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**CJD Eutin**

**Moving Societies towards Integration**

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# INTRODUCTION

*The “Moving Societies towards Integration” project was designed as a scoping exercise to uncover potential good practices, criteria and indicators for ‘intercultural opening’ across 7 EU member states and across 7 different institutional sectors. The project was carried out in partnership with research institutes, universities, NGOs and ministerial bodies<sup>1</sup> and involved the participation of almost 300 interviewees from migrant organizations, institutions, politics, academia, and young people of migrant origin. The project was funded by the European Commission, Directorate General Home Affairs, in the European Fund for the Integration for Third-Country Nationals.*

The central idea of the project “Moving Societies towards Integration” is to investigate the level of integration achieved by host societies. This perspective has long been an uncontested matter of course in the social policy-making process within the European Union. However, the national integration concepts are still strongly focused on the level of integration achieved by immigrants. Correspondingly, the 2007 Joint Report on Social Protection and Social Inclusion notes that although all member states are well aware of the importance of anti-discrimination policies, there are hardly any references to strategies for elucidation and intercultural opening of the societies as a whole.<sup>2</sup>

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<sup>1</sup> The project partners are: CJD Eutin (Germany, coordinator), RILSA Research Institute for Labour and Social Affairs (Czech Republic), IPRS Psychoanalytic Institute for Social Research (Italy), David Hume Institute (United Kingdom), ACIDI Programa Escolhas/Choices Programme (Portugal), METICES at the Université Libre de Bruxelles (Belgium), The Finnish Youth Research Society (Finland), Istanbul Technical University (Turkey, associate partner).

<sup>2</sup> Cf.

[http://ec.europa.eu/employment\\_social/spsi/docs/social\\_inclusion/2006/joint\\_report\\_en.pdf](http://ec.europa.eu/employment_social/spsi/docs/social_inclusion/2006/joint_report_en.pdf); S.

With the main focus of “intercultural opening of European societies” the project concentrates on four central basic principles to which the member states of the EU in their common agenda on integration committed themselves in 2005. The project promotes the understanding of integration as a “dynamic, reciprocal process of mutual co-operation” and gives impetus for “new forms of co-operation at the community level in the area of inclusion and integration”.<sup>3</sup>

Social institutions are foundation stones of society and, in order to be accepted by the population, should reflect their diversity and concerns. Institutions affect large numbers of people and are often executing bodies of social policies. As such, they are essential actors to promote the integration efforts of European societies. Thus, in institutions an opening of societies towards their diverse population and their specific life-situations needs to be advanced. In this project, seven different institutional sectors were chosen for investigation: the school system; vocational training schools; employment services; youth work resp. youth leisure services; broadcast media; cultural institutions and administrations; and the health services. The idea behind this selection was to create an “ideal-typical” society which encompasses a large number of those institutional fields – albeit not all of them – which young people engage with in their everyday lives. Creating opening and integration in all of the institutional fields mentioned reaches young people of migrant origin in diverse settings. Additionally, it must be noted

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64. The Joint Report notes, for example, that although the Czech Republic in its national strategy report declares that integration should become mainstream, the term mainstream exclusively refers to the target group of immigrants, as it is explained that this mainstreaming includes the four core areas of the learning of the Czech language, the economic independence of immigrants, the orientation of immigrants in society and their relationships to the majority society (l.c., p. 115; especially footnote 77).

<sup>3</sup> Cf. Communication from the Commission to the Council, the European Parliament, the European Economic and Social Committee and the Committee of the Regions, KOM (2005) 389; p. 5; <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do>

that institutions not only affect people as customers, audience, clients, patients or students, i.e. as the recipients of their provided services, but also as (potential) employees. The National Health Service for example, as investigated by the British partner, is the largest employer in the country, thus changes achieved within the organization inevitably have a great effect on society as a whole.

The concept of intercultural opening formed a theoretical basis for the investigations in the project. As this comes from a German institutional context, it was discussed in detail by the project partners and other familiar concepts such as “equality” and “diversity” included. As a working definition, intercultural opening encompassed the access/participation of migrants/ethnic minorities in an institution, and awareness of migrant/ethnic minority cultures within an institution. The broadest possible intercultural opening of institutions and organizations in the member states increases the level of integration achieved in the host society and – as described in the integration agenda – “immigrants have the same rights of access as the autochthonous population to institutions and public and private services” (l.c.; p. 8). “Best practices” from the field of intercultural opening of organizations and institutions were examined for their transferability during the project as part of a transnational exchange and at the end of the project and disseminated throughout the member states in the form of recommendations (l.c.; p. 9). The inclusion of young immigrants from non-EU countries, but above all of two interview phases with various stakeholders of migrant organizations substantiate the ninth common principle in the project of the “participation of immigrants in the democratic process and in the conception of integration policy measures” (l.c.; p.10). Since the stakeholders passed their comments on the respective national systems and made further suggestions regarding intercultural opening, the project also contributes to the “opening of organizations that pursue common

aims”, (l.c.; p.10). Finally, the project “Moving Societies towards Integration” with its problem analysis, which recognises that the understanding of integration at the national levels in the member states is often bound to an alignment with special “targeted” measures for immigrants, and the idea that immigration into the national systems is still regarded as an exception and not the rule, links up with the tenth common basic principle of the integration agenda which postulates integration as political and social “mainstreaming” (l.c.; p.11).

The project partners worked together with stakeholders who are involved with the topic of integration in several areas of society at various levels. The partners come from the EU member states Belgium, Finland, Great Britain, Italy, Portugal, and the Czech Republic; the associated partner from Turkey and the project co-ordinator from the Federal Republic of Germany. All partners discuss and address the issue of integration as a process affecting the whole of society as a mainstreaming strategy within their societies with very different national ranges of experience. This multifaceted examination of the project topic filled us with the expectation of finding new aspects and ideas for political strategies.

In brief, the empirical and analytical working steps can be summarized as follows<sup>4</sup>: On the basis of a theoretical system analysis that included the national, regional and local levels of the member states represented in the project, we determined the respective national system strengths as regards the level of integration achieved and identified examples of best-practice in the partner countries. Following interviews with young immigrants from non-EU countries, stakeholders from a number of migrant organizations and political stakeholders from the various levels of administration, we developed criteria for the intercultural opening of

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<sup>4</sup> For a detailed overview of the project working steps and the different phases of involvement of stakeholders, policy makers, practitioners, migrants and migrant representatives, please see the final chapter of the report “Integration as a Two-Way Process”.

organizations and institutions that provide for youths and young adults. In a transnational comparison the project partners examined the extent to which we can learn from the respective system strengths, which criteria for intercultural the opening of the majority societies throughout Europe appeared to be transferrable, and which obstacles in the systems in the respective partner countries prevented the transfer of best practices from the national systems of other member states.

In the following we first present the findings of the national research and discussions step-by-step in relatively brief summaries. These short resumes attempt in a consciously pointed way to render the central findings of the empirical and theoretical analyses and discussions within the national contexts on the topic of intercultural opening in subareas of society. (The detailed national system analyses of these multi-stage theoretical and empirical phases of the project that were conducted in each partner country can be found on the enclosed CD).

The final chapter is dedicated to the indicators for intercultural opening. Here you can read which indicators for intercultural opening – grouped according to thematic area – were developed as a result that have cross-system and therefore transnational validity. The following policy recommendations cover the central aspects of the abstracted European overall analysis one last time. Specific policy recommendations concerning the respective national systems or institutional areas can be found in the corresponding chapter produced by the partner on this topic.

# INTERCULTURAL OPENING IN SCHOOL EDUCATION IN PORTUGAL

*ACIDI - Programa Escolhas*

*Pedro Calado, Teresa Batista*

## **1. Introduction to the National Schooling System**

The Portuguese school education system and its relationship with intercultural opening has been the focus of the research within the Moving Societies Towards Integration project.

The study was based on the research of the Portuguese school system through the empirical work carried out. This was implemented through two focus groups – one with teachers and the other with migrant students from the 5<sup>th</sup> to the 9<sup>th</sup> grade; five interviews with migrant organizations, and interviews with experts, politicians and migrant organizations working in the field.

The Portuguese education system is regulated by the Portuguese Ministry of Education (ME).<sup>5</sup> Basic school education, the focus of this project, covers nine years of education – 1<sup>st</sup> to 9<sup>th</sup> grades<sup>6</sup>, and students aged 6 to 15 years old. In order to limit the sample of the study, empirical work has focused the research on the 5<sup>th</sup> to 9<sup>th</sup> grades, covering migrant students aged 12 to 15 years old.

According to the annual report from the Immigrants and Foreigners Service (SEF, 2008<sup>7</sup>), there were a total of 440.277 foreign residents. The

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<sup>5</sup> Education System Law 46/86

<sup>6</sup> During the period of investigation, the ministries' resolution nr 44/2010 has regulated the obligatory education until 12<sup>th</sup> grade.

<sup>7</sup> Foreigners and Frontiers Service, 2008

most representative countries of origin are Brazil, Ukraine, Cape Verde, Angola, Romania, Guinea Bissau and Moldova, which globally represent around 71% of the foreign population normally resident in the country.

