Managing global flows at local level

Workshop Report

Dresden 21-23 September 2016

European Union
European Regional Development Fund

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Introduction

The first workshop in the transnational programme for the Arrival Cities network took place in Dresden in September 2016. Delegates from all the 10 partners took part in a programme that focused on the sub-theme of Community Cohesion. This was an issue that members of the Urbact Local Groups (ULG's) created by each partner had identified as one of the key issues that they wished to explore through a process of transnational exchange of practice and learning.

This report captures the work of this workshop. The report is designed to support the ULG's in the deliberation and development of their Local Action Plans. In addition the report seeks to provide useful resources for wider dissemination beyond the Arrival Cities network.

The report is structured into the following sections:

- **Section One** provides an overview of the concept and policies relating to Community Cohesion through an interrogative format that reflects the questions that came up at the workshop and were generated by partner ULG's.
- **Section Two** provides examples of case studies undertaken to strengthen and create community cohesion at a local level.
- **Section Three** provides some useful links and other resources related to the theme.
- **Section Four** provides details of the workshop materials in terms of agenda, presentations, and photos provided by partners.

Section One: Community Cohesion –a discussion

Why is Community Cohesion such a hot topic these days?

On one level the answer relates to two factors. Firstly, the scale of migration flows that has taken place in the past few years. The table below shows this very graphically. It is the biggest flow since the Second World War.

2015 : a record year for asylum

Evolution of number of new asylum seekers, 1980-2015
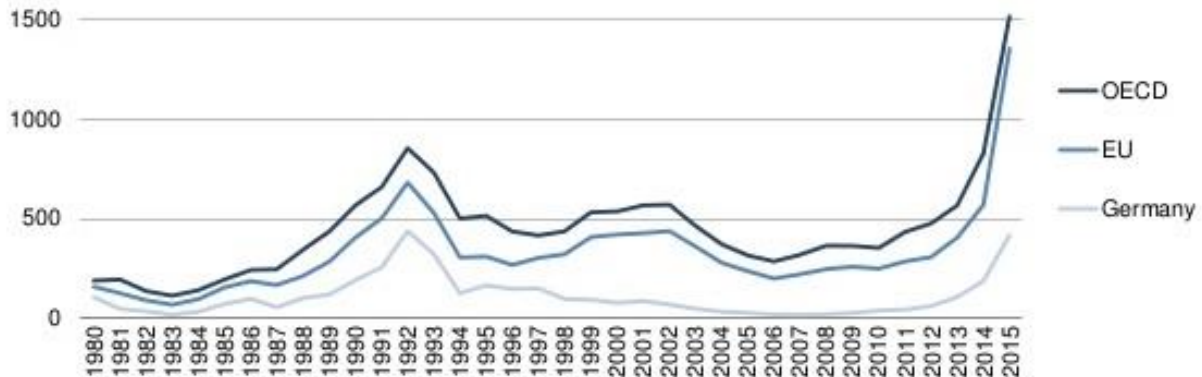
Source: UNHCR, Eurostat, OECD calculations

Moreover, the data for 2016 already indicates that whilst numbers may not be as high as in 2015, the flow nevertheless remains significantly high.

The Migration Policy Institute has produced a very useful interactive map that provides data up to May 2016.

However, the reason why Community cohesion has become a hot issue is not just linked to numbers; it's linked to the growing concerns regarding security, which in turn is linked to the rise of extremism. One can say that Europe has entered the post 9/11 world. Whilst the process has not been as dramatic as the falling of the twin towers, nevertheless the process has been one of a drip drip kind which has impacted in Spain, UK, Holland, France, Belgium and Germany. One can see this orientation very clearly in EU migration discourse and action. Some even liken EU policy as having become Janus-faced. On the one hand welcoming and on the other excluding and preventing access.

Linked to this discourse has been the growth of anti-immigrant and migration parties across Europe. The surge of refugees into Europe has featured prominently in the anti-immigrant rhetoric of right-wing parties across the Continent and in the heated debate over the UK's decision to exit the European Union. At the same time, attacks in Paris and Brussels have fueled public fears about
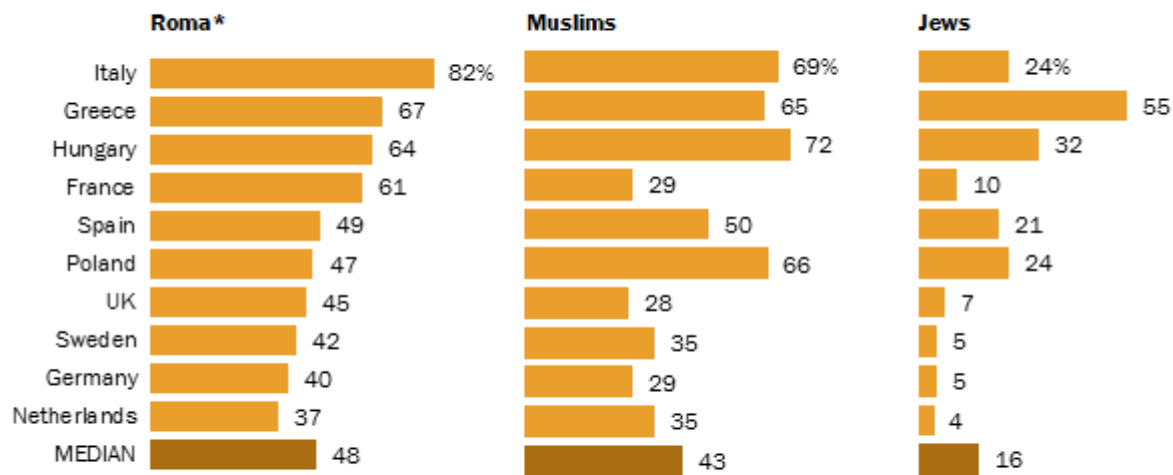
terrorism. As a new Pew Research Center survey illustrates, the refugee crisis and the threat of terrorism are very much related to one another in the minds of many Europeans. In eight of the 10 European nations surveyed, half or more believe incoming refugees increase the likelihood of terrorism in their country.

But terrorism is not the only concern people have about refugees. Many are also worried that they will be an economic burden. Half or more in five nations say refugees will take away jobs and social benefits. Hungarians, Poles, Greeks, Italians and French identify this as their greatest concern. Sweden and Germany are the only countries where at least half say refugees make their nation stronger because of their work and talents. Fears linking refugees and crime are much less pervasive, although nearly half in Italy and Sweden say refugees are more to blame for crime than other groups.

This development has undoubtedly gained in strength from shifts in public opinion which growing negativity towards certain groups. The table below the degree of prejudice against certain groups in several EU member states:

Negative opinions about Roma, Muslims in several European nations

Unfavorable view of ___ in our country

	Roma*	Muslims	Jews
Italy	82%	69%	24%
Greece	67	65	55
Hungary	64	72	32
France	61	29	10
Spain	49	50	21
Poland	47	66	24
UK	45	28	7
Sweden	42	35	5
Germany	40	29	5
Netherlands	37	35	4
MEDIAN	48	43	16

*In UK, asked as "Gypsies or Roma."

