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# Handbook for the design of intercultural policies

[Original title: Manual para el diseño de políticas interculturales]  
(summary of the original Spanish version)

Ricard Zapata-Barrero and  
Gemma Pinyol Jiménez (eds.)

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# Handbook for the design of intercultural policies\*

Ricard Zapata-Barrero  
Gemma Pinyol Jiménez  
(eds.)

\*This is a summary of the original version entitled “Manual para el diseño de políticas interculturales” for European English readers.

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**GRITIM**

Grup de Recerca Interdisciplinari sobre Immigració

Departament de Ciències Polítiques i Socials

Universitat Pompeu Fabra

Carrer Ramon Trias-Fargas, 25-27

08005 – Barcelona (Spain)

[gritim@upf.edu](mailto:gritim@upf.edu)

[www.upf.edu/gritim](http://www.upf.edu/gritim)

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**Intercultural cities**

Joint action of the Council of Europe and of the European Commission

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Barcelona, January 2013

# Introduction: From intercultural dialogue to intercultural action

Ricard Zapata-Barrero

*GRITIM-Universitat Pompeu Fabra (Barcelona)*

FAUST: It's written here: 'In the Beginning was the Word!' Here I stick already! Who can help me? It's absurd, impossible, for me to rate the word so highly. I must try to say it differently If I'm truly inspired by the Spirit. I find I've written here: 'In the Beginning was the Mind'. Let me consider that first sentence, So my pen won't run on in advance! Is it Mind that works and creates what's ours? It should say: 'In the beginning was the Power!' Yet even while I write the words down, I'm warned: I'm no closer with these I've found. The Spirit helps me! I have it now, intact. And firmly write: 'In the Beginning was the Act!'

Faust, Part 1, Scene III [Goethe, 2003]

## Preliminary: reasons for a handbook

Applying the gramscian concept of *praxis* is perhaps what is lacking in the debate on interculturality. It is about linking in the same Word theory and practice, that is, showing that there is a theory behind intercultural practice. We know there are theories without practices, or practices without theory orienting them. *Praxis* is the point where a theory and a practice communicate and feed back. In our terms, it is necessary that the theory of interculturality transforms into practice, or that intercultural practice carried out by some city councils can inform through a theory. Reality shows that many city councils behave in an intuitive manner in issues related to interculturality, with good intentions, and that there is an emerging debate on intercultural policies that could be applied to city councils which require to show their technical viability. Despite perhaps being a too ambitious objective, and without knowing whether we have succeeded or not, this handbook aims at being a tool for stimulating the relationship between theory of interculturality and its implementation. Here's where Faust's sentence heading the introduction makes sense.

Faust's words may sound strange in the context of this book, but I think that it properly exemplifies the bridge we want to build with this Handbook. To travel from a period of rhetoric of interculturality to a rather of action one. While Faust's words can be interpreted as a step during the medieval era, characterized by the contemplative life, governed by the Word (verb), our modern era can be defined as a new era in which the verb transforms into action. In issues related to interculturality we must move from contemplating to acting, from the current era where the "intercultural" word

prevails over the “intercultural” practice. We want to promote a reflection on how to define the word “interculturality” through practical principles of action.

In this case, I think that at least in Spain we must move from an era of intercultural rhetoric, where the word has got into the programs of diversity management, especially at local level, and see how we can move to a more pragmatic action-oriented language, to implement the intention of following an intercultural approach. That is, how to materialize this initial intention of many municipalities.

In this sense, we want to help promoting very pragmatic reflections (being pragmatism the link between ambition and resources to achieve it) to take the step from rhetoric to practice and to link intention to action. This is one of the main goals we have set. In addition, we want this Manual to be an element of inspiration for those who want to use this approach for their city or to refine it, and / or to consolidate it (in case that its implementation has already begun).

We have worked especially with the cities of the Intercultural Cities Network (RECI - see below), which has been formed with the support of the Intercultural Cities program, a joint action of the Council of Europe and the European Commission, and supported in Spain by the Obra Social "la Caixa". RECI cities have transmitted us very practical reflections, and transferred their knowledge, which is based primarily on direct experience about the day to day management of diversity. In different network meetings, we discussed specific issues such as the role of the media in promoting interculturality (how to broadcast what the councils do, and how to build a story around these issues), very practical reflections on what restrictions exist to move from intercultural intention and theory to practice, the highly valued role of associations, and patterns of behavior related to how they can also contribute to interculturality in neighborhoods and districts.