An important indicator of diversity verified in the Portuguese educational context was linguistic diversity. One of the first items of documentary evidence was an Entreculturas Database where one could verify that in 1992, 14,841 students in public schools were African Creole speakers. In 2007 there were some 98,330 according to the SEF (2007).

In 2004, according to a Eurydice report<sup>8</sup>, there were 90,000 foreign students of 120 different nationalities attending the Portuguese education system out of a total of 1,579,513 students, which amounts to 5.7%.

These rather recent changes were a turning point and a wakeup call for a new challenge in Portuguese schools. Therefore, and in response to this new challenge, intercultural issues have been a major concern in the Portuguese educational system, which have been materialized through a specific legal framework towards diversity and interculturality.

Therefore, intercultural openness has been enhanced through the implementation of several policies in the field of education, such as: the creation of Entreculturas<sup>9</sup> Board in 1991 under the frame of the ME<sup>10</sup>; the implementation of the High Commission for Immigration and Intercultural Dialogue<sup>11</sup> (ACIDI, previously ACIME) in 1995; the establishment of Programa Escolhas (PE)<sup>12</sup> in 2001 and its integration under the framework of ACIDI in 2004; and, finally, and as mainstream policy that articulates an inter-ministerial response towards intercultural openness and the

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<sup>8</sup> <http://www.min-edu.pt>

<sup>9</sup> <http://www.entreculturas.pt/>

<sup>10</sup> [www.min-edu.pt](http://www.min-edu.pt)

<sup>11</sup> [www.acidi.gov.pt](http://www.acidi.gov.pt)

<sup>12</sup> [www.programaescolhas.pt](http://www.programaescolhas.pt)

integration of immigrants, the creation and implementation of the Plan for Immigrant Integration (PII) in 2007.

In Portugal, intercultural education is a responsibility of ACIDI, in conjunction with the ME, which is, ultimately, delivered through Entreculturas.

The research carried out in this project has confirmed the integrative role of the school education system in Portugal. This aim is clearly defined in the Portuguese Constitution, where education is considered a constitutional right *“Everyone has the right to education with a guarantee to the right of opportunities to access school and have success”* (in Portuguese Constitution, article 74<sup>th</sup> nr. 1). This right is confirmed by two main facts. This is clearly highlighted by the possibility of guaranteeing school integration independently of legalization, which means every child, independently of its legal situation in Portugal, has the right to attend school. In addition, specific educational legislation<sup>13</sup> recognizes the diversity of students and the need to respond to different needs, providing specific services and projects (mediators, flexible curricula, Portuguese as a second language, etc).

Other empirical data gathered by interviews and focus groups, confirms the impact of school on the integration process of the immigrant students, and helps us to understand their feeling of protection and security within the school context.

The Portuguese education system has clearly stated its mission for school integration and has assumed an important integrative role, once it recognizes school as a unique and privileged space for integration. School is considered an educative and formative space responsible for integral individual training, not only for the transmission of knowledge, but also of values. It can be crucial to change behaviour, to break down prejudices

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<sup>13</sup> Educational Law 46/86; Order nr/SEEI/96; Decree-Law nº6/2001

and gain new perceptions, and most of all to provide the cultural and social mix. This approach towards an “inclusive school model” was supported by most of the respondents.

Despite all the efforts of the educational system to promote successful integration, one cannot put aside the idea that this is an on-going process, with ground for improvements but with a clear legacy of promising practices that can be shared in the European context. This was clear from evidence collected in the focus groups with young migrants, and interviews with migrant organizations.

## **2. School Education and Intercultural Opening: What is being done?**

Considering the previous empirical work and the criteria for intercultural openness that were defined during this project, one can consider some criteria that are currently applied and developed within the Portuguese education system, providing evidence for the intercultural openness taking place. These can be highlighted by the six following topics gathered through research and field work carried out under the Project “Moving Societies towards Integration”:

a) Intercultural Training is an important dimension, being strongly highlighted as a key factor for intercultural openness in school education. It is clearly carried out through the ACIDI’s intervention which is delivered by Entreculturas. This team, initially created under the framework of the ME through the Ministerial Dispatch 63/91, has formed its intervention based on training for intercultural education. Focus groups and interviews have proved that teachers’ training and their personal and social skills are extremely important and that this is a very relevant aspect on the intercultural openness of the school system in Portugal.

b) Research/ Dissemination and learning, considered as an important criteria for school education, is also applied in the working fields of ACIDI, through Immigration Observatory (OI)<sup>14</sup>, which develops several studies and research on educational matters, and Entreculturas through the participation in European projects and networks, and dissemination of training material.

c) In the field of policy making and strategic tools for advancing processes of intercultural opening, one can highlight the PII<sup>15</sup>, a very powerful tool that involves all ministries, outlining 122 measures in different areas. Education is one of the main focuses, introducing as key actions the training of teaching staff in interculturality, promotion of school networking, provision of welcoming strategies in schools, involvement of immigrant families in schools, involvement of socio-cultural mediators within the school context, equipping schools with intercultural materials, collaboration of immigrant associations in promoting access to education, expansion and encouragement of training and research in the field of intercultural education, etc. The main bodies responsible for implementing these measures are ACIDI, Entreculturas and ME.

d) Complementary support in “Portuguese as a second language”<sup>16</sup> given by decree-law 6/2001, is seen as a very positive action. This policy by the ME defines a specific program with formal and non-formal educational actions. Through specific legislation, it has been given autonomy for schools to conceive a specific educational program adapted to each school context, it has defined projects focused on the principle of inclusion, introducing socio-cultural mediators and a mentoring strategy – the teacher as a tutor.

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<sup>14</sup> <http://www.oi.acidi.gov.pt/>

<sup>15</sup> [http://www.acidi.gov.pt/docs/PII/PII\\_Ing.pdf](http://www.acidi.gov.pt/docs/PII/PII_Ing.pdf)

<sup>16</sup> [http://www.dgidc.min-edu.pt/linguaportuguesa/Documents/PLNMDoc\\_orientador.pdf](http://www.dgidc.min-edu.pt/linguaportuguesa/Documents/PLNMDoc_orientador.pdf)

e) Also in the framework of the ME, some legislation connected to the management of school curricula have been developed, introducing alternative curricula applied to specific groups of students, disciplinary and non-disciplinary curriculum areas, integration of education for citizenship in all curricular areas, diversity of educational programmes. Although these policies are considered important achievements, empirical work carried out in this project pointed out a lack of will and regulation, a lack of resources, a lack of legislation knowledge, a deficit of intercultural concepts and demanding curricula as some of the weaknesses.

f) Mediation is also considered in this study as a key factor for the openness of host societies and is clearly a strategy within the Portuguese context. Mediators are not a generalized figure in the national public sector, but some experimental approaches have already been introduced in several public organisms, such as the Foreigners and Frontiers Service (SEF), hospitals and health centres. It is a strategy developed by ACIDI through the placement of socio-cultural mediators in National Immigrant Support Centers (CNAI), and is well expressed in Entrecultura's training field with specific projects in the field of mediation. The ME clearly fosters this strategy by placing school mediators in specific school territories with priority needs of intervention - TEIP.

## **2.1. Case Study**

Focus groups and interviews lead one to conclude that there are undoubtedly some promising local practices on conducting intercultural opening in the school sub-area, such as local projects or schools. However, choosing only one of these practices could be arbitrary.

Despite these doubts, it was possible during the research to clearly identify "Entreculturas" as a promising practice, essentially because it fills the gap between the central and local levels of administration, providing

a mediation platform that delivers policies and gathers and shares promising local practices and findings:

- Organizational/structural level - as having an important role and special competences on intercultural education, given by regulatory legislation and as a sign of the efforts by the Portuguese education system regarding intercultural openness.
- Local level – succeeding, through the realization of their work, with specific projects in local schools/institutions and establishing a link among Portuguese schools, as a provider of resources (training, intercultural materials, etc) and as an important partner.

For these reasons, Entreculturas was considered as a case study under this project.

In order to better understand the reasons behind this choice, one could highlight some aspects about its intervention in terms of its contribution to intercultural openness.

The history of the Entreculturas project goes back to 1991. Its specific mission was to support Portuguese public schools in dealing with the increasing students' social, cultural and ethnic diversity. The Entreculturas Board integrated ACIDI, IP, in March 2004.

According to the *European Journal of Education*, Martins, 2008<sup>17</sup>, Entreculturas activities have evolved and been extended, launching pedagogical and training solutions in order to respond to even more diverse target groups. Building on the experience of the staff, Entreculturas has searched for new lines of intervention, diversifying them, according to the themes, target groups and partners.

The activities developed are structured along the following line of action:

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<sup>17</sup> Martins, Isabel (2008) – “Learning to live together – a necessary utopia”, *European Journal of Education*, Vol. 3, pp. 197-206, Blackwell Publishing, USA.