Source: Spring 2016 Global Attitudes Survey. Q36a-c.

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Most of the recent refugees to Europe are arriving from majority-Muslim nations, such as Syria and Iraq. Among Europeans, perceptions of refugees are influenced in part by negative attitudes toward

Muslims already living in Europe. In Hungary, Italy, Poland and Greece, more than six-in-ten say they have an unfavorable opinion of the Muslims in their country – an opinion shared by at least one-in-four in each nation polled.

Indeed one can build a typology of popular attitudes to migrants which now underpin mainstream discourse:

- *"Immigrants cause an increase in crime."* This is widely repeated by the media, officials and certain "security experts", and accepted unquestioningly by a large proportion of the population, in terms such as: "migrants, especially illegal migrants, are criminals"; "migrants are less law-abiding than nationals"; "migrants are responsible for much of the crime that takes place"; "they come to our country to commit crimes" and "now that they are here, our towns and streets are less safe".

- *"Immigrants bring diseases into the country",* or "migrants are to blame for the return of certain diseases that were eradicated in Europe decades ago". Proponents of these arguments claim that irregular or undocumented migrants and their children often have poorer health than the rest of population, and that certain infectious and transmissible diseases are more common in migrant communities than in the indigenous population.

- *"Immigrant workers take our jobs."* This view is extremely common in European societies, especially among workers in sectors where there are large numbers of immigrants. It is applied not only to immigrants *stricto sensu* but also to their children, the so-called second generation, who are still seen as being "not part of the nation" on account of their physical appearance, culture or family ties.

- **"*Immigrant workers drive down our wages.*"** Many people who accept that there is no proof that migrants and nationals are in direct competition for jobs nevertheless subscribe to the idea that through their presence, immigrants drive down wages. This view is especially widely held in the workplace and even in trade unions, at least among the rank-and-file members.

- **"*Immigrants abuse the welfare state.*"** Migrants and their families are accused of abusing the services provided by the welfare state in three ways. First, it is claimed that they make excessive, unfair use of public services and assistance, to which they are believed to have wider, more liberal and less tightly regulated access than other citizens. Second, they are

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alleged to have access to provision and services to which they are not legally entitled, and thus to be committing outright fraud, to the detriment of the indigenous population. Third, it is alleged that during their stay, which is assumed to be temporary and prompted chiefly by the desire to benefit from the European welfare state, they get more out of the economy than they put in.

- **"*Immigrants behave as if the place belonged to them*."** This attitude is especially common among older people, who have the impression that newcomers do not respect them, that their familiar way of life is being eroded and that "immigrants' culture and way of life are respected more than ours".

- **"*Immigrants build parallel societies*."** Migrants are often described as a social and political group alien to the members of their host society. Attention is paid to cases where they behave like a closed and self-contained community, and much less to cases where they are open and seek friendly relations with members of other groups. Typical claims are "they like to keep themselves to themselves", "they have no desire to integrate", "they cannot speak our language" and "all they want is rights without duties".

- **"*Immigrants' children are lowering standards in our schools*."** Immigrants' children are said to "perform poorly at school because their parents lack the skills and education to bring them up properly", and are often blamed for their own difficulties: "they do not speak their host country's language"; "they enrol at school in the middle of the school year"; and "they don't know which culture they really belong to".

- **"*Immigrant women live as a minority*."** Non-European immigrants are often regarded as "backward" in terms of civilisation in general and gender equality in particular. This prejudice is now directed mainly against Muslims and Arabs.

The above developments need to be set within the wider discussion regarding the success or failure of multi-culturalism. This is at the root of why community cohesion has become a hot topic. The discourse regarding the failing of multi culturalism has been around since at least since the year 2000.

Until about 2000 multicultural ideology was still central to mainstream politics in most EU member states which had received large numbers of migrants. Policy makers, opinion makers, the professional middle class and worried citizens, almost all could be considered multiculturalists. Central to multiculturalism was the 'recognition of cultural diversity'. Other 'national cultures' had to be respected as much as possible. And the different habits and traditions of immigrants had to be seen in their 'cultural context' and therefore not condemned too quickly.

The questioning of multi culturalism occurred in many member states but one of the first influential challenges came from a Dutch journalist and opinion maker called Paul Scheffer who published a famous article on 'the multicultural drama',[1] although 'drama' can also be translated as 'tragedy', 'fiasco', 'disaster' or 'crisis'. In contrast to the usual portrait of the Netherlands as exhibiting one of the more advanced forms of multiculturalism, he argued that policies concerning immigrant groups were failing badly, with poor education and labour market outcomes, and that the Dutch political and policy elite were simply refusing to acknowledge how negative the situation had become for many ordinary Dutch citizens. Far too little was being done, he argued, in the face of all the forces of globalization and Europeanization, to recognize and nourish a distinctively Dutch national identity, which he saw as a cornerstone of an 'open' civil society in a world characterized by increasing population flows.

The debate in Holland was mirrored in the UK, where following disturbances in several northern towns in 2001, a report produced by Herman Ouseley , who had been head of the governments Race Equality Commission . The report encapsulated a critique of multiculturalism and used the term "parallel lives". The term "parallel lives" was very deliberately chosen to emphasize that the two principal communities (white and Asian) that were the main focus of the report had little or no contact and had developed separately. The concept illustrated that it was not a case of either community moving away from the other; both had remained in, or developed, separate spheres. Distinctive residential areas did not in themselves constitute parallel lives and were apparent only when supported by separate social, cultural, educational and employment patterns – the parallel lives

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[1] http://retro.nrc.nl/W2/Lab/Multicultureel/scheffer.html

did not meet at any point. The separation of communities by ethnicity and/or faith meant that there was a lack of shared experiences, with little opportunity for the emergence of shared values.

While the focus was very much upon the Northern towns, the term reflected findings in many different parts of the country and a wider concern about the many levels of both spatial and social segregation. The separation of communities into their parallel lives, even where less acute than in the Northern towns, created a situation in which many communities lived in ignorance and fear of each other, with each feeling that others were receiving preferential treatment, often as the result of regeneration and other programmes.

Little or nothing had been done to break down the barriers between the communities, to promote interaction and mutual trust and understanding prejudices were allowed to fester with little leadership at either local or national level to promote a positive view of diversity. In these circumstances, it was relatively easy for the far right and other extremists to develop myths and misinformation and stir up race and religious hatred – and to maintain the conditions under which disadvantage and inequalities would persist.

The critique of multi culturalism gathered pace and both Sarkozy in France and Angela Merkel also came out with statements essentially saying that multi-culturalism had failed.[2]

The shift from mulita culturalism can also be traced at an EU level during this same period.

Intercultural dialogue is, essentially, the exchange of views and opinions between different cultures.