Here you will find several parts that can be read together or separately, which offer some guidelines for being pragmatic in the approaches to be made about interculturality as a policy strategy of managing diversity.

We start with the conceptual aspects at the beginning (chapters 1-2), that help us delimit the link between concept and policy, and the meaning of interculturality if considered as a strategy of diversity management for municipalities. We continue with the instrumental aspects of G. Pinyol's Chapter, who analyzes the results of the Intercultural City Index (Council of Europe) applied to RECI cities (Chapter 4). As a consequence of one of the

results, we asked D. Torres to discuss the issue of governance and leadership (chapter 3). Then also, as a result of our internal discussions over the two initial years of constitution of the RECI, we select items on the agenda that were shared as a concern and as a challenge by the different cities. Then, we were interested in giving voice to experts in Spain working in connection with public policy, or working from their professional positions with interculturality. So we have included the issue of perceptions and public opinion (X. Aierdi and J. A. Oleaga, Chap. 5), education (H. Cebolla, Chap. 6), communication (C. Sola, Chap. 7), day to day racism (T. van Dijk, Chap. 8), and immigrant associations (V. M. Zapata-Hernandez, Chap. 9). We also asked G. Rubio to analyze the different RECI cities' programs in order to identify common discursive trends and differences, as a good overview that can inspire other cities in their program designs, and enabling to acquire the status of premises to consider (cap . 10). Finally G. Pinyol was responsible for identifying and analyzing best practices from RECI cities, which may also serve as a framework for designing concrete actions in different areas (Chap. 11).

The selection of topics has been difficult, but we were especially motivated on highlighting those which, in one way or another, have attracted our attention in the various meetings (held) with RECI cities. Therefore, these topics can be considered as an agenda of issues to be discussed internally within municipalities that want to take this "step-by-step" of interculturality (as entitled in the fundamental document the Council of Europe, which will be introduced later). It is interesting to move these issues to a wider audience, in terms of issues to be considered in any municipal agenda (and this perhaps also exemplifies the uniqueness of what interests to RECI cities, compared to other European cities belonging to the *Intercultural Cities* program) ready to start working with interculturality, or those already working on it as a political municipal choice and want to go in-depth. Issues are addressed, but also the way of focusing them through the prism of interculturality (Chapters 1-2). We have also added some Annexes that include starting material which can be useful for any city. As I hope it can be noticed in the selection of RECI cities' good practices, there is a variety of actions that can be done, and not all of them require large amounts of financial and / or human resources. Sometimes a simple idea, when implemented, has more impact than a complex and expensive system of actions. We make explicit that interculturality is a way of guiding policies, the promotion of a behavior in a context of increasing diversity.

Diversity unites us: This is one of the first RECI's premises. What is common to all these cities is that some assumptions that unite us are sometimes interpreted in public debates as factors of separation. Diversity is a principle

and a value, but also a culture, a public good and a worldview. We also share the premise that, in a context of diversity, the first thing to be shared is diversity itself. That's how all cities also adhere to the imperative of managing this context of diversity so that citizens do not develop rejection. In this sense, this book is an effort to articulate the logic of action giving practical and conceptual tools on how to make sure that the one who does not share the context of diversity, and who could become a potential adverse xenophobic and racist person, adheres and ends up recognizing it as a positive value and opportunity to personally and socially enrich himself.

But as this handbook is a concrete action that we have adopted with the establishment of the RECI in 2010, perhaps the first thing to do is to start by the beginning, and review what intentions we set, how we proceeded, what restrictions were found, what we have achieved and, perhaps, where we are in the process and what steps remain us to take.