- a) Training for hosting and interculturality (creating and managing a mobile staff of trainers for awareness towards hosting and immigrants' integration; encouraging partnerships for the training of educational agents, mediators and other practitioners of social intervention; and animation of networks and community of practices;
- b) Production, editing and distribution of training and pedagogical tools and materials;
- c) Production of knowledge and distribution of materials to the public in general;
- d) Participation in European research projects and international networks;

There are some indicators that lead one to point out Entreculturas as a possible good practice:

- a) A resource and training centre, implemented by central administration, that allows local communities, schools, and individuals, to further develop intercultural skills and openness;
- b) Training and action as a strategy for promoting interculturality;
- c) Mediation as a strategy – clearly evidenced in the placement of mediators in public services;
- d) Creation of practical handbooks allowing practical changes;
- e) Dissemination of data on evidence gathered, through the production of knowledge gained by experimentation and the collection of promising practices – definition of standards and procedures that can be transferred;
- f) Diversity on the available resources (on-line, e-learning, b-learning, seminars, post-graduations);

- g) Diversity of targeted groups (teachers, practitioners, students, general public) and stakeholders (public services, municipalities, NGO, schools, etc);
- h) Long-term effects and attention to sustainability through the empowerment of people and organizations.

### **3. Intercultural Opening: What is particularly important to open up?**

Research and empirical work lead to some important considerations about what is relevant as regards intercultural opening in the school system. Therefore, taking into account the criteria for intercultural openness defined in the project, intercultural strategies conducted in the fields of “Workforce and Professionals”, “Training”, “Policies”, “Management” and “Internal organization”, “Partnerships and network”, “Mediation”, “Research”, “Dissemination and learning”, are considered determinant to the process of intercultural openness in the school system.

- a) At a policy level, it is highly important to manage and guarantee top-down and bottom-up approaches. On one hand it is quite relevant to foster and deliver bottom-up approaches that reinforce the importance of schools' autonomy. This seems the best strategy to embed innovative practices on a local scale. According to some experts and politicians involved in the interviews, the idea of “micro policies” within schools was highly valued, recognizing the importance of schools' autonomy, self-management, local initiative and school's free association.
- b) On the other hand, local practitioners also recognize the need for a close linkage with a top-down approach as a means to organize and regulate the education system, and above all, to foster and mainstream interculturality. The efforts to decentralize responsibilities and to make

schools more independent are recognized, however findings point us to some critical aspects, mainly related to the effective communication and regulation of policies that should encourage and guarantee that it is not an *ad hoc* decision. In a future perspective, and in order to stimulate interculturality strategies, it is important that policies can recognize and value local intercultural school efforts, and enable others to disseminate the best practices and give “scalability” to the most effective actions.

c) Linguistic integration, namely with the support in “Portuguese as a second language” and bilingual activities seems to be, especially for young migrants involved in focus groups, a determinant aspect for integration.

d) Curricular adaptations, as part of an intercultural policy strategy, are extremely important if applied at a national and local level. In the national curriculum, open and flexible disciplines have been introduced, allowing intercultural contents to be worked. At the local level, the Normative Order nr. 7/2006 also gives autonomy to schools to design their own educative project, created on a specific school context, covering, therefore, specific students’ needs.

The focus groups with practitioners led to some critical aspects, once it was mentioned that the lack of pedagogical and technical resources and a demanding and extensive curriculum are barriers to the success of these strategies.

e) Policies can also have an important contribution to the animation of effective communication between migrant organizations, schools and local communities. Empirical work confirms the need to create effective partnerships and create proximity links between these levels, once migrant associations have been considered to be strong resources and to have an important role of mediation within schools and with the local communities.

f) Another of the findings in this project is that the diversity of the workforce in schools is not very representative as the workforce does not represent migrant communities. Nevertheless, it is not seen as a determinant factor for intercultural opening. Diversity of the workforce is considered important, however. Participants in the empirical work stated that conditions for intercultural opening are not formed by themselves, especially if there is a lack of intercultural sensitiveness or intercultural skills.

This idea leads one to conclude that the diversity of the workforce can be a key aspect for intercultural openness, if allied with mediation strategies, intercultural skills, personal skills and academic training. Professionals with a migrant background, reuniting these conditions, can be important role-models and points of reference. Professionals with a migrant background without these skills are not a guarantee of intercultural openness within a school context.

g) Leadership within an educational organization also seems to be an important issue, as a means to promote change and to define the mission of intervention based on intercultural values. Therefore, school management can be determinant in constructing an environment of equality.

h) Some conclusions can also be drawn about the need for the intercultural training of the educational agents, mainly teachers. It was pointed out as a weakness of the Portuguese education system, especially taking into account the teachers' initial training in universities. The findings highlight that it is important to include transdisciplinary fields, mediation subjects, contextual learning by providing stages and training based on local observation and socio-economical realities in the curriculum. Intercultural issues in academic training should include school managers or prepare the teachers as future school managers that can influence the system on a broader scale.

i) Teacher training, the establishment of permanent teachers in schools and students' curriculum adaptations to intercultural issues seem to be of high relevance to opening up school systems. This was perceived by all participants in the focus groups and interviews.

j) Mediation was highlighted during the focus groups and interviews and is considered an important criterion for intercultural openness in schools. According to a generalized opinion, the integration of socio-cultural mediators in schools is a key aspect for the more effective integration of immigrants in schools. Experts involved in interviews also advanced the idea that mediation should be included as an intercultural training skill within the school context.

However, mediation was a topic of discussion during interviews, once it is seen as a transversal and long-term strategy that schools should embed as a day-to-day practice, not something implemented by a mediator. "External" mediators, not coming from the school staff, can be seen as a start-up strategy to implement mediation, but expert respondents highlighted the need for a phasing-out strategy, where mediators can be replaced by mediation as a mainstream action by all school practitioners.

k) Partnerships and networking are also considered crucial to opening up schools to interculturality. According to information gathered in interviews, partnerships must be strategically established with local power structures, such as Municipalities, Parish Councils, NGOs, Migrant Organizations, etc. These should be based on "co-operative partnerships" and "co-operative innovation". Considering generalized opinions during the empirical work, it is highly important to animate these partnerships, network and exchange practices between schools and local communities, including parents, migrant associations, the private and the public sector.

#### **4. Barriers to implementing intercultural opening**

During this research it was possible to identify several examples of possible good practices, both at the local and national levels. In Portugal, efforts are being made towards the intercultural opening of education policies. However, the research and the empirical work carried out under this project lead one to point out some critical aspects for further developing intercultural opening in the school system:

- Initial teacher training still directed at “regular, middle class, native students”, evidencing some lack of appropriate teaching strategies to respond to diverse classes;
- Teacher placement based on random variables and temporary placement, means that the necessary teachers are not always in the most at need places;
- Training deficit at private universities that are not preparing future teachers with intercultural skills;
- Excessive teaching time with demanding curricula does not allow intercultural issues to be discussed in the classes, as it is seen as a non-formal issue. Some respondents considered that intercultural education should be seen as a future formal discipline in the curriculum.
- Non-generalized valorization of cultural and language diversity in schools, quite dependent on the local will and motivation;
- Potential mismatch in some curricula contents, which are conditioned by Portuguese historical dates and mutual prejudices. For example, this could mean flexible curricula (ex: History, Geography) allowing the perspective of other cultures and nations in specific periods of time;

- “Portuguese as a second language” is not always effective in all schools, as it is implemented by schools in different ways;
- Need to foster participation of the civil society in school issues, e.g. parents, migrant organizations;
- Intercultural practices are still not totally generalized. There are “local initiatives” and “good practices”, but there is a need for scalability and structural frameworks;
- The training of school staff in interculturality is not a mainstreamed strategy. It depends too much on the goodwill, dynamism and initiative of leaders/schools.
- Broad legislation leads to subjective interpretations. Schools are not totally aware about all the resources and measures at their disposal;
- There is still a rather diffuse use of concepts like multiculturalism, assimilation and interculturality.

## **5. Outlook: Policy Recommendations**

This study has overviewed some ideas for what can be referred to as important steps to follow in the process of intercultural opening in schools:

- Higher sensitization of school professionals for intercultural aspects;
- Reinforcing the teachers initial training towards a more intercultural skills orientated curricula;
- Revision of school curricula introducing interculturality as a formal content. Interculturality is seen as a non-formal, transversal issue, therefore this revision could mean the integration of intercultural education as a formal, curricular discipline;

- The recruitment of top and intermediary leaderships should guarantee intercultural training and intercultural sensitivity of the candidates;
- Reinforcement of schools' autonomy in general, but mainly in the recruitment of teachers allowing the possibility of selecting teachers for specific school contexts;
- Promotion of diverse school environments, allowing the contact with diversified experiences and international partnerships;
- Implementation of an intercultural model of recognition of the best practices, allowing its dissemination and mainstreaming, introducing an “Intercultural School” award;
- Need for more evidence data, comparison, evaluation, and dissemination of good practices.

# INTERCULTURAL OPENING IN MUNICIPAL YOUTH WORK IN FINLAND

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## **Introduction**

In Finland, municipal youth work has been the focus of project Moving Societies towards Integration. More explicitly, youth centre activities organized by The Youth Department of the City of Helsinki have been under scrutiny.