Unlike multiculturalism, where the focus is on the preservation of separate cultures, intercultural dialogue seeks to establish linkages and common ground between different cultures, communities, and people, promoting understanding and interaction. In a 2014 report the EC pinpoints the strength of Intercultural dialogue in comparison to multi culturalism.

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[2] Angela Merkel, speech to members of the Junge Union, Potsdam, 16 October 2010; David Cameron, speech to the Munich Security Conference, 5 February 2011; Nicolas Sarkozy, interviewed on *Paroles de Français* (TF1), 11 February 2011.

"Intercultural Dialogue has the possibility combat the limits of the universalism of human rights that does not take into account cultural differences, and the limits of multiculturalism, which gives them a social and political recognition but at the same time creates risks of division. It opens up a third way which is based on the creation of public goods in complex contemporary societies, on the ability of societies to go beyond the recognition of diversity, and on the democratic will to address the issues under discussion."[3]

The Commission has undertaken and supported a variety of initiatives to support intercultural dialogue, including through the Platform for Intercultural Europe and the Culture programme. These initiatives built on the 2008 European year for intercultural dialogue.

One core area of activity has been intercultural dialogue with the Roma community; one of Europe's largest minorities. In addition to a variety of projects and initiatives, the Commission has a dedicated platform for tackling discrimination against Roma people.

From 2011-2014, a group of experts appointed by national governments met for voluntary policy coordination and to discuss the role of public arts and cultural institutions in the promotion of cultural diversity and intercultural dialogue. Its report, published in 2014, highlights good practices and challenges, and includes sixteen recommendations to cultural institutions and policymakers at national and EU levels.

What is community cohesion?

An ongoing challenge for the issue of cohesion is to agree a definition. On one hand we can agree that a cohesive community should be a place where people have a shared vision – a central requirement of its definition. But some may argue that shared characteristics among some people can be exclusive of others. Therefore, cohesion practitioners may have to accept that what constitutes cohesion can differ from neighbourhood to neighbourhood or even from street to street.

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[3] http://ec.europa.eu/assets/eac/culture/library/reports/201405-omc-diversity-dialogue_en.pdf

The debate around the definition is at the crux of many of the socio-political questions our society faces such as identity, social responsibility, rights and responsibilities, fairness, multiculturalism and what it means to be British or Dutch or French etc.

Bearing in mind these caveats then it is still possible to define community cohesion. What is clear that is most definitions share some common elements and this is reflected in the definition used by the UK Local Government Association (LGA) (this is an association of hundreds of local authorities within the UK). The LGA definition states that:

"A cohesive community is one where:

- There is common vision and a sense of belonging for all communities;
- The diversity of people's different backgrounds and circumstances are appreciated and positively valued;
- Those from different backgrounds have similar life opportunities; and
- Strong and positive relationships are being developed between people from different backgrounds in the workplace, in schools and within neighbourhoods."

Source: Local Government Association et al (LGA, 2002)

Given the above definition, then it's very clear that from the outset that, community cohesion programmes have been developed on a wider basis than one-to-one contact or cross-cultural interaction. The above definition also recognizes the need to 'positively value' the 'diversity of people's different backgrounds' and to 'promote a common vision and sense of belonging for all communities'. In other words, individual contact and interactions needed to be supported by wider social and political commitments – and actions.

The LGA definition was further developed by the Commission for Integration and Cohesion (CIC) which was set up by the UK government following the London bombings. The CIC definition included the "responsibilities" as well as "rights" and brought in the key issue of trust.

The CIC definition states:

"A cohesive community is one where:

- a defined and widely shared sense of the contribution of different individuals and groups to a future local or national vision
- a strong sense of an individual's local rights and responsibilities
- a strong sense that people with different backgrounds should experience similar life opportunities and access to services and treatment
- a strong sense of trust in institutions locally, and trust that they will act fairly when arbitrating between different interests and be subject to public scrutiny
- a strong recognition of the contribution of the newly arrived, and of those who have deep attachments to a particular place – focusing on what people have in common
- Positive relationships between people from different backgrounds in the workplace, schools and other institutions."

Source: Commission for Integration and Cohesion (CIC, 2007)

Is community cohesion the same as social capital?

One can argue that the roots of community cohesion are to be found in the discussion that grew on the back of the discussion regarding social capital. Social capital is very much an American concept.

In respect of American influence the seminal work relates to Robert Putnam's classic work entitled *"Bowling Alone: The Collapse and Revival of American Community".[4]* Putnam's work showed how we have become increasingly disconnected from family, friends, neighbors, and our democratic structures– and how we may reconnect. Putnam warns that our stock of social capital – the very fabric of our connections with each other, has plummeted, impoverishing our lives and communities. Putnam draws on evidence including nearly 500,000 interviews over the last quarter century to show that we sign fewer petitions, belong to fewer organizations that meet, know our neighbors less, meet with friends less frequently, and even socialize with our families less often. We're even bowling alone. More Americans are bowling than ever before, but they are not bowling in leagues. Putnam shows

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[4] Robert Putnam, Bowling Alone: The Collapse and Revival of American Community, New York: Simon & Schuster, 2000

how changes in work, family structure, age, suburban life, television, computers, women's roles and other factors have contributed to this decline.

The concept of "social capital "is an important ingredient for any discussion regarding community cohesion. Putnam defines social capital in the following way:

"Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called "civic virtue." The difference is that "social capital" calls attention to the fact that civic virtue is most powerful when embedded in a sense network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital."[5]

Putnam identified four specific ways in which social capital can contribute to community cohesion:

- *First, social capital allows citizens to resolve collective problems more easily… People often might be better off if they cooperate, with each doing her share. …*

- *Second, social capital greases the wheels that allow communities to advance smoothly. Where people are trusting and trustworthy, and where they are subject to repeated interactions with fellow citizens, everyday business and social transactions are less costly….*

- *A third way is which social capital improves our lot is by widening our awareness of the many ways in which our fates are linked… When people lack connection to others, they are unable to test the veracity of their own views, whether in the give or take of casual conversation or in more formal deliberation. Without such an opportunity, people are more likely to be swayed by their worse impulses….*

- *The networks that constitute social capital also serve as conduits for the flow of helpful information that facilitates achieving our goals…. Social capital also operates through psychological and biological processes to improve individual's lives. … Community*

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[5] Ibid, p19

connectedness is not just about warm fuzzy tales of civic triumph. In measurable and well-documented ways, social capital makes an enormous difference to our lives.[6]

Putnam also highlights the benefits of social capital. He argues that:

- Child development is powerfully shaped by social capital. Trust, networks, and norms of reciprocity within a child's family, school, peer group, and larger community have far reaching effects on their opportunities and choices, educational achievement, and hence on their behaviour and development [7].

- In high social-capital areas public spaces are cleaner, people are friendlier, and the streets are safer. Traditional neighbourhood "risk factors" such as high poverty and residential mobility are not as significant as most people assume. Places have higher crime rates in large part because people don't participate in community organizations, don't supervise younger people, and aren't linked through networks of friends[8].