## **1. What is the RECI?**

The *Intercultural Cities Network* (RECI) is an action of *Intercultural Cities*, a joint project between the Council of Europe and the European Commission that started in 2008 on the occasion of the European Year for Intercultural Dialogue, and extended after 2010. The goal is to connect different cities of the Spanish territory with intercultural programs to exchange experiences and discuss strategies of design and action. The RECI intends to translate these results into the Intercultural Cities Index (ICC) of the Council of Europe, and through the preparation of a Handbook for the design of intercultural programs.

The RECI, which has an initial duration of two years (June 2011-June 2013), is a joint action monitored by the GRITIM-UPF, with the Council of Europe's *Intercultural Cities* program and the Obra Social "la Caixa".

The RECI works to promote a culture of diversity in the cities joining the project, as well as to promote the interaction between policy makers and civil society actors. Its primary objective is to stimulate the further development of their intercultural policies and practices.

The RECI has applied the Intercultural Cities Index (ICC) developed by the Council of Europe, in order to identify actions to be improved in the process of implementing intercultural policies, and now proposes a handbook to inspire the design of intercultural strategies. Both instruments have enabled to establish guidelines and to evaluate results in actions, tools and practices of cities.

The objectives of RECI are the following:

- a) To build and manage a network of member cities to stimulate and enforce local discourses and actions on interculturality matters.
- b) To promote a culture of diversity among city policy makers and social actors.
- c) To promote and to train for building Intercultural plans, policies and initiatives in several areas.

The founding cities of the RECI are: Barcelona, Bilbao, Cartagena, Fuenlabrada, Getxo, Jerez, Parla, Sabadell, San Sebastián (Donostia) and Tenerife.

## **2. What have we achieved?**

This question is perhaps the fundamental one, as it will give a sense of what we have done so far. Drawing from the various meetings, and also as a result of my discussions with all the technical and political members of the RECI cities, I think there are at least three (plus one to be shown) key achievements that may be instrumental, but that help to set a suitable context for working on intercultural policies. These achievements illustrate the premise that intercultural policies are primarily an internal political choice by the city council, and a political and administrative commitment (see Table 1).

Table 1: RECI's achievements

<b>Interno</b>	Achievement 1	<i>Relationship maker/politician Relationship politician/ Plenary</i>	<i>Agreement of membership at RECI and commitment to share objectives</i>
	Achievement 2	<i>Transversality</i>	<i>Document "Step-by-Step"</i>
<b>Externo</b>	Achievement 3	<i>Exiting isolation</i>	<i>Periodic meetings RECI Web Presentation at the Congreso de inmigración en Bilbao Internal distribution list</i>
	Achievement 4	<i>Social</i>	<i>This Handbook</i>

Source: Own elaboration



The first achievement is to provoke a relationship between the policy maker and the politician, and the rest of political parties in the city council (Plenary), which may already exist but has been refined and consolidated when they received the proposal of working on a common goal proposed by the *Intercultural Cities* program. This relationship has resulted mostly in direction going from the policy maker to the politician, and our initial discussions have been essential to convince of the fact that this strategy is neither ideological nor will cause contrary electoral reactions, but rather it is a form of managing an existing value in the society like diversity. The fact that this relationship has emerged and has been better defined through the framework of the *Intercultural Cities* program of the Council of Europe and the European Commission is certainly a decisive legitimating factor. In this process, the politician has had to introduce the issue within the Plenary, and exercise his political profession internally at the level of the political party and externally, between all parties. In general, most cities have introduced the topic of interculturality as a choice for the city, legitimized by a majority in the Plenary.

This double relationship between policy makers and politicians and between politicians and the Plenary certainly helped to create an ideal institutional (administrative and political) context to start discussing with other cities and transmit their insights and perspectives, practices and examples, and to inspire each other in designing intercultural strategies. These agreements between policy makers and politicians have been the crucial step to legitimize institutional narrative of interculturality to get a broad range of potential action.