Youth work is about organizing leisure time activities for young people, supervised by (professional) adults but based on the interests and needs of the young people themselves. Youth work in Finland is a formally specialized and independent field, separate from schools, social work and child welfare, and it is regulated by the Youth Act (27.1.2006/72). At the national level, the Ministry of Education is in charge of youth work system as a whole. Municipalities are responsible for providing the youth services at the local level: organizing activities at youth centres and targeted youth work and funding local youth organizations. Youth work is targeted at all young people (generally under the age of 18) and as a part of public youth services, it should be equally available for all young individuals living in Finland and reach those in need of such services. Efforts are therefore made to keep the number of barriers to participation as low as possible. (See more detailed information on Finnish youth work system on the national report.)

The integrative role of youth work in Finnish society is based on its ability to offer places, spaces and activities that bring together young people

with different backgrounds, increase their contact and facilitate friendships between them. As youth work includes, or should include, an educative dimension, it also offers possibilities for influencing the attitudes among Finnish young people through everyday interventions and discussions, therefore ideally contributing to making Finnish society be more open, tolerant and anti-racist. Challenges related to intercultural opening have gained ground in the discussions around youth work from late 1990s onwards, and are one of the burning questions of youth work today.

### **Intercultural opening in youth work: Current trends in the Helsinki region**

The empirical study in Finland concentrated mostly on youth work activities in the Helsinki region, especially those organized by The Youth Department of the City of Helsinki. As the capital city, the population of Helsinki has a relatively high percentage of immigrants<sup>18</sup> and also a rather strong tradition of acknowledging multicultural issues in youth work. Policies of intercultural opening can therefore be considered relatively advanced if compared with many other municipalities in Finland. The empirical study started out with an interview round with representatives of migrant organizations, youth workers working at the youth centres of The Youth Department and young people with a migrant background visiting these centres. In the second phase, a case study was carried out, with observations and informal discussions at local youth centres and in meetings of youth work professionals. Finally, the results and criteria developed by the project were discussed in interviews with different politicians, migrant representatives and experts.

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<sup>18</sup> The proportion of foreign-speaking population in Helsinki is approximately 10 % (Statistics Finland 2009).

The Youth Department of the City of Helsinki is the municipal, administrative body responsible for coordinating and organizing youth activities in Helsinki. As one of the experts interviewed in the final round remarked, municipalities carry a lot of responsibility for guaranteeing that public services (such as youth work) really are equally available for everybody living in the area. According to a local politician interviewed in the final round, the challenges of intercultural opening are acknowledged, taken seriously and invested in, also at the level of budgeting. Intercultural opening has been one of the central focuses, especially through resourcing the activities and projects initiated by the young people themselves.

The Youth Department has recently prepared a new program for advancing intercultural opening in its field, with mainstreaming as its base line. The programme deals with issues of intercultural opening at multiple levels: in the workforce, in youth centre activities and at the levels of attitudes (of both youth workers and young visitors). Following the Non-discrimination Act (20.1.2004/21), the need for specialized services and /or positive discrimination is also acknowledged in the programme, in order to guarantee true equality of possibilities to participate. Alongside with releasing the updated programme for advancing multiculturalism, special attention will be paid in training the youth workers and other employees to be familiar with it. (The Youth Department of the City of Helsinki 2009)

The programme raises the need for advancing the multicultural competence of working communities at the local level by giving training in culture-related issues, recognizing and dealing with one's own feelings and attitudes, working as a part of a multicultural community and recognizing and intervening in the racist or prejudiced behaviour of Finnish young people. (The Youth Department of City of Helsinki 2009)

Based on the written material provided by The Youth Department and discussions with the representatives of the administrative level there, it can be said that the role of the organization as a work community is also taken in consideration when seeking to advance intercultural opening. The Youth Department follows the directions of recruitment of the City of Helsinki, stating that it is the organization's goal to increase the number of employees with a migrant background at the level that equates with their proportion in the population as a whole. The system of apprenticeships, with a quota for people with a migrant background, supports this goal. At the level of everyday work in youth centres, the interviewed youth workers considered having employees with a migrant background at the youth centres to be very important and positive in terms of enhancing the intercultural know-how of the workforce, providing role models for young people and helping to create bridges with the migrant communities.

The Youth Department also utilizes a system of intercultural mediators in order to increase the organization's intercultural know-how and to strengthen the position of employees with a migrant or minority background. Two of the mediators were met during the interviews and the case study, both considering their role meaningful, although the system as a whole was in need of further development. An intercultural mediator is a trained employee of the Youth Department, who has a migrant or minority background and who imparts information about his/her cultural background(s) and mediates between representatives of the Finnish and his/her culture. Intercultural mediators are utilized in situations that require sensitivity and information on different cultures and backgrounds, usually at the youth centres. Mediating may be consultative or conflict-solving and is primarily preventive by nature. Developing the system of intercultural mediators was from the start done on the initiative of and in co-operation with employees with a minority background. (The Youth Department of the City of Helsinki 2009)

A lot of effort has been put into the programme and it can be considered rather advanced. The process of preparing the programme has itself been ambitious and included information provided by diverse actors, such as the personnel of the Youth Department, migrant organizations and other NGOs working with migrants, representatives of administrative bodies and researchers. In the programme, steps are also taken towards guaranteeing the continuous monitoring of the implementation of the actions stated in the programme. For this purpose, a special group (“group for multiculturalism”) has been set up, with the task of planning annually the actions to be taken, the actors responsible for them and the way the actions are resourced. (The Youth Department of the City of Helsinki 2009)

### **Specifics of the field of youth work: What is important?**

According to an earlier research (Honkasalo, Souto & Suurpää 2007) on youth work and intercultural opening, youth workers adopting a culturally sensitive and open attitude that respects other ways of doing and thinking is one of the important challenges and prerequisites for developing the youth centre activities to be more interculturally open. With their actions youth workers can positively contribute to creating and increasing interaction over (ethnic and cultural) borders, if they only consider this important (ibid. 51–54). Some of the interviewed youth workers emphasized that sensitivity for the individual need of each visitor is important; this also means that sometimes a visitor with a migrant or minority background may first require more encouragement from the youth worker in order to feel welcome at the youth centre.

Observations at the youth centres confirmed youth work activities to be situational and ever changing. One challenge is, thus, how youth workers can, in their daily reality with tens of young visitors, both take care of the

group as a whole and be attentive to individuals and their special needs. As thinking about the official guidelines and strategies may be challenging in the midst of the hectic everyday life of the youth centres, it is especially important that each youth worker has internalized the principle of intercultural opening and that it is advanced systematically in all the activities and communication. Giving training in recognizing and developing one's own attitudes is therefore one of the crucial prerequisites for intercultural opening. It is also of great importance that the youth workers systematically intervene if racist language, symbols (that are common in certain subcultures) or acts are met at a youth centre. Anti-racism and tolerance should be generalized principles at the youth centre activities, and advancing them among all visitors, both Finnish and those with a migrant background, is the responsibility of the youth worker. (See also Honkasalo, Souto & Suurpää 2007, 54–58, 69.)

The need and purpose of targeted activities are currently much discussed in the field of youth work. Regarding the open and targeted activities, the opinions of youth workers differed: while some considered it important to offer different sorts of activities, some thought that open activities, if kept open for everybody, were enough to guarantee equal possibilities to participate in youth work activities. The interviewed representatives of migrant organizations spoke more unanimously about young people's possible needs for specialized groups, such as sporting groups targeted only for girls or boys. At youth centres, too, there were positive examples of targeted activities, such as a group for girls of Somali origin and a group for boys with different backgrounds, who were considered to be having problems in school or at home. Respecting difference means also respecting that the young people have different needs and interests. While for some, open youth centre activities are all they want, others may need activities in a smaller group or some form of special attention. Targeted activities are one answer to the different needs of different young people. Organizing such activities does not undermine the

importance of open activities targeted at all young people, as they bring together the different young people. Open and targeted activities should not be considered as competing, but as complementing each other.

Cultural sensitivity goes hand in hand with gender sensitivity. Many issues of intercultural opening of youth work also touch upon gender issues, since cultural and religious views on appropriate ways to spend leisure time vary. A youth worker described the interconnectedness of cultural and gender sensitivity as being *“the two sides of the same thing”*. Gender sensitivity is about acknowledging and respecting difference and different needs and interests of girls and boys and responding to them. Most of the gender sensitive work has thus far been targeted at girls, which is partly because the traditional, supposed gender neutrality of the youth centres has resulted in the youth centres being more open to the boys and responding better to the needs of boys (Honkasalo & Souto 2007: 123). In the context of intercultural opening, the special position and possibilities for participation of girls with a migrant background (especially Muslim) have been brought up as a central issue. Gender sensitivity may mean acknowledging different needs of girls and boys in the open activities; it may also mean organizing groups or activities targeted only at girls or boys, according to the needs and wishes of the young visitors.

The initiatives and independent activities of young people and involving them in the decision-making processes have been given strong emphasis in Finnish youth work, even at the level of legislation (Youth Act 27.1.2006/72). There are continuous efforts both in the structures and in the activities of youth work for realizing these rights and involving young people in the planning of the activities as much as possible. For example, so called *“house meetings”* – regular meetings for discussions between youth workers and young visitors on youth centre rules and planning and developing youth centre activities – were considered a positive practice by youth workers and young visitors alike. Involving young people this

way makes the activities more interesting and more attractive to them, makes the rules more meaningful and improves young people's commitment to them.