- A growing body of research suggests that where trust and social networks flourish, individuals, firms, neighbourhoods, and even nations prosper economically. Social capital can help to mitigate the insidious effects of socioeconomic disadvantage[9].

- There appears to be a strong relationship between the possession of social capital and better health. 'As a rough rule of thumb, if you belong to no groups but decide to join one, you cut your risk of dying over the next year *in half*. If you smoke and belong to no groups, it's a toss-up statistically whether you should stop smoking or start joining'. Regular club attendance, volunteering, entertaining, or church attendance is the happiness equivalent of getting a college degree or more than doubling your income. Civic connections rival marriage and affluence as predictors of life happiness[10].

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[6] Ibid p288-290
[7] ibid.: 296-306
[8] ibid.: 307-318
[9] ibid.: 319-325
[10] ibid.: 331-333

An important contribution to the development of social capital has been to distinguish between different types of social capital. A number of writers have identified three kinds of social capital:

- **Bonding social capital** which denotes ties between people in similar situations, such as immediate family, close friends and neighbours.
- **Bridging social capital**, which encompasses more distant ties of like persons, such as loose friendships and workmates.
- **Linking social capital**, which reaches out to unlike people in dissimilar situations, such as those who are entirely outside of the community, thus enabling members to leverage a far wider range of resources than are available in the community.

The concept of social capital has fed into the Anglo roots of community cohesion. Whilst Putnam was identifying Social capital, in the UK, following an outbreak of widespread urban disturbances (described as "race riots") in 2001, the concept of community cohesion was born.

Whilst Putnam and others were focused on the decline in social capital, following the "race riots' in the UK the focus became very much about how to create "cohesive communities" that consist of different cultures and ethnicities. The riots in effect triggered a period of policy "soul searching" in trying to identify what was going wrong in the communities that had experienced riots.

What is the difference between community cohesion and social cohesion?

Although the uses of the terms have varied and have sometimes been used synonymously, they convey very different ideas. Social cohesion generally refers to the way that gross economic inequalities create a sense of unfairness and undermine solidarity. These often reflect social class and political divisions. Community cohesion focuses on the problems between identifiable groups, based on ethnic, faith or cultural divisions and often involve a degree of racism or religious intolerance. While community cohesion recognises that these groups may sometimes have different economic positions, 'social cohesion' goes much further by suggesting that all societal differences are essentially determined by material inequalities.

Section Two: Local Actions to support Community Cohesion: some case studies

Actions to support community cohesion generally aim to build understanding between different groups and to build mutual trust and respect by breaking down stereotypes and misconceptions about the 'other'.

Actions to support community cohesion generally seek to develop a positive vision for diverse societies, in which people from all backgrounds would feel that they belonged and were valued, enjoyed similar life opportunities and interacted with people from different backgrounds to break down myths and stereotypes and to build trust.

As such Community Cohesion measures are generally promoting an **intercultural** (as opposed to a **multi –cultural**) perspective.

The critique of multi-cultural approaches, is that they did little or nothing to break down the barriers between the communities, to promote interaction and mutual trust and understanding – prejudices were allowed to fester with little leadership at either local or national level to promote a positive view of diversity. In these circumstances, it was relatively easy for the far right and other extremists to develop myths and misinformation and stir up race and religious hatred – and to maintain the conditions under which disadvantage and inequalities would persist.

Here is draft typology of the kinds of actions that can be seen in relation to building community cohesion. Hopefully we will see this further developed through the workshop and your inputs.

- Measures to countering of myths and misinformation about minorities
- Measures to 'understand the stranger'
- Measures to use 'the power of sport' to bring communities together
- Measures to develop new communications strategies to promote inclusion and a sense of belonging
- Measures to more effectively map and engage with diversity in local areas
- Measures to anticipate tensions and conflicts within and between communities
- Measures to to develop professional skills to understand and respond to cohesion issues
- Measures to prevent radicalization of young people

- Measures to improve the relations with, and integration of, new European Migrant
- Measures to scrutinize performance.

Some Case Studies:

CASE STUDY ONE: My Story, Your Story, Our Story-Exodus, Exclusion, Shoah. Oldenburg (DE)

Context:

Oldenburg is a city in the state of Lower Saxony in the north of Germany. It has a population of 165,000 and 21.5% of the population are from a migrant background with people from Iraq, Turkey and Poland making up the largest migrant communities. Oldenburg is also home to Europe's largest Yazidi community and has become the heart of the worldwide Yazidi diaspora. There are approximately 2700 asylum seekers in Oldenburg. The main challenges concerning migration and integration are the need to develop a co-ordinated strategy for longer-term integration- particularly in terms of the social integration of asylum seekers; addressing inequalities and risks of inequality in socially and economically deprived neighbourhoods, particularly in Kreyenbruck which has the highest concentration of migrants (35%); improving German language skills of migrants; improving routes into work for migrants; fear of migration and fragmentation between some non-grant and migrant communities.

The Action: My Story, Your Story, Our Story-Exodus, Exclusion, Shoah

My Story, Your Story, Our Story was an intercultural and participatory theatre project to develop community cohesion and promote rights and responsibilities. It was initiated and organised by IBIS. IBIS (Intercultural Research Center for Research, Documentation, Education and Counseling) is a voluntary association launched in January 2015 with a large focus on issues around migration.

The aims of the project were to:

-increase knowledge and understanding of the situation and experiences of refugees

-promote intercultural dialogue around issues of security, identity and sense of belonging.

-reveal and discuss prejudice, including anti-semitism

-through participatory theatre, provide a therapeutic process to tackle painful experiences of exodus and discrimination

The theatre project was funded through the German government 'Demokratie Leben'- Living Democracy programme. The project was developed in response to evidence that Arabic youth are particularly exposed to anti-Semitic ideas early in life through a variety of influences-school, the media, and family. This is reinforced by the fact that many live in reasonably isolated communities.

A group of 16-26 year old young people worked with IBIS and a drama teacher with psychological training to develop a play based on the story of Anne Frank but also linking in personal stories of participants. In order to unearth personal histories and prejudices, the participants worked with a social scientist and participated in historical and political workshops to gain a deeper insight into the Nazi-socialist past of Germany and the history of Israel. This included studying the biographies of Jewish people who went through exodus and also visiting the ex-concentration camp and holocaust memorial site Bergen Belsen. Through this process the young people's own experiences of flight and discrimination were discussed and processed. While the project attracted the participation of young people from both German and immigrant and refugee backgrounds, the project struggled to attract young women.

HEIMAT IST KEIN LAND

Ein Theaterprojekt von und mit Geflüchteten

This project highlights how participatory theatre can be an effective tool for tackling issues of community cohesion in a multifaceted way. It was both a powerful educational and therapeutic experience for participants to come to terms with their own experiences and prejudices and also learn new skills. It also brought these issues into the public domain through public performance.