Transversality is a *second step* perhaps not as successful as the previous one, but I think we must agree on the fact that it is a most difficult step in an administrative culture that often work in isolation and with well-defined and delimited objectives. I refer to being able to incorporate interculturality in the agenda of all the departments in the City Council, after the political agreement above. To this end, the discussion on the Council of Europe's "Step-by-Step" (the document can be found in Appendix I) <sup>1</sup> has been a highly valued instrument. We asked the RECI cities to convene a meeting with all departments, legitimized by their membership in RECI and the Council of Europe, with their reading and comments around the document. It is discursively centered on showing that interculturality as a political strategy basically is a cross-departmental matter. Despite this has not had so

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<sup>1</sup> Not only the document, but also the report for each RECI City, except Parla and Sabadell, are to be found in Appendix II.

unanimous results as in the first achievement, it does not mean to be a failure, but it shows that there are restrictions own internal logic of municipalities to be overcome both from an administrative and political point of view.

No doubt it has been a success, because it has helped identifying problems, internal issues, challenges and ways to achieve a more coherent transversality. If interculturality is interaction, and we apply it to the level of transversality, there may appear some difficulties in creating a culture of interaction within a City. But as I always say in these cases, the fact that this is defined as a difficulty is already a first step towards raising internal awareness, and management of these difficulties is another task within the intercultural strategy. These internal difficulties are normal in a conversion process of a political and administrative choice into a global project and a city commitment. Especially if interculturality as an internal strategy alters administrative behavior patterns and behaviors in general, while promoting innovation, it entails an effort that not all the departments may want to take, or simply fail to see what new results it can promote.

The *third major achievement* is at the city level, where the main policy maker breaks its isolation and establishes a relationship (interaction may be the more appropriate term) with other cities belonging to the Network that have gone through the same process above. This Manual is the third stage and tries to put in writing the results of these meetings, as well as to articulate information that can be socialized to other cities who want to know more about what about interculturality and help them make a choice, if it has not been made yet. This manual can be instrumentalised (in a good sense) and provide support to convince politicians, plenaries and other departments of the suitability of this strategy for managing a public good that exists in the city: diversity.

In other words, the aforementioned actions and achievements set the values of RECI and can be summarized as follows: Achieving intercultural commitment at the technical and political level:

- a) Incorporate interculturality as a transversal strategy
- b) Overcome municipal isolation in the choice of interculturality
- c) Achieve a debate on the strategy at the social level.

We need now to achieve the *fourth step*: the publication of this handbook so that it becomes an object of debate and also serves to achieve support in order to give sense to the overall process. When the reader read these lines he will surely have objective tools to assess these results.

### **3. An approach to intercultural city: the Intercultural Index<sup>1</sup>**

Gemma Pinyol Jiménez

*GRITIM-Universitat Pompeu Fabra (Barcelona)*

#### **Introduction**

Today, managing diversity is a challenge for democratic societies. For many countries, diversity has become a topic in the migration-related agenda. While immigration can be a key factor of diversity, it is important to say that is not the only one: the challenges of managing diversity cannot be solely attributable to migration (in many countries, for example, linguistic diversity is a reality prior to immigration). This last statement may seem self-evident, but it is important to insist on the principles of managing diversity, in order to ascertain not only the goals, but also in the diagnosis and the tools to achieve them.

The Intercultural Cities approach addresses the challenge of managing diversity in the 21<sup>st</sup> century, and it is configured as a set of concepts, actions, instruments and policies that are intended to serve as a guide for the making of intercultural governance policies. The approach rests on a basic idea: interculturalism is not only a specific policy that applies for managing new challenges resulting from new realities, but a holistic concept. In other words, interculturalism is not only a policy, but a way of doing politics: it is not about developing instruments for public officials or for a public area (usually linked to social services) but about developing a vision and instigating a commitment among public administration actors, and also to the social, economic and cultural stakeholders that are involved in the local

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<sup>1</sup> Summary version of the Spanish original chapter

development. In this model, citizenship is an essential part of a process that considers diversity an asset and a value for social cohesion.

Ensuring social cohesion implies accepting the existence of differences, but also a commitment that they do not degenerate into inequalities. In fact, differences must be understood as an enriching element that allows cities to adapt and to grow. Obviously, differences are not always positive and, occasionally, they will generate problems (Khovanova and Pinelli, 2011). In fact, the Intercultural Cities strategy assumes that cultural differences due to immigration or the existence of minority groups can generate disaffection and, in severe cases, conflicts that can result in violent situations. The model does not attempt to convert the differences in positive elements, but it establishes a methodology that allows considering differences as an inherent part of current cities, that need to be managed with objectivity and common sense in order to avoid negative effects on social peace.