Youth work activities cannot be thought of as an isolated area, but multiple forms of co-operation are needed with other actors within the youth work field, with other professionals working with young people and with families and local communities. The importance of cross-professional co-operation has grown during recent years; it is especially important when working with young people who are considered vulnerable. When considering intercultural opening in youth work activities, a comprehensive understanding of young visitors' situations is beneficial both when supporting young people with a migrant/minority background and encouraging anti-racism among all young visitors.

Especially in the interviews with representatives of migrant organizations, co-operation with families was brought up several times as an issue of primary importance when trying to enhance the possibilities of young people with a migrant background to participate in the youth activities. Youth centre activities are not necessarily familiar to the parents with a migrant background, which may result in them not encouraging their children to join in with the activities. To guarantee the equal opportunities for participation, trusting relationships with the families must be formed. One of the youth workers during the case study pointed out that youth work activities should work alongside with the education given by the parents and their task is not to challenge the (cultural, religious etc.) values of young people's homes. One possibility is to increase co-operation with migrant organizations, which may help to bring information on the youth centre activities to migrant parents and thus encourage also their children to participate.

Based on the empirical study, the criteria developed by the project may be considered highly relevant for Finnish youth work in general and for

The Youth Department in particular. Some of the points raised by the criteria were already acknowledged and advanced in The Youth Department of City of Helsinki, while others still demanded more consideration. The observations of the empirical study and the importance of the criteria were largely confirmed during the last interview round with experts and politicians. In general, the criteria developed by the project were considered relevant and important from the viewpoint of youth work. The criteria related to personnel and training were most frequently mentioned as being among the most important. Among the individual criteria, those encouraging the recruitment of people with a migrant or minority background and employing them in diverse positions at all the levels of the organization were emphasized, as seeing employees with a migrant/minority background was considered crucial in sending the message of openness and respecting diversity. This visibility also served bringing intercultural opening as a normal part of everyday life of the young people. Training the workforce to be culturally sensitive was considered important by all the interviewees. Continuity in the process of training was especially emphasized. One of the interviewees also stated that involving young people in the planning and decision-making was often ignored or forgotten; he considered it especially positive that this had been included in the criteria as well.

### **Barriers against taking steps towards intercultural opening**

Although many working practices have been developed for advancing intercultural opening in youth work, much remains to be done, as both attitudes and lack of information still affect negatively the degree of openness of youth activities for young people with migrant backgrounds. Research on youth work has stated that while advancing intercultural opening is a legislative responsibility, defining its contents at the practical

level more specifically is left to the municipalities. Absence of binding regulations means that the emphasis of intercultural opening in youth work varies from one municipality to another and in Helsinki, from one youth centre to another. Sporadicity thus seems to be the main flaw in advancing intercultural opening in youth work (Honkasalo, Souto & Suurpää 2007). Too often intercultural issues are considered as affecting only those working with young people representing different ethnic backgrounds. This brings about the risk of not seeing intercultural opening as a challenge for youth work as a whole. The fundamental challenge of advancing intercultural opening in youth work thus lies in the difficulties of mainstreaming the ideas and ideals (ibid.).

At the level of attitudes, it was brought up in the interviews with representatives of migrant organisation and confirmed by earlier research by Herranen and Kivijärvi (2009) that Finnishness, as a homogeneous attribute, seems to remain too often at the core of youth work activities, creating obstacles for cross-cultural and intercultural group belongings. Additionally, the supposed equality of the services rests too often on “treating everybody in the same way” rather than recognizing the different needs and resources, and equal opportunities has traditionally been understood as not preventing anyone from participating: “keeping doors open for all” (Honkasalo, Souto & Suurpää 2007). This is problematic, as the existing differences in backgrounds and needs are obscured and these need to be acknowledged in order to realize the truly equal opportunities.

When asked about barriers for advancing intercultural opening in youth work in the final interview round, many of the interviewees brought up the negative attitudes towards international migration and intercultural opening in Finland in general. Some of the interviewees saw this as resulting from a lack of knowledge among Finnish people, others from prejudiced or even racist attitudes. As one of the expert interviewees on

the final interview round put it: *“Are Finnish people emotionally even ready for having an open conversation on these topics? I really do not know.”* The co-existence of people with different cultural backgrounds and intercultural dialogue thus do not seem to be a natural part of Finnish society and accordingly it is possible to bring out rather backward ideas even at relatively high political levels. In Finland, a strengthened trend of hard-edged nationalist discourse, critical towards interculturalism and immigration (sometimes plainly xenophobic and racist), can be distinguished both in the media and in politics. Many of the expert interviewees referred to this discourse, which was explained by the tightened economic situation, among other things, and expected (and hoped) to remain temporary.

One of the interviewed politicians also considered the lack of information on youth work services as a hindrance for equal opportunities to utilize them. This applies especially to those young migrants and their families who have arrived in Finland rather recently and do not have a sufficient command of Finnish. This draws attention to the provision of information, which should be done in diverse ways and preferably in several languages.

Another politician interviewed in the last round stated that advancing intercultural opening demanded economic resources, and although intercultural opening had been an important focus area in resourcing youth work, finding resources for new forms of activities was very hard considering the current economic situation in general. The trend of project-based working models with young people, which have gained popularity due to the structures of budgeting, is not necessarily positive. Although projects are well meaning and often do valuable work, they are insufficient in providing comprehensive services for young people because, especially if working with vulnerable groups of young people, it is important to guarantee the continuity of the services. Young people’s

services should therefore be developed as whole entities. Individual attention, enough time and a low threshold of access are needed.

Additional issues affecting the manner in which intercultural opening is advanced, or if it is advanced at all, are the competences of the personnel. Some of the interviewees in the final round suspected that when doing the same work year after year, the employees may get routinized and no longer reflect the motives or goals behind their actions. Taking the young clients as individuals and giving them the time and attention they need may also become at risk. Training may help against routine like this; however, it may be challenging to convince the well-experienced employees on their need of training and to influence their work methods and ways of thinking by means of training. Additionally, working for intercultural opening seems to rest on the shoulders of some rather than all, which can make the work sporadic. The idea of intercultural opening still needs to be mainstreamed at all levels of youth work, and competences of youth workers in advancing anti-racism, positive dialogue and social contacts between different young people should be guaranteed.

### **Outlook: Hopes and guidelines for the future**

The interview and observation data suggest that while there are many positive attempts to develop youth work to be more interculturally open, many challenges still remain. The relative contentment of young migrants with the youth work services however shows that they have found their way to those places that have succeeded in developing their activities and atmosphere in a more tolerant and open direction.

Considering the workforce, recruiting employees with a migrant or minority background is an important and fruitful way to develop working communities' intercultural know-how. It also contributes to sending out

the message that youth centres are open and welcoming for people with a migrant background as well. The Youth Department of the City of Helsinki has already taken many steps towards increasing the level of employees with a migrant background so that they are likely to attain their goal of proportional equality (when compared with their number in the population in Helsinki). The sheer existence of employees with a migrant background, however, is not enough, but their equal position within their work communities should be guaranteed, including also the practices related to work contracts (long-term/short-term). In future, it would also be important to find ways of recruiting competent employees with migrant backgrounds to work at all levels of the organization, also in administrative positions. Giving training in a processual and continuous manner is crucial for enhancing and maintaining a workforce's ability to advance intercultural opening. The Youth Department provides various types of training on intercultural issues to its employees, but due to the relatively large size of the organization, the department has not yet found a way of guaranteeing that the training reaches the workforce as a whole and at all levels. It would be especially important to be able to motivate those employees who do not consider advancing intercultural opening as the main focus of their work to participate in training.

Youth workers are working in the intersection of enabling independent activities of the young people and educating and guiding them in a focused manner. An educational approach is crucial when considering intercultural opening in youth work, as it is the only way to unravel and question prejudiced or racist attitudes among the young visitors and to build an anti-racist and open atmosphere. If youth centre activities are based only on the independent activities of the young people, they face the risk of the visitors forming exclusive insider groups (according to ethnicity or some other difference). Organized activities aimed at the young people learning to communicate and co-operate with each other may be highly useful here.

## **Final remarks**

Youth work activities need to be based on respect for (cultural and other) differences. Each young visitor is an individual, whose special background, needs and interests should be acknowledged. Although mainstreaming intercultural openness should be the basis for all youth work activities, targeted activities may also be needed in order to respond to the different needs of different young people. Gender sensitivity is another principle helping to develop activities according to young people's different needs and interests. Especially involving young people themselves in decision-making in youth centre activities may enhance the possibilities to develop the activities according to the special needs of young migrants.

Last but not least, diverse forms of co-operation are of crucial importance in advancing intercultural opening in youth work. In targeted activities, more extensive co-operation is already often taking place with families of young people, school and/or social work, but more seldom within open youth centre activities. Especially co-operation with families would be important when considering enhancing the possibilities of young people with a migrant background to participate in the youth activities: youth centre activities are not necessarily familiar to the parents with a migrant background, which may result in them feeling insecure about encouraging their children to join in with the activities. Co-operation with different professional actors (other municipal actors, youth work actors in other municipalities, NGOs, congregations) and working with young people helps in spreading information on good practices for advancing intercultural opening. Building bridges and co-operating with migrant communities, for example local organizations and other groupings, would also be highly beneficial in terms of reaching out to young people.