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Further information:

My Story, Your Story, Our Story Project

Demokratie Leben Programme

Arrival Cities Oldenburg

CASE STUDY TWO: Citizen Dialogues. Dresden (DE)

Context:

The City of Dresden is a medium sized city in the East of Germany in the region of Saxony with a population of 549 487 inhabitants. As of December 2015, there were 53 999 people with a migration background living in Dresden. This corresponds to approximately 9.83 % of the city's population. Most of these migrants originate from the Russian Federation, China, Poland, Vietnam and Ukraine and to a lesser extent from Czech Republic, Italy, Turkey, and India. Since the beginning of 2015 Dresden has received around 6500 refugees through the German government quota. Countries of origin are Syria, Afghanistan, Pakistan, Iraq and Kosovo.

As in many other cities the sudden arrival of this high number of refugees in Dresden has brought its own set of challenges be it the provision of basic, decent housing, basic social and health care services and language courses. Setting up relevant governance structures to deal with the situation has been a challenge for the city. The situation has revealed tensions within the local population -concerns about cultural identity, social cohesion and security, as well as concerns about the economy, access to public services, crime and employment are key issues for many citizens of Dresden. While anti-migration movements and attacks against refugees has worsened considerably and made the headlines, there is concurrently a grassroots movement in the city to welcome and support refugees.

The Action: Citizens Dialogues

Citizens' dialogues- the holding of open facilitated public discussion around important civic issues, urban development and local public services- have become an established part of Dresden's local governance. From the end of 2015 until mid-2016 a programme of Citizen's Dialogues took place with a focus on the themes of migration and asylum. Key actors in this Citizens' Dialogue on migration were the Kreuzkirche Dresden (church), the Municipality of Dresden and the service for political education as well as representatives of various networks. The programme cost 17,400 Euro and was funded by a German government scheme "Integrative Maßnahmen".

The events took a variety of formats taking place in different locations and targeting different participants and communities in Dresden, as well as focussed on different themes within the main subject area. The aims of the citizen dialogues were to:

- Provide a platform for community cohesion and exchange.

- Anticipate and de-escalate the tensions between local communities and refugee/immigrant communities.

- Share factual information regarding migration statistics and the circumstances of refugees, thus improving the knowledge of local people.

The dialogues took place in 2 main formats:

- Six central large-scale events in the Kreuzkirche, a historically important church in the centre of Dresden with up to 700 participants. The dialogue was moderate by the Director of the Agency for Political Education. Politicians from the local and regional level were invited to provide input and keynote speeches along with experts in media and religion. Afterwards citizens could express in 3-4 minutes their concerns and/or ask a question and several Q&A sessions took place.

- City ward smaller-scale dialogues taking place in neighbourhoods. These events accommodated 30-40 people and were facilitated by specially trained moderators

While the main event was well attended and brought different conflicting parties together, it has been difficult to assess the impact of this dialogue. On the one hand, the events signaled a readiness of the municipality and mayor to take a lead on tackling issues and the platform provided a means for people to express their fears. However, it also became a conduit for expressing frustrations, insults and racist attitudes. It was felt that the size of the event made it difficult for a useful dialogue to take place where everyone felt comfortable to share experiences and ideas and complex issues could be adequately discussed. The events also acted to create some division with some people boycotting the event due to the presence of radicals. The city ward dialogues were considered more successful. The more intimate settings and moderation by skilled facilitators gave rise to more solution-oriented and constructive debate. The scheme is now continuing with a programme of training and supervision for moderators.

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CASE STUDY THREE: Different People. Different Experience. One Latvia. Riga (LV)
Context:

The city of Riga is the largest city in the Baltic States and home to one third of Latvia's population with a population of 696,593. More than 84,000 people living in Riga are migrants, representing about 12% of the city population and the number of foreign residents has been rising sharply in recent years. As a result of changes in Latvian immigration policy, which now allows temporary residence permits to be issued on the basis of financial investment in Latvia, the number of third country nationals with temporary residence permits trebled between 2009 and 2015.

Latvia has not traditionally been a destination for refugees and asylum seekers. Under the EU resettlement scheme Latvia has accepted an allocation of 531 asylum seekers for 2016-2017. Negative public opinion has been identified as the greatest challenge to successful migrant integration in Riga with a recent research study showing that 78% of Latvians considering immigrants as a very big threat.

The Action: Different people. Different experience. One Latvia

Different people. Different experience. One Latvia was a 2 phased programme implemented by the Society Integration Foundation during 2013-2015. It was financed by the EC programme PROGRESS and the Latvian government with an overall budget of 500 000 EUR. The aim of the programme was to promote equality and counter discrimination, highlight the benefits of diversity and identify and share good practice.

The programme set out to both target specific groups and also reach society in general. The core activities of the programme were the following:

- Capacity strengthening of core actors on non-discrimination, equality issues and diversity

management. Training was provided for more than 300 specialists from different sectors (journalists, PR and communication specialists, high level officials, judges, lawyers, NGO and public sector representatives etc.)

- Surveys on diversity management in companies.

- Awareness raising campaigns about discrimination

- Supporting activities to raise awareness of Roma and support their integration

In terms of the discrimination awareness raising campaign, this was approached in an integrated way and tackled all 6 grounds of discrimination. The following activities were part of the strategy:

- An outdoor advertisement campaign

- Features on national, regional and internet media

- TV broadcasts

- Themed public events

- A school event programme

- The introduction of an ambassadors of good will and diversity award
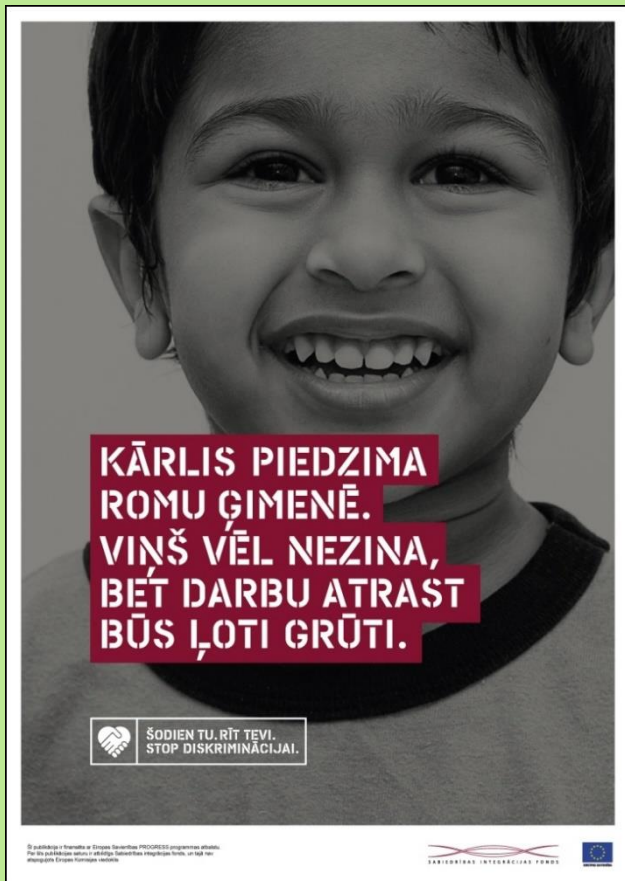
Poster campaign- translation 'Karl was born into a Roma family. Although he is yet to know, it will be difficult for him to find a job'

Seven Stories about Us

A key part of the awareness raising programme was a digital storytelling project and the making of 7 short films 'Seven Stories about Us', each illustrating a scenario of discrimination. These films used famous actors/actresses and were broadcast widely in social media, on the internet, on the television and in cinemas.