Therefore, the importance of building cohesive societies by ensuring respect for cultural expressions is fundamental. The main goal is to build one society, with a unique legal framework, but with plural voices. On the basis of equal rights, equal responsibilities and equal opportunities, intercultural city not only allows but also encourages the existence of different expressions, because all of them are involved in the common goal of building a living-together space (Wood, 2009).

In this sense, “The intercultural city step by step”, the CoE’s practical guide for applying the urban model of intercultural integration, defines the intercultural city (Council of Europe, 2012):

*Intercultural cities have a diverse population including people of different nationalities and origins, and with different languages or religions/beliefs. Most citizens regard diversity as a resource not a problem and accept that all cultures change as they encounter each other in the public arena. The city officials publicly advocate respect for diversity and a pluralistic city identity. The city actively combats prejudice and discrimination and ensures equal opportunities for all by adapting its governance structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law. In partnership with business, civil society and public service professionals, the intercultural city develops a range of policies and actions to encourage more mixing and interaction between diverse groups. The high level of trust and social*

*cohesion help to prevent conflicts and violence, increase policy effectiveness and make the city attractive for people and investors alike.*

## **2. Elements of the intercultural city**

In order to analyze the extent, to which cities are moving in the construction of an intercultural approach to governance, the Intercultural Cities project has adopted an intercultural city index (ICC) that, through 73 questions and 14 indicators, assesses development of cities participating in the project.

The information from the questionnaire includes demographic (quantitative) data but also (qualitative) data on results and impacts, to provide the most complete picture of each city and of the local intercultural policies development. The index is not intended to be an evaluative tool, but a useful tool that allows different cities determining those points where further progress is needed to build diverse and cohesive societies (Müller et al. 2011). The intercultural city approach is not about adding new policies, structures or initiatives but revisiting what the city already does through “the intercultural lens” (Council of Europe, 2012).

The intercultural approach as a political decision process requires the identification of the key elements of the process. First, it is necessary to talk about **leadership and political commitment**. Although it may seem obvious, the intercultural city approach needs to be in all political areas that concerns the development of the city, and not only civil servants or social actors working on diversity issues. Similarly to anti-discrimination policies that cannot work if they are only developed by the affected people, interculturalism should be understood as a transversal lens applicable to any public instrument, action or discourse. In this sense, the politicians and policy makers’ commitment is a key element. Their involvement will extend their convictions into the administration, but will also have an impact on media as well as social, economic and cultural stakeholders. Although political leaders and discourses do not tend to talk positively on diversity, it is important to assume that the risk of social disruption that may involve anti-diversity attitudes/discourses is even more risky.

Secondly, it is important to **develop a respectful discourse on diversity**, which is not limited to explain the benefits of it, but also to explain the risks of social fracture that implies denying or limiting rights to those who are different. Racist discourses are taught and learned, and the only way to counter them is to teach and learn anti-racist discourses, linked to human rights and democratic societies values.

Finally, it is important to have an intercultural strategy that guides municipal action to build an intercultural city, and sets goals, instruments and permanent evaluation mechanisms. This strategy establishes guidelines for a “qualitative change” that impacts on relations between authorities, institutions and individuals, and requires the full development of participation and accountability.

**Figure 1. Intercultural City Decalogue**

<b>Intercultural City Elements</b>	<b>ICC Indicator</b>
1. Encourage the development and persistence of <b>positive public attitudes to diversity</b> and a <b>pluralist city identity</b> through public discourse and symbolic actions.	Commitment
2. Initiate an exercise to review the main functions of the city “ <b>through an intercultural lens</b> ”, and establish some flagship pilot projects.	Intercultural lens
3. Acknowledge the inevitability of conflict in mixed communities and develop the <b>city’s skills in mediation and conflict resolution</b> , including by setting up specialised institutions to deal with cultural conflict.	Mediation
4. Invest heavily in <b>language</b> training to ensure that all migrants are able to converse in the majority language, but also enable members of the majority to learn or get an impression of minority languages, and give added visibility to and recognise the value of these languages in the public sphere.	Language
5. Establish a <b>joint strategy with local media agencies</b> and where appropriate journalism schools to gather and present news in a responsible and intercultural way, secure balanced reporting of migrants/minorities in the media and strengthen community media.	Media