## **Policy recommendations:**

- Organizations working with young people should develop the intercultural know-how of their workforce by means of both training courses and recruiting employees with a migrant background. Training should cover at least the areas of self-evaluation, cultural and gender sensitivity and recognizing and acting against racism. The equal position of employees with a migrant background must be guaranteed.

Examples of measures concretely addressing the intercultural opening of the workforce are: recruiting through apprenticeships, the system of intercultural mediators, job shadowing

- Organizations should maintain and develop practices and structures that encourage young people to participate in planning and decision-making of services and activities targeted at them.
- In youth activities and services, an anti-racist and open atmosphere should prevail. Employees should be able to encourage open, constructive discussion and friendships across (ethnic) borders.
- In all activities and services, differences among young people (and adults as well) should be respected and responded to by organizing different forms of activities according to their needs and interests.
- Organizations should develop and maintain co-operation and communication at multiple levels (horizontal and vertical/cross-professional/with communities, families and NGOs) in order to secure the flow of information inside the organization, to exchange experiences with different units and professionals working with young people and to involve communities, migrant organizations and families in discussions on youth work.

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# INTERCULTURAL OPENING IN PROFESSIONAL SCHOOLS IN ITALY

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## **Introduction: State of the art**

### *Meaning and scope of compulsory training*

For different reasons, the sphere of professional training is more complex than “traditional education”, meaning the range of disciplines traditionally taught at school with the aim of providing knowledge independently of the use of it. As well as education in general, training is very important in terms of “socializing” and “integrating” people. However, it is more “informal” than academic education and by definition strictly linked to the labour market.

In particular, the socio-economic scenario of the 90s, which in many respects accentuated the changes which occurred in the previous decade, imposed the search for flexibility and innovation through education and training policies. The “intangible capital” (human capital) came to be considered more and more as a crucial factor for social growth and as a common resource to be developed through mobility, exchange and collaboration. Hence the increasing number of initiatives towards equal access to professional training.

Indeed, by embracing the objectives of the European Commission in the sphere of education, the reforms which were successively undertaken in Italy were aimed quite distinctively at drawing a link between education and professional training. This meant that job-hunting should not be an excuse to interrupt one’s education. Hence, *Art. 68 of Law 17/5/1999, n.*

144 established that even those who quit school are obliged to perform training activities until they come of age (at 18). According to the law, such obligation can be met in 3 different ways, which can be integrated:

- at school;
- by professional/regional training;
- through an apprenticeship.

As far as *school training* is concerned, the main innovation consists in career guidance to young people who are in the process of finishing the years of mandatory school, plus the idea of integrated training courses.

As an alternative, *professional/regional training* was put forward by the Agreement State-Regions (*Accordo Stato-Regioni*) signed on 2<sup>nd</sup> March 2000 that set up an at least two-year course for obtaining the qualification, at the end of which another year of specialization can be added. Training structures check the knowledge and skills of participants, attribute training credits, and benefit work placement, including measures for disabled people.

Lastly, the third type of training, *apprenticeship*, was improved by adding 120 hours of “external” training to be undertaken outside the firm, according to objectives standards defined by Ministerial Decree N. 152 16/5/2001.

The idea of Law 144/99 is to provide all youngsters with the opportunity to complete their training by obtaining either a diploma or a professional qualification as an alternative to dropping out of school prematurely. In order to meet this objective, the integrated involvement of different institutional and non-institutional actors is needed: schools, employment services, training agencies and firms.

Against this background, the *Province of Rome* provides *compulsory training* by relying on either its own structures or qualified bodies such as schools of professional training. Such compulsory training, which lasts every year from September to June, consists of 2- or 3-year courses of professional training targetting young people between 14 and 18 who have already finished their “first round” of studies:

- 2-year courses for people from 16 to 18 are aimed at the acquisition of a professional qualification;
- 3-year courses, organized in agreement with secondary schools, are also aimed at the acquisition of a professional qualification but allow students to quit and have their training acknowledged if they wish to be reintegrated in the school system.

As a matter of fact, since the age for compulsory education was raised from 14 to 16 in 2006, professional 3-year courses run by the Province work more as compulsory and almost official second class schools than as compulsory training. This means that all of those who apply to these courses have to be accepted and cannot be expelled, unless they accumulate a very high number of absences. Because of this change, many students who performed badly in “traditional” schools ended up enrolling in the professional schools run by the Province, where they had the right to stay regardless of their performance. As a result and with a few exceptions, instead of representing an opportunity for carrying out all of the practical work which was not provided by more theoretical State schools, provincial schools became a *refugium peccatorum* for those who either fail in State schools, have no intention to learn whatsoever or come from such difficult socio-economic conditions that they cannot cope with school commitments. This caused a mismatch between the original purpose of the courses, the instruments available to meet their requirements and the different situation which they face nowadays. However, a school created for the provision of training cannot function as

a social service, let alone as a reformatory, which is what these schools sometimes appear to be.

### *Intercultural opening towards young migrants*

The “right/duty” to education and training established by Art. 68 of Law no. 144 concerns Italian as well as foreign minors.

However, the risk of migrants’ marginalization pockets and conflicts is linked to the scarce opportunities of social promotion afforded to them by the host society, by its institutions and in particular by the education system.

The reason why we chose compulsory training as the sub-area where to analyse cultural opening towards young migrants is that while professional schools represent an obvious opportunity in terms of integration, they can also turn into a “ghetto”, that is to say a confined area populated almost exclusively by students of migrant origin who cannot afford other schools.

Indeed, these schools deal with students who are often more “difficult” than average students because of their cultural and socio-economic background and witness an impact of the migrant population which is higher than in “traditional” schools. Moreover, the whole area has not really been investigated so far and initiatives seem to be an urgent requirement.

At the moment, there is no centralized information concerning the total number of migrants who have embarked on “compulsory education” in Italy. Our project should help in this respect, starting with the Province of Rome. Indeed, an initial added value of our research project consisted in that it underpinned a strong interest by the Councillor for Labour and Training Policies in the direction of mapping and monitoring the presence of young migrants in the schools of professional training run by the

Province. If repeated on a national scale, this initiative could increase quite significantly the understanding of migrants' choices and perspectives of integration.

The Province of Rome also favoured the organization of our focus groups both with migrant students and with practitioners working with them. The *focus group with young migrants* took place at the Centre for Professional Training (CPFP) of Cave, where they represent 15% of the students' population. This centre is specialized in three main sectors: mechanics, electronics and informatics. Of 88 students, 13 are foreigners. Five of them participated in a focus group:

- 1) M1, 18, 6 years in Italy, electrician;
- 2) M2, 16, 8 years in Italy, machine tools operator;
- 3) A, 17, 2 years in Italy, machine tools operator;
- 4) C, 16, 2 years in Italy, mechanic;
- 5) P, 19, 17 years in Italy, mechanic.

The *focus group with practitioners* who are working at professional schools took place in the Province department which deals with compulsory training. Most participants are psychologists from CPFPs where students are trained to work in hotels and restaurants or specialize in other areas ranging from beauty treatments, cinematography, informatics and graphics up to mechanics.

Both focus groups highlighted the problems which teachers and students are experiencing in terms of understanding and promoting intercultural opening. They also confirmed the need, if not the urgency, to face these problems, which are indeed very "close" to the interviewees while the solutions are still too far away.

Teachers carry out their job in extremely harsh conditions while the few psychologists available cannot guarantee the well being of either students or teachers. As for students, those who are committed to studying and learning do not find in the school the kind of service and the sort of standards they expected. They are put off if not bullied by their less enthusiastic colleagues and find it hard to continue with their studies. This is the case for many students of migrant origin, who chose the professional school with the aim of learning and finding a job but see themselves “integrated” in borderline situations where the struggle to maintain order has the upper hand over teaching and learning.

More and more foreign students attend schools of professional training and by joining these schools step into a situation characterized by high levels of socio-economic marginalization. While for *students without migrant origin* the same schools usually represent either a second choice - a place where they arrive after having failed elsewhere - or a choice *by default* – made in the attempt of avoiding more demanding commitment, *students of migrant origin* have many different reasons to be there. First of all, they identify professional training with the quickest and most reliable way of obtaining a qualification and, hence, a job. They may end up in a professional school without knowing very well what is to be expected, what the purpose of “compulsory training” is, or whether their previous education will be taken into account. None the less, they are strongly motivated and once they are there they seem to believe in what they are doing.

We know - from *what* students of migrant origin said during the focus groups and from what their teachers confirmed - that the problem with them is not the lack of motivation but the lack of enthusiasm: they attend professional schools because they want to, because they think this will help them find a job, but they know that in these schools nobody will try to put too much pressure on them and on their performance.

In fact, what we – as researchers - witnessed with the arrival of migrants in certain geographic or working areas, which were suddenly perceived by the local population as less appealing or rewarding (Rossi 2009), could be overturned in the sphere of professional training, where their presence and the motivation which is behind it represent a stimulus towards improving this service. If we ignored this, the service provided by the school, which could otherwise be crucial for the purpose of integrating foreign minors in the school system and in the labour market at the same time while also avoiding their contamination by criminal circuits, risks resulting in a missed opportunity.