By investing in high production values, the films were of a standard that they could be broadcasted through a range of outlets. Therefore they reached a very large audience, with over 350,000 views on social media and viewed by around 100,000 people on television. Additionally a trailer made for cinemas meant that the campaign reached cinema audiences too. The films were also shown at events and in public building such as libraries and schools where they were shown as part of social science lessons.

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Further Information:

-The 7 Stories about Us films in Latvian with English and Russian subtitles are available here:

CASE STUDY FOUR: Shared Table and R3 Community Meals. Vantaa (FI)

Context:

The city of Vantaa is the fourth biggest city in Finland with 214, 605 inhabitants. It is part of the metropolitan area of Helsinki and has the highest unemployment rate in this metropole. Vantaa has a growing population and has the highest amount of foreign language as native language speakers in Finland-15.4%. Currently there are 4 different refugee centres in Vantaa serving about 850 asylum seekers.

Vantaa is the location of the only ethnic conflict in Finland at the end of the 1990's and particularly since the recent influx of refugees in 2015/16, there has been a growth in racism, particularly in social media. Concurrently, there has been a huge growth in good will and voluntary work including local people volunteering through the local Lutheran church and the Red Cross to work with asylum seekers.

The Action: Shared Table and R3 Community Meals

Shared Table is a project originally set up in Autumn 2014 to tackle the issue of food waste and to collect and redirect food bound for bins to people who need it. The concept first emerged in Berlin and it was subsequently adopted by Vantaa. The R3 Immigrant Youth Support Association is a politically and religiously independent organization founded in 2003 with the aim of aiding and improving the status and life situations of immigrant youth between the ages of 14–29. R3 has developed particularly strong partnerships with public sector organisations and while founded by immigrant groups with a focus on immigrant groups, the organization has opened up to include youth from all backgrounds, including native Finns with a more general focus on community cohesion. Its broad aims are to challenge negative perceptions of new arrivals; develop community cohesion through intercultural activities; promote rights and responsibilities; maintain and strengthen the wave of local goodwill.

While Shared Table did not originally have a specific focus on immigration issues, a collaboration between R3 and Shared Table developed when R3 became part of the delivery network of the project and started to organise communal shared free meals. The meal ingredients are sourced from leftover food from a local school and R3 worked with a team of local volunteers to source food, cook and organise/host the dinners. The dinners are attended by a diverse group of people and are both multi-ethnic and inter-generational. They are hosted by local Somalis and Romanis.

This collaboration has been a successful and productive development for both initiatives, tackling simultaneously the issue of food wastage and issues of community cohesion and social isolation. It has extended the reach of Shared Table to wider social and immigrant group networks; created new ways for people from different ethnic backgrounds to meet thereby creating social encounters which would not normally happen; and developed an important inter-generational dimension of R3's work, with young people involved in R3 coming together at these meal events with elderly community members.

At the same time these encounters have made more visible prejudices and given rise to questions and sometimes racist comments. As a result, R3 has needed to put in more resources than expected in facilitating the conversation and situations that arise during the mealtimes.

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Further information:

R3

Shared Table

CASE STUDY FIVE: Park of Educational Activities. Patras (EL)

Context:

Patras is Greece's third largest city with 200,000 inhabitants. The city is capital of the Achia region of

Western Greece and the financial and commercial metropolitan centre for Western Greece. Patras has a long history of immigration and settlement. Currently, migrants make up around 5% of the Patras population. The main settled migrant populations are from Albania (who make up over 60% of the migrant population), Romania, Bulgaria, India, China, Nigeria, Pakistan, Afghanistan, Russia, Ukraine, Georgia and Belarus.

More recently, Patras was on a main transit route for refugees arriving in Europe via the Greek islands and then travelling through Greece and Italy up to northern Europe. This transit route is no longer used since new routes through the Balkans opened up. Most of the asylum seekers who had been in Patras (some for a few years) have now moved on. However, around 1,000 undocumented migrants (teenage and young adult men mainly from Afghanistan and Pakistan) remain stranded in Patras. They are living in temporary camps within the city. The Municipality cannot provide services for undocumented migrants but works in cooperation with civil society representatives and volunteers to provide food, clothing, medical support and other assistance to people in most need.

The main challenges for migrant integration in Patras are promoting the benefits and success of diversity; recording and profiling migrant cultural capital as well as promoting their success stories in society;enhancing integrated mediation services provided by community people; enriching intercultural competences of field professionals (civil society representatives, local authorities & community organizations) through training; combatting negative rumours, stereotyping and discrimination, particularly amongst young people; working within severe financial constraints (Greek municipalities have had a 40% cut to their budgets in last year).

The Action: Park of Educational Activities (PEA): Synergy for Diversity benefitting Democratic Values Initiative

PEA is an initiative of the Municipality of Patras developed as a hub for co-creation between the municipality and a wide range of local organisations from different sectors including education, culture, civil society (migrants associations included). The park is in a fantastic location, with a natural green environment next to the sea and with indoor and outdoor premises and facilities (owned by the Municipality). It has been operating since Feb 2016, funded by the Municipality of Patras at a cost of 35,000 Euros. The main objectives of PEA are to:

- Operate as a "hub" for educational and community activities for the benefit of all

- Act as a space for youth activities (supporting education, socialising, new initiatives)

- Provide a platform open to all citizens to initiate joint working and projects with respect and solidarity

PEA hosts a summer camp for children from vulnerable backgrounds and has been developed as a hub for events and activities focussed on social cohesion and anti-discrimination.

 Under the banner 'Synergy for Diversity benefitting Democratic Values' a programme of events were organised in March 2016, tying in with the European week against Racism and thus bringing together local stakeholders to join forces over a common goal. This programme was designed and produced by a wide range of local organisations and incorporated different artforms and sports to tackle the topics of

migration, uprooting, equality, solidarity, human rights, democracy and diversity. As part of this different immigrant communities presented and shared elements of their culture and food.

This experience of working together and delivering the event programme illustrated the potential of PEA as a platform for co-creation. The experience strengthened relationships between different stakeholders including migrant groups. However, PEA continues to look for innovative ways of financing such events, how to expand the audience for future events and how to better measure the impact of such activity.

