The meeting will be illustrated live by Mr Laurent Salles*

9.00-9.30 *Registration of participants*

#### **9.30-11.00 Opening session (plenary)**

- Welcome and institutional greetings  
*Mr Marco Alessandro Giusta, Human Rights Deputy Mayor of the City of Torino*  
*Mr Jeroen Schokkenbroek, Director, Directorate of Anti-discrimination, Council of Europe*
- Objectives and expected outcomes of the meeting  
*Ms Ivana d'Alessandro, Head of the ICC Unit, Council of Europe*
- Keynote speech  
*Mr Federico Faloppa, Programme Director for Italian Studies at the Department of modern languages of the University of Reading, and advisor of Amnesty International*  
  
*Discussion*

**11.00-11.30 *Coffee break***



**11.30-12.30 Setting the scene: Learning by sharing (plenary)**

*Interactive fishbowl discussion on words, meanings, feelings, challenges, barriers, and experiences. Moderated by: Gemma Pinyol, Coordinator of the Spanish network of Intercultural Cities*

- The House of Nations: how a public place can break the barriers of prejudice  
*Ms Elena Afanaseva, Izhevsk City Administration, Russian Federation*
- Preventing hate crimes: the role of Police  
*Ms Lucia Gori, Police Officer, Ministry of Interior, Italy*
- Sexual orientation, ethnicity and belief. How to break divides?  
*Mr Demetrio Gomez, President, VERVERIPEN, Rroms por la Diversidad, Spain*
- Inclusion and anti-discrimination: one goal for all  
*Ms Maria Fonte Garcia, Project manager of Tenerife Strategy “Juntos en la misma direccion”, Tenerife, Spain*
- Changing institutional culture  
*Ms Carla Calado, Aga Khan Foundation, Portugal*

**12.30-13.00 Introduction to the Working Groups and Field visits**

*The Facilitators of the 6 working groups will briefly introduce the main topics.*

**13.00-14.30 Lunch**

**14.30-15.30 Story-telling: inspirational stories from the cities (plenary)**

*Moderated by Ms Ivana d’Alessandro*

- From Global to Local: how Recognize and Change project helped frame a new human rights narrative at city level  
*Ms Maria Bottiglieri, Coordinator of the International Cooperation and Peace activities, and Ms Ileana Giuseppina Leardini, Manager – Training Service for Lifelong Education (SFEP) - Recognize & Change Project Responsible for Pedagogical Activities, City of Torino*
- Shared cultural spaces for enhancing dialogue and tolerance  
*Ms Ulfat Haider, Director of Beit hagefen, the Arab-Jewish Culture Centre, and Ms Rina Buberoglu, art Therapist, City of Haifa, Israel*
- What can be learned from the shortcomings of integration professionals?  
*Ms Stina Ihle Amankwah, Board Member of Queer World, Bergen, Norway*
- Changing a Constitution to change institutional culture  
*Prof. Jorge Jimenez, Mexico City, Mexico*

**15.30-18.00 Field visits – See [Info Pack for Participants](#)**

**Moderator of plenaries** : Mr Claudio Tocchi, Staff of Deputy Mayor for Human Rights of the City of Torino

9.15-9.30 Participants are invited to join their Working Group

**9.30-13.00 Working groups** (coffee break at 11.00-11.30)

➤ **WG 1: How can Artificial Intelligence prevent and combat discrimination, hate speech and hate crime?**

*Moderated by: Luca Ozzano, member of Torino Scientific Committee on prevention of violent extremism and Professor at Università degli Studi di Torino*

*Note taker: Mr Robin Wilson, ICC Expert*

**Experts:**

- ✓ *Mr Gianfranco Todesco, Responsible of Technological Investigation Office, Torino Local Police, and Ms Viviana Patti, Associate Professor, Dipartimento di Informatica, University of Torino, Italy*
- ✓ *Mr Carlo Schwarz, University of Warwick, co-author of the research “Fanning the Flames of Hate: Social Media and Hate Crime”*

➤ **WG 2: Decolonising culture against racism and discrimination: how to make cities' cultural institutions and events more inclusive?**

*Moderated by: Ms Maria Luisa Brizio, Presidente di Altera, Torino*

*Note taker: Ms Kseniya Khovanova Rubicondo, Coordinator of ICC – UA Network*

**Experts:**

- ✓ *Mr Adramet Barry, Presidente Associazione Nakiri Elena Aliberti, Torino*
- ✓ *Ms Ulfat Haider, Director of Beit hagefen, the Arab-Jewish Culture Centre, and Rina Buberoglu, art Therapist, City of Haifa, Israel*
- ✓ *Ms Ms Annick Brabant, Coordinator of the Project “Your Story is Part of History!”, Centre d’histoire de Montréal, Canada*

➤ **WG 3: Police as a driver of inclusion: how to fight hate speech, hate crime and discrimination from a safety and care perspective?**

*Moderated by: Ms Emilia Astore, Trainer of the G3P project, Torino*

*Note taker: Ms Tiziana Caponio, MSCA Fellow, Migration Policy Centre*

**Experts:**

- ✓ *Ms Lucia Gori, Police Officer, Ministry of Interior, Italy*
- ✓ *Mr David Martin Abanades, Chief Inspector, Fuenlabrada Police, Spain*
- ✓ *Mr Luciano Scagliotti, G3P project trainer, Associazione Altera, Torino*

➤ **WG 4: Minorities within minorities: sexual orientation, ethnicity and belief. How to break divides for the full inclusion of LGBTi communities**

*Moderated by: Ms Annamaria Simeone, President of Giosef Torino*

*Note taker: Ms Isobel Platt Dunn, Coordinator of ICC - UK*

**Experts:**

- ✓ Ms Shaista Gohir, Interim Executive Director of Muslim Women's Network UK
- ✓ Mr Dino Suhonic, Executive Director, Maruf Foundation, International platform for queer Muslims

➤ **WG 5: Stronger together! How can local authorities develop a common language and promote multilateral cooperation against discrimination?**

*Moderated by: Mr Paolo Mascia, Technical manager Recognise & Change Project, Torino*

*Note taker: Ms Lisa Tabor, Coordinator of Rochester (Minnesota, USA)*

**Experts:**

- ✓ Ms Maria Bottiglieri, Head of the International Cooperation department, City of Torino / Ms Ileana Leardini, Director of SFEP, City of Torino
- ✓ Ms Nuria Martinez Mozas, Head of Department of the Rights of Citizens, Barcelona; Islamophobia and anti-gypsyism action plans
- ✓ Ms Véronique Allam and Ms Isabelle Graux, City of Paris, France ; RéPaRe network
- ✓ Ms Laila Christin Kleppe, Senior adviser, dept. of education, Hordaland County Council; Preventing hate speech in schools

➤ **WG 6: Changing institutional culture: how can cities mainstream a culture of equal opportunities and anti-discrimination through a non-biased intercultural lens**

*Workshop led by Mr Daniel de Torres, Director of the Spanish network of Intercultural Cities*

**13.00-14.00 Light Lunch**

**14.00-15.15 Working groups cont. – wrap up of results (in each working group)**

**15.15-16.00 Presentation of the results of WG 1, 2, and 3 (plenary)**

**16.00-16.30 Coffee break**

**16.30-17.15 Presentation of the results of WG 4, 5, and 6 (plenary)**

**17.15-18.00 Closing remarks**

Ms Ivana d'Alessandro, Head of the ICC Unit, Council of Europe

Mr Marco Alessandro Giusta, Human Rights Deputy Mayor of the City of Torino

This event counted with further support of:



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