Teachers and psychologists interviewed in this project are aware of this but find themselves in a situation where the very fact that young migrants are more motivated and perform better than Italians can create negative competition and “war among the poor” instead of mutual acknowledgement and solidarity.

*Marino: a “relatively good practice” of intercultural opening*

Against this wider context and notwithstanding all of what has been said about the difficult working conditions in the professional schools run by the Province, steps are being taken towards their intercultural opening. This is what we witnessed during our visit to the Centre for Professional Training of Marino, near Rome, where students are trained to work in hotels and where we were able to check some of the criteria identified in the interviews and focus groups.

We knew that the Province of Rome was “betting” on Marino, we had seen on TV the President of the Province visiting precisely this school. Participant observation is what would better describe our fieldwork in Marino, where we met the Director of the school as well as many other teachers and we were guided by the Head of Didactics through different classes and courses attended by students of migrant origin.

*“Learn in friendship”* is the name of the initiative - promoted by the Department of Labour and Training of the Province of Rome in collaboration with the peace and theatre association *“Beresheet la Shalom”* - which took 20 students from Marino to *Galilee*. The aim was to learn techniques of *“ethnic cuisine”* and get in touch with different worlds by living in a kibbutz and meeting people from many different cultures.

In Marino, we took part in a meeting organized by the Head of Didactics, who was also in Galilee, where materials from that trip were distributed to the students who had travelled there so that they could write some sort of *ex post* *“diary”* during their Christmas holidays. Also, they needed to decide who would participate in the interviews that had been arranged for them to speak about their experience.

100 students had expressed their wish to travel but only 20 applied in the end, after talking with their families. According to their teacher the families did not think this trip was important, but it was, especially in terms of opening up their minds.

In the kibbutz Sasa, where 450 people live at the border with Lebanon, the students met Cesare, an Italian who has been living in the kibbutz for more than 20 years, and Cesare gave them some lessons in Middle-East cuisine. They not only met Muslims, Orthodox and Jews, but also Druzes and Circassians, learning what these words mean and how important traditions can be, even when cooking: indeed, different recipes contain different cultures which, in the students’ words, were exciting to discover.

They furthermore met members of *“Parent Circle”*, the association which brings together those who have lost a family member in the Israeli-Palestinian conflict. The trip was very comprehensive journey through diversity, the students said. It can be regarded as a good practice and

described as a way of witnessing the coexistence of differences in a part of the world where differences have brought hatred and death.

If there, in Galilee, these students were told that “dialogue is possible”, upon their return it was interesting to ask them what they think about dialogue between different cultures in Italy. They answered by talking about a schoolmate, a Romanian girl who travelled with them but was not at the meeting. They agreed that if she went to Galilee and saw mutual respect put into practice, she should expect to be respected in Marino, near Rome, where no ethnic conflict is unfolding. Her schoolmates confess that they use “Romanian” as an insult, but consider this as a joke and admit they are influenced from what they hear on TV. The media tend to emphasize if a crime is committed by people of foreign origins, particularly Romanians, and this has an obvious impact on the public. However, the students agree that their foreign colleagues are well integrated, unless they display bad temper (which has little to do with their origins). The teacher agrees, saying that the school of Marino is like a “big family for all”.

The question remains as to how to guarantee good integration in a good environment. Walking along the corridors of the school we saw a student outside each of the classes. They were students that had been withdrawn for a few minutes for behaving badly: students who are not motivated to be there and study. If this occurs in one of the best provincial schools available, if the conditions for learning a job are so difficult to find, it means that a lot still needs to be done to create an adequate context, not only for local students, but also for students of migrant origin who need to be integrated in schools which are capable of meeting their expectations.

## **What is important to open up in professional schools?**

From what we gathered by observing the state of the art of professional schools, teachers should be able to detect and denounce bullying and discrimination, but instead of teaching “anti-racism”, it would be more useful to come to terms with the fact that their “end users” – the students – have changed and the service should change as a consequence, becoming *more qualified and efficient*.

The question of providing sufficient information on this right/duty should be a priority. While we assumed and apparently confirmed that professional schools show a higher level of migrant students, we soon realized that many *other potential students coming from the same group are* cut off this service for different reasons.

Unless they have already attended primary school in Italy, they may look for a job instead of studying without having the slightest idea that in doing so, they are not only missing an opportunity, they are also breaking the law. In order to avoid this “brain waste”, information campaigns should be set up in the areas, including Roma camps, where minors of foreign origin are (supposedly) more present.

As for those who are day after day joining the schools, what needs to be done is to transform “spot” initiatives into a “system” of actions – including the work with families, the acknowledgement of individual skills and school history, the interconnection with the labour market, the organization of courses compatible with the necessity to work and earn money, etc. - through which compulsory training is re-qualified according to the needs and expectations of minors of foreign origin, who are becoming its frontline beneficiaries.

Migrant students do have their own specific problems. According to the teachers whom we interviewed, *linguistic and relational problems characterize their presence* in many of the professional State schools,

which they find too difficult for them. Cultural and religious issues, particularly for Islamic students, also contribute to clashes or isolation, as does the adherence to different values in general. For all of these reasons, plus the lack of information, first and second generation of migrants are reaching a quota of *20% in the professional* schools run by the Province – as stated by Frascchetti, F. & Rocchi, I. (2010) - which represents, in view of future developments, what we could define as an interesting “field of experimentation”. The impact of “migrant” students is higher here than in other schools. Not only should it be the duty of these schools to provide students of foreign origins with the education they are looking for; due to the high presence of students of foreign origins, “provincial” schools should be the first to be equipped with cultural mediators, who are instead missing as well as many other means of support.

The *interviews with representatives of migrant communities* confirmed the relevance of some issues emerged in the focus group but also suggested solutions which had not been considered by the actors directly involved in professional training.

As already anticipated by the psychologists but from a different perspective, the Chief Councillor in Rome City Council for Latin America insisted that young migrants are no longer followed and assisted by their parents as they used to be in their countries of origin, where parents were more present and highly respected. He said that in Italy young migrants are confused, there is “too much freedom”, they end up with the same “lack of respect” as young Italians, who, he says, do not regard the role of their parents. Moreover, he continues, when Italians go home after school to their mother, she provides them with food and comfort. The interviewee argues that in contrast to this, young migrants hardly see their parents who earn little and for this reason need to work all the time.

According to the Councillor, secondary schools witness bigger problems than primary schools: this is where money should be invested, but educational guidance is also crucial to the passage from primary to secondary school. This appears even truer from the experience of the Chief Councillor from Asia. He explained that within the Philippine community there is a tendency to send the children born in Italy back to the Philippines in order for them to grow up with their grandparents while the parents stay in Italy to work. However – and this is the interesting thing for us – the same children normally return to Italy when they are teenagers so that they can finish their studies and find a job here. Compulsory training is therefore important and especially needed, as it helps encourage those who would otherwise hesitate before embarking upon professional education or drop it after the initial difficulties. The question remains as to whether young migrants are aware of their choice, whether they are truly convinced of the “profession” they pick, or they opt for that training as a short cut leading nowhere interesting.

While this Councillor suggested that Italian culture should be taught in the Philippines, the Councillor from Eastern Europe proposed that foreign cultures should be studied in Italy. She believes that only a school capable of opening up can be really inclusive and persuasive. That is why she suggested that meetings – if not parties – should be organized at the beginning and at the end of each academic year, to celebrate and emphasize the importance of the students’ “journey”.

### **Barriers against intercultural opening**

Generally speaking, the interviews with experts in the field of professional education revealed that the criteria identified by our project – ranging

from recruitment strategies to staff training and internal organisation<sup>19</sup> - are appropriate and suitable for intercultural opening. However, comments by politicians, administrators and migrant representatives should be nuanced, particularly as far as barriers against intercultural opening are concerned.

Obstacles to the implementation of intercultural opening and to the adoption of intercultural criteria emerged quite vividly during our last round of interviews. A representative from the Association of Latin American Students in Rome (ASLARO) introduced some crucial elements into the discussion, focussing on how difficult “being a teenager” is and suggesting that being a migrant teenager is even more difficult. In his words, the question of building up one’s own identity is crucial and becomes almost unbearable if you are subject to discrimination. Interestingly, the interviewee underlined the fact that those who feel discriminated against are more the parents than the students born in Italy. Hence, what the students suffer from is some sort of “indirect discrimination” or rather “self-fulfilling prophecy”, according to which the frustration of migrating parents shifts onto their children, making them feel somehow inadequate if not inferior. Because first generation migrants often end up working in labour sectors very different from their original vocation, not only do they feel “psychologically demoted”, they also tend to expect a similar future and modest jobs for their children, the interviewee said. It therefore becomes difficult for students to nourish higher perspectives. That is why the interviewee insisted that schools should focus on the families, providing some training to the students’ parents in order to support them – and consequently their children – against discrimination.