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Further information:

Intercultural Cities Network- Council of Europe

UNITED network

CASE STUDY SIX: Vocabulons. Val De Marne (FR)

Context:

Val-de-Marne is a County-level authority covering the South-East suburbs of Paris and is within the Ile-de-France region of France. There are 47 municipalities within Val-de-Marne County. Val-de-Marne is the leading producer of geothermal energy and drinking water in France and a leading agribusiness producer.

The migrant population (people born outside French territory coming to live permanently in France) in Val de Marne totals 263,317 (in 2012). This represents 19.6% of the department's population. This is considerably higher than the national average of 8.8% across France. In 2015 633 refugees came to Val de Marne from Iraq, Syria, Ethiopia and Sudan. The local government sees its role in countering the rise in extremism, ensuring equal access to public services, help coordinate the work of different agencies in order

to avoid duplication and also to take a lead in supporting social integration between migrant and non-migrant communities.

Action: Vocabulons- integrated digital language learning tool

The aim of Vocabulons is to break down language barriers faced by migrants through the use of digital technology and culture. The project was initiated by Val De Marne Municipality in collaboration with over 120 local associations for migrants, social centres and multimedia libraries who help deliver French language learning. The project in particular helped to build partnerships between libraries and migrant associations involved in language learning.

Total budget for the project was 83,553 with part of it funded by the French Ministry of Culture. It was launched in December 2015 and ran as a 6 month experimental project. It aimed to make use of the opportunities for learning made available by digital resources and was delivered through an internet portal http://eureka.valdemarne.fr/ . It also drew on the artistic and creative innovation inherent in digital culture to develop learning exercises and processes.

The language learning courses are combined with a range of cultural online activities such as web documentaries, interactive games, quizzes etc. Libraries and associations have free use of the tool as well as learners who can access the information in libraries and from home. As well as these digital resources, Vocabulons also consisted of cultural workshops and performances taking place in multimedia libraries and migrant centres, giving learners the opportunity to meet face-to-face and practice speaking, as well as take part in cultural activity.

Vocabulons is a good example of an integrated approach to language learning using a range of tools and fusing culture and learning. The online portal and tools allow for learner autonomy and the workshops promote creativity and social interaction as well as increasing access to artistic activity. The project has attracted major support from elected representatives, local teams and communities. It is also built on a methodology that is easily transferable. Learning from the project includes the need for sufficient lead in

time and also the need to adequately train and support volunteers and employees in the associations and libraries to facilitate Vocabulons.

Contact:

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Further information:

http://www.vocabulons.fr

CASE STUDY SEVEN: BOOST Ringdijk. Amsterdam East (NL)

Context:

Amsterdam-Oost is a borough of Amsterdam with a population of 123,000 inhabitants. Amsterdam has a long history of immigration and is home to **180 different nationalities**, more than any other city in the world. Currently almost 20% of the Dutch population are immigrants or children of immigrant parents with the majority of these people living in the main cities. The largest groups of foreigners are Moroccans and Turks, followed by British, Germans and Italians. Between January and October 2015 more than 45,000 people sought asylum in the Netherlands, the majority from Syria, followed b ypeople from Eritrea, Iraq and Afghanistan and reception centres have been set up across Amsterdam.

Amsterdam-Oost is set to become the home of 1500 new refugees in 2017. Research shows that newcomers have difficulties finding work and about 75% of refugees still cannot find work after a few years. Building networks and gaining contacts in these early years is essential for long-term integration.

The Action: BOOST Ringdijk

BOOST Ringdijk is a temporary new learning, working and community space for refugees and the local community. It is a collaboration between Gastvrij Oost (Hospitable East), the municipality of Amsterdam Oost and LOLA (Foundation for Vacancy Solvers Amsterdam). Gastvrij Oost is a network of residents, businesses and initiatives in Amsterdam East who are organising small local alternatives for integration and enabling new refugees to access and develop local networks and connections. LOLA is a collective of social organisations who aim to stimulate spontaneous initiatives by making space easily available for use, often through temporary use of buildings.

BOOST Ringdijk grew out of a previous project called HOOST Mauritskade located in a local park, Oosterparkbuurt. Local people together with a group of refugees initiated the project and created a residential facility in a former office building where the refugees could live independently while going through the asylum claim process. This accommodation was offered as an alternative to the tent based accommodation they were housed in by the government programme.

BOOST Ringdijk provides the space for refugees and the local community to meet, get to know each other and collaborate to create projects and activities, thereby promoting better social integration and inclusion. Importantly, it also creates the opportunity for locals and refugees to develop relationships and friendships

so that direct support can take place and networks can grow organically. Activities include language and conversation classes, sports, shared workspaces, informative workshops about finding your way in Dutch society, music, dialogue and lectures. There are also regular 'Eat to Meet' events where local volunteers cook with refugees to produce food for ticketed events.

BOOST Ringdijk is the result of innovative partnerships and a grassroots community driven initiative to organise alternatives and additional support to refugees arriving in Amsterdam-Oost. The project has harnessed the power of self-organisation and local goodwill to support refugees with direct initiative and highlights the importance of social networks and connections for well-being and integration.

Contact:

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Further information:

Information on BOOST Ringdijk, HOOST Mauritskade and other initives http://gastvrijoost.amsterdam/en/

CASE STUDY EIGHT: Do Not Feed the Rumours, Amadora (PT)

Context:

The municipality of Amadora is located within the Lisbon Metropolitan area. Amadora has the 9th largest population of all municipalities and has the highest population density in Portugal. Amadora has the largest migrant population in Portugal and around 33,000 immigrants live in Amadora, making up 18% of the population. The main migrant populations (in order of size) are from Cabo Verde, Brazil, Guinea Bissau, Angola and Sao Tome and Principe.

The main challenges concerning migration and integration include residential segregation and lack of decent affordable housing- migrants are concentrated in illegal settlements and housing costs are very high; Unemployment- the unemployment rate in Amadora is high (15%) overall but higher for immigrants; Poor sense of belonging amongst the immigrant population; Citizenship issues; Underachievement in education; Negative stereotyping by the media (migrants are often portrayed as criminals) and poor public perception of migrants; Lack of empowerment and motivation for local people to take action to address these challenges

The Action: Do Not Feed the Rumours

This project has grown out of the Council of Europe's Intercultural Cities Programme C4I (Communication for Integration), of which Amadora is a network member, along with 9 other cities across Europe. It seeks to share methodologies and tools of social communication around intercultural integration, drawing on the experience and good practice of the Anti Rumour campaign developed in Barcelona in 2010.

The main objective of this project is to combat stereotypes, prejudices, discriminatory attitudes and rumors about immigration by providing correct, evidence-based information on immigration and cultural diversity. The Project is an opportunity to mobilize local organizations and the involvement of the population to counter stigmatization of immigrants, contributing to a positive image of multiculturalism in the Municipality. It therefore seeks to promote:

-cultural diversity and social cohesion through the deconstruction of stereotypes, prejudices and rumors about the immigrant population and the city of Amadora;

-a change in perception and behavior towards immigration and immigrants and thereby reducing negative attitudes.