6. Establish an <b>international policy</b> for the city, in particular by creating cultural and business links with countries of origin of the city's main migrant communities.	International outlook
7. Establish an <b>intercultural intelligence</b> function or an observatory and introduce actions to increase the intercultural competence of public officials and other local actors.	Intelligence/Competence
8. Initiate a programme of <b>intercultural awareness training</b> for politicians and key policy and public interface staff in public sector agencies. Encourage the private sector to participate.	Intelligence/Competence
9. Launch <b>welcoming initiatives</b> for newcomers and urban exploration projects whereby not only (temporary and permanent) new arrivals but also local citizens can visit parts of the city they have not previously seen, hosted by people of different cultures, become acquainted with the city services and institutions, and receive personalised integration support.	Welcome
10. Establish <b>intercultural governance</b> processes for encouraging cross-cultural decision making in both civil society organisations and public institutions, support the emergence of new civic and political leaders from diverse backgrounds and ensure the current leadership is culturally knowledgeable and competent.	Governance

Source: The intercultural city step by step, Council of Europe, 2012

### 3. Intercultural Cities in Spain

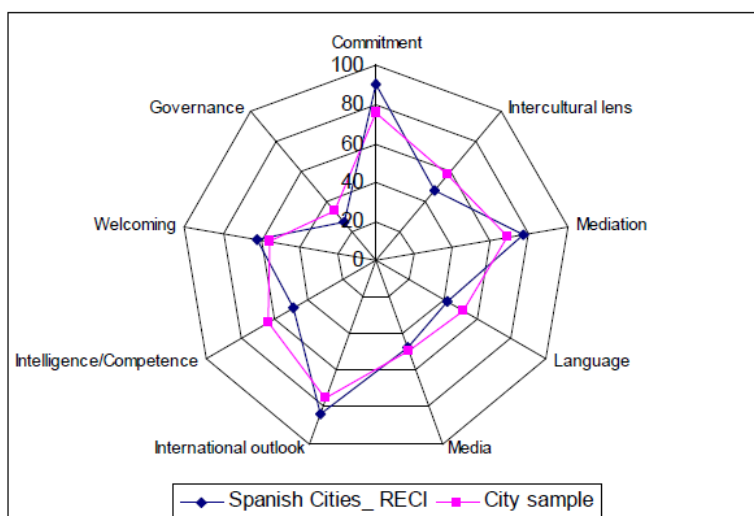
In a recent immigration country like Spain, building intercultural cities has had a remarkable development, even if the process has been working more by intuition rather than following preset patterns or models. Opting for a

different strategy, away from multiculturalism or assimilation, has allowed many cities to develop a range of intercultural policies, actions and instruments, even if they were not conceptually aware of it (Zapata-Barrero, 2010).

Therefore, the application of the ICC in the cities members of the Spanish Intercultural cities network (RECI) allows insight into how intercultural perspective is developing locally. The ICC has been working in Barcelona, Bilbao, Cartagena, Fuenlabrada, Getxo, Jerez, Parla, Tenerife and Sabadell: the results of these reports and from other European cities are available on the website of the Intercultural Cities programme.

Although the ICC-RECI cities' average is slightly below the overall average of European cities, the RECI cities obtained higher scores in relation to indicators of commitment, welcome, mediation and international outlook. In contrast, areas such as intercultural intelligence require further development. In this sense, intercultural intelligence must be understood as a commitment to knowledge and reflection: an intercultural city cannot be intercultural if it does not pay attention to their citizens, their diversity and lifestyles and how they interact.

**Figure 2. The intercultural perspective in RECI cities**



Source: ICC and RECI.

Furthermore, when analysing the RECI cities outcomes, it can be noticed that they have made significant contributions that are not yet reflected in the ICC methodological tools. In this sense, attention to human rights, the role of municipal management areas as urban planning and economics in the



intercultural strategy and the role of internal diversity are elements that strengthen the commitment of RECI cities with the development of a intercultural perspective and social cohesion. The role of associations and the central role of education are RECI contributions that add new elements to keep in mind when talking about local intercultural strategies.

As can be seen in Table 2, the scope for improvement has a lot to do with the strengthening of intercultural discourse outside the municipal administration. Building an intercultural discourse cannot be just an initiative of the municipal government: it should become a common goal of citizenship. The challenge of involving the media becomes an area for improvement, especially important due to their role in shaping opinions. The media can play a key role in the transmission of intercultural messages, and also in the fight against prejudices.

Finally, the biggest challenge is in the area of governance, which means that there is still work to do in this dimension. This area determines the efficiency, effectiveness and guidelines on public interventions and policies. In Spain, due the intense migration flows occurred during last decades, cities have developed actions to deal with migration and diversity (welcome and first reception programs, for example) that have often gone beyond the established competency frameworks. In that sense, dialogue and intergovernmental cooperation acquires a remarkable relevance and should be noted as a space in which the actors involved (local, regional and state) should interact. Institutional constraints, such as the right to vote in municipal elections of foreign citizens (state competence) or integration policies (Autonomous Communities competence), compel different levels of government to work in a more coordinated way for a better governance of intercultural policies.

Precisely the importance of intercultural strategy is to determine in which area, instruments and actions have been developed and objectives have been achieved, and in which areas further development is needed. The intercultural strategy is not a process to obtain immediate results, but to design structural elements for a better management of diversity (mid and long term). The Intercultural Cities initiative, in which RECI participates, impulses this intercultural process as a space to debate and share concerns, successes and future projects that enable civil servants, local managers and experts to work for building more cohesive and interconnected cities.

## Special acknowledgment

Few RECI actions would have been possible without the effort and motivation of city council policy makers involved in the network. During two years they have actively contributed to data collection for the ICC, as well as for the Step-by-Step report. Moreover, their contributions on several meetings and debate have seriously reinforced the flows of information and the identification of best practices. All of them exemplify the idea that the complete achievement of interculturality related goals involves the people who are working in the public administration as a necessary condition. Effort, determination, motivation, working-team spirit. Solidarity, responsibility, prioritization of the public good, availability, all of these are some of their values.

Marifé Calderón Paz, Dirección de servicios de Inmigración e Interculturalidad, (City Council of Barcelona),

Claudia Emmanuel Laredo, Área Igualdad, Cooperación y Ciudadanía, (City Council of Bilbao),

Rosa M<sup>a</sup> García Andrés, Concejalía de Bienestar Social, (City Council of Fuenlabrada),

Lucía Hernández Martínez and Manuel Mora Quinto Área de Atención Social, (City Council of Cartagena),

Irune Ibarrondo Zamarripa, Dirección de Juventud, Educación, Cooperación, Igualdad y Derechos Humanos, (City Council of Donostia- San Sebastián),

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Local governments need minimum common criteria to manage the social dynamics of diversity. This Handbook defends the strategy of interculturality as a public political approach, based on a way to interpret interculturality as a positive resource, as a public cultural and a collective good. It is an approach that promotes the equitable interaction as a way to generate a cohesive common public space. This Handbook provides the reader with the conceptual and practical instruments to help (and inspire) those territories which would like to integrate interculturality as an urban project.

It aims to serve as a ground for discussion to jointly work in local administrations and other government levels, for organizations and institutions, as well as for cultural, political and citizens collectives. Results are presented as an action by the Red de Ciudades Interculturales (RECI), within the Intercultural Cities framework by the Council of Europe, with the collaboration of Obra Social "La Caixa".



## GRITIM-UPF Policy Series

GRITIM-UPF Policy Series aims at disseminating outcomes of studies contributing on the making public policies. The objective is to contribute to the research/policy nexus with a series that can be both a common ground for researcher, policy makers, stakeholders and representatives of civil society committed to the management of immigration and diversity.

GRITIM-UPF (Interdisciplinary Research Group on Immigration) is a multi-departmental group at Universitat Pompeu Fabra made up of researchers from different disciplines who are interested in aspects of innovation in research and management of change processes arising from human mobility and immigration. The group's main objectives are to promote theoretical and applied research related to political and social agendas.

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