The project undertook the following activities and processes:

- The creation of a project brand and the production and distribution of graphic and promotional materials (leaflets, t-shirts, badges, etc.)

- The development of communication tools capable of promoting the values and messages of the Project including the use of social media and viral information techniques to reach a mass audience such as the production of a promotional film.

- Working with strategic partners to expand the reach of the campaign and increase the efficiency and effectiveness of the Project in civil society, such as Center for Research and Social Intervention-University of Lisbon (ISCTE); MISP - Intercultural Mediation Project in Public Services; FIBD - International Festival of Comic Book (this included holding a municipal cartoon contest).

- Recruitment of "anti-rumor agents". The active participation of citizens as "anti-rumor agents" helped spread the messages of this project through their social and professional networks and was a key part of this project. Training was provided by trainers from the Council of Europe so that the anti-rumour agents could train more citizens and build an expanding network.

- The organisation of events and workshops such as the exhibition 'Amadora Somos Nos' and the forum 'Paths to Diversity

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Further Information:

Project website

Barcelona Rumours Campaign

Council of Europe, Communication for Integration (C4I)

This site contains a practical guide for anti-rumor agents.

CASE STUDY NINE: Give Something Back to Berlin, Berlin (DE)

Context:

Berlin is one of Germany's most multicultural cities. The city-state of Berlin has a population of over 3.5. million, with approximately 1 million of these with an immigrant background and 621,000 of registered residents being of foreign nationality. In addition, Berlin is estimated to have between 100,000 – 250,000 illegal immigrants.

According to the "Königsteiner Schlüssel", which provides for certain quotas that are based on tax revenue and population of the federal state, the state of Berlin takes a bit more than 5% of refugees arriving to Germany. This means that Berlin received more than 40.000 refugees in 2015. In October 2015, about 1000 refugees arrived in Berlin every day, constituting considerable challenges for Berlin's districts in terms of providing appropriate housing, education, employment and social opportunities for refugees.

The Action:

Give Something Back To Berlin (GSBTB) is an intercultural volunteering platform and network that makes social engagement and neighbourhood work accessible to the large migrant population of Berlin. The aim of the platform is to bring together German residents and the migrant community, including refugees, to work on social projects which are published on the platform. The network also organises events for refugees to meet residents in their neighbourhoods and to establish a basis for civic participation.

Hundreds of volunteers are involved coming from over 60 countries, including the US, Sudan, Poland, Syria, Hong Kong, Israel and Brazil, with different backgrounds, stories and German residency status. Around a quarter of volunteers have some kind of refugee status and all volunteer teams are mixed nationalities and languages. The underlying premise is that everyone has something to share with others regardless of their passport, status, language skills or how long they may have been in the country.

GSBTB works as a project platform and a huge network on three parallel levels:

- It acts as a portal for linking volunteers to existing projects all over the city

- It acts a network and catalyst where people come together to develop new ideas together

- It has initiated and runs nine social projects of it's own.

The project grew out of an individual facebook post in 2012 by the project founder and grew organically into a huge on- and off line community comprised of hundreds of skilled volunteers in over 60 social projects all over the city. Annually, it reaches 14,470 participants, creating 14,000 volunteer opportunities through 19, 980 volunteer hours. GSBTB was involved in organising refugee projects from its start in 2013, long before the broader refugee engagement started in Germany and Europe last year. GSBTB started working directly with networks organised by refugees themselves to set up collaborations with and for them.

The projects directly run by GSBTB include a cookery group, Open Art Shelter Open Music School, Sprachcafe- practicing German in a social environment and Frauenzimmer - a special women-only room at Tempelhof refugee shelter.

Linking in with the wider voluntary sector, GSBTB facilitates volunteering in a huge range of projects including homeless centres, mentorship programs for underprivileged youth, working with the elderly, creative work with children, installing internet in refugee homes, supporting mentoring and friendship programs, helping refugees with the bureaucratic process, fundraising for specific causes, teaching refugees how to code, sustaining emergency shelters.

GSBTB has created a tool for community integration that brings together "privileged" migrants, more vulnerable migrants such as refugees and the Germans population. It is helping to recognise and make visible the skills and talents refugees bring to Berlin and harness these for the benefit of the city. Additionally, it is creating a bridge between Berlin's vibrant creative and business start-up communities with local NGOs and projects. This is enabling disadvantaged local groups to profit more from the globalized creative, tech and start-up industries settling in the city.

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Further Information:

http://givesomethingbacktoberlin.com/

Section Three: Additional Resources

This section provides access to additional background reports and also other case studies relating to the theme of community cohesion.

- What works in community cohesion, research study for the Commission on Integration and Cohesion, DCLG, June 2007

- Council of Europe's 'Living Together' report which presented 17 'guiding principles' for Europe's response to the growing threats of intolerance and discrimination. The report also signaled increasing disillusionment with the concept of 'multiculturalism' as it had become understood and declined to use the term.

- The European Commission's website on integration is a useful resource

- Community Cohesion: An Action Guide. LGA 2004

- 'Sharing Diversity' Intercultural Dialogue

- Cities of Migration: This website showcases good ideas in immigrant integration and promotes innovative practices that create inclusion and urban prosperity.

- TIME (Train Intercultural Mediators for a Multicultural Europe): The project explores practices of training and employing intercultural mediators throughout the EU and promotes exchange of good practice

- Creative Europe funding for refugee integration. The 12 projects to receive Creative Europe funding have recently been announced and further information can be found here

- Recently published EUROCITIES Toolkit- How can cities foster the integration of migrants and refugees through culture? toolkit n°2

- The Role of Public Arts and Cultural Institutions in the Promotion of Cultural Diversity and Intercultural Dialogue, EC.

- Intercultural Days, Dresden 2016 was the 26th year of this programme of intercultural exchange events

- Start with a Friend, Germany This is a scheme taking place in multiple places across Germany which brings refugees and locals together

- <u>Migrant Access Project</u>, Leeds UK A project creating a living human map of new Leeds communities which links them to the right service at the right time

- <u>Copenhagen Host Programme</u>, Copenhagen A project which links new immigrants with 2 types of local volunteer hosts- a Career Host who can introduce newcomers to the educational system or the job market in Denmark or a Culture Host who will introduce newcomers to Copenhagen's cultural life and local community.

- <u>Festival TODOS</u>, Lisbon Annual festival which promotes the encounter of cultures and intercultural dialogue through contemporary arts.

Section Four: Workshop materials

This section provides access to the workshop material:

The agenda of the workshop

Presentations of Case Studies

Some photo's on our Facebook album.

This report has been produced by Haroon Saad (lead expert) and Ruth Essex (support expert) for the Arrival Cities Network.

December 2016