From a political point of view, according to the Councillor for Labour and Training Policies of the Province of Rome, the main obstacles to the

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<sup>19</sup> For the detailed criteria please see the last chapter “Integration as a two-way process”.

adoption of such criteria derive from the fact that there are no laws, whether national or regional, ruling and demanding the intercultural opening of professional schools: “Without laws on interculture there can be no indicator of interculture”. Norms at all levels should always include, when dealing with education, lifelong training and re-qualification of personnel in the direction of drawing attention to diversity and raising awareness of a multicultural environment. If they do not, if interculture is not among the elements of qualification, those who teach mechanics will keep teaching it by applying one standard only, no matter if the pupil is an “easy/difficult” Italian or an “easy/difficult” migrant. Moreover, not only is the single teacher’s goodwill insufficient, volunteer initiatives can even induce mistakes.

All in all, it seems far too soon to talk about mainstreaming interculture in professional schools. A pedagogue, who has been working since 1992 as a teacher in the CFPF of Castelfusano, where students are trained to work in hotels, said that “*the very grounds of interculture* – that is to say mutual understanding - are missing here, how can you expect to make it structural and quantifiable?” Rather, what one should do now is to provide some support by training the teachers on the one hand and by introducing cultural mediators in the schools on the other. In his words: “The lack of comprehension between teachers and students of migrant origin goes far beyond the question of language: if basic values are not shared, if they are very different and sometimes contradictory, they need to be explained in order to avoid cultural clashes, particularly with the families”. Hence, “if the training of teachers cannot be provided, give us at least an expert, a cultural mediator whom we can rely upon for intercultural matters”. This teacher believes that the cultural mediator could be one of the students of foreign origin, obviously trained and initially supported by an intercultural expert, because the last thing you want to do is to put a too heavy burden on the young student’s shoulders.

## **Outlook – Hopes for the future**

This approach – which envisages the direct involvement of *peers* – is the kind of approach that the representative from the Department of Education Policies and Quality of Life of the Province of Rome also has in mind. He is already working towards the appointment of young mediators among the students and holding regular meetings with young people working as volunteers. The aim is to convey the idea that “other interests” are possible and young people can “think beyond discos”, the interviewee said.

He is persuaded that “contact” with diversity is more valuable than any lesson on interculture. Years ago, attempts were made to introduce specific modules on “peace and conflict” and similar subjects in professional schools. Their impact was limited and “the level of attention was the same as during a lesson on how to cut a slice of meat. Students found it much more interesting to travel to Galilee and see with their own eyes what interculture looks like. What is still missing, however, is a small squad of professional intercultural trainers, without whom any attempt to embark on long-term intercultural initiatives is doomed to fail”. If experiments like the trip to Galilee continue and “peer education” unfolds, according to the Department of Education Policies it will then be not only possible but necessary to develop intercultural indicators, in order to turn these single steps into stable policies.

Stable policies are crucial even if they are the expression of a small context. As the pedagogue pointed out, the world of professional schools is one of “communicating vessels”. Even though the centres run by the Province are small in number, what happens here influences what occurs elsewhere and vice versa. This means that a relatively small investment would be able to underpin a revolutionary process, a process capable of reshaping the very mission of professional schools by restoring their

original purposes and by turning them, at the same time, into laboratories of interculture.

### **Policy Recommendations**

Several aspects could help making professional schools, who witness an increasing number of international students – into laboratories of interculture:

- Norms at all levels should always include, when dealing with education, lifelong training and re-qualification of personnel in the direction of drawing attention to diversity and raising awareness of a multicultural environment.
- As far as students are concerned, "contact" with diversity is more valuable than any lesson on interculture. Travelling to multicultural areas of the world proved to be very useful in this respect. Essential is a group of professional intercultural trainers. Also helpful would be the adoption by schools of "peer education" as embodied by intercultural mediators to be appointed among the students of migrant origin.
- "Spot" initiatives in the schools should be transformed into a system of actions, including work with families, acknowledgement of individual skills and school history, interconnection with the labour market, organization of courses, etc. In certain cases information campaigns (e.g. in Roma camps) to reach minors are advisable. Teachers must clearly denounce bullying and racism. Schools must regain their purpose of quality and efficiency.

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# INTERCULTURAL OPENING OF THE BELGIAN BROADCAST MEDIA

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## **Introduction**

When we think about the global integration process of cultural minorities in the host society, the role played by the media in this process cannot be avoided. This is because the media are a major information source on societies, social groups and the social interaction of an individual in the interpretation of the world surrounding them. In other words, the media influence representations and behaviours of individuals and have therefore a responsibility in education and social cohesion.

Starting from this observation, the way in which minority groups are integrated in the audiovisual field will have an impact on the representation of minority groups that majority groups build. Therefore, it will influence the willingness of the majority to reach out to minority groups and to integrate them into society.

Moreover, the place minorities occupy in the media field also influences how well minorities represent themselves and how they consider their place in the host society, which will influence the manner of their integration.

Due to the importance of the media in the formation of representation, the intercultural opening of this field seems to be a crucial challenge in the global integration process of minorities. This is why the research centre GERME-METICES has undertaken a study on the Belgian

broadcasting media in the framework of “Moving Societies towards Integration” project. We decided to limit our research to public service broadcasters. This is due to the project’s aim to draft recommendations for public decision-makers, rather than for private owners. Therefore, the following study took into account three corporations which could be qualified as “public service”:<sup>20</sup> two at the community level and one at the local level, divided between the Flemish and the French Communities. At the community level, the two publicly-funded companies are the Flemish Vlaamse Radio- en Televisieomroep (VRT) and the French-speaking Radio Télévision Belge de la Communauté Française (RTBF), which both originate from the first national Belgian broadcast company, the RTB-BRT, divided in 1977. We also included in this study Brussels’ local television Télé Bruxelles, because of the capital’s multicultural aspect. These three television channels all have distinct policies regarding diversity and all present cases of best practices.

## **1. Intercultural Opening in Media Sub-System: Current Trends in Belgium:**

Various research projects have underlined that the Belgian media currently have weaknesses in diversity management. These studies (Botson 2009; CSA 2006; D’Haenens and Saeys 1996) have shown that diversity was not represented enough on the screen and are generally presented in stereotyped and discriminatory situations. Regarding diversity among the workforce, few studies have taken care of this question; nevertheless, our research allowed us to note that the diversity of the staff is not always representative of the diversity of the Belgian society and that they are sometimes confined in a limited number of functions.

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<sup>20</sup> The historical and political organisation of Belgium as a country formed by different linguistic communities has led to a separate management of the French and Dutch media.

This phenomenon may be related to the fact that the French and the Flemish Communities have only recently conducted a discussion on developing an action plan for diversity.

Following a study conducted by Catherine Botson (2009) in collaboration with the Conseil supérieur de l'audiovisuel (CSA) which explored the representation of minorities in the francophone media of Belgium, the minister of audio visual of the French Community Fadila Laanan, launched in March 2010 an action plan for equality and diversity in audiovisual media. This action plan consists of three components: the establishment of an annual survey of equality and diversity in the francophone Belgian broadcast media, the publication of an annual report on good practice in equality and diversity and the organisation of roundtables on equality and diversity.

Regarding the Flemish Community, no similar action plan is currently implemented. Nevertheless, the minister of audio visual Ingrid Lieten has set as a goal, in her policy note for 2009-2014, the creation of a diversity plan for the media sub-system. Therefore she has planned to lead a consultation on how to improve management of diversity in the workforce, strategic partnerships and content levels. Minister Lieten has also planned to lead this consultation with various experienced stakeholders such as the diversity cell of the VRT and the organization Treft Media. Finally, in her policy notes, Ingrid Lieten planned to give greater emphasis to diversity policies in the new management contract signed with the public media.

Despite the recent nature of action plans on diversity adopted by the French community and soon by the Flemish; issues related to diversity management and intercultural opening have already been incorporated by the media companies with varying degrees of commitment and success depending on the case. In this section, we will highlight different

actions and positions taken by the RTBF the VRT and Télé Bruxelles in order to improve the management of diversity in their daily work.

### **1.1. Diversity Policy**

In Belgium the media corporations in each community must observe the federal law against racism and xenophobia, and there are generally some clauses on no discrimination in the management contracts signed between media corporations and the linguistic community on which they depend.

For the rest, the diversity policies of the media depend on the internal dispositions of each corporation.

Regarding the company that we investigated; the VRT has a clear and well-defined policy in favour of the promotion of diversity. In 2003, the broadcaster adopted a Diversity Charter in order to make a strong commitment in this field. It also created a Diversity Unit to implement it. For the last six years, the Diversity Unit has consisted of two full-time officers with NGOs backgrounds. Their mission is to implement the Diversity Charter, i.e. “to reflect the diversity of the Flemish society, both in the programmes and in the personnel”, in a non-mandatory manner. The Diversity Unit mainly acts as an advisory body, which can be consulted by the VRT staff and which occasionally intervenes at meetings. In 2004 and 2007, it monitored diversity in the Flemish media, including their own channels. It also coordinates six traineeships offered to members of ethnic minorities or to disabled people. Nevertheless, our investigations have shown that this initiative has little effectiveness because the unit was placed under the Human Resources department and not at the management level.

While the VRT has institutionalised its commitment towards the promotion of diversity, its French-speaking counterpart still lacks a clear policy. In its programmes and among its personnel, the RTBF seeks to

respect the anti-discrimination law, but is more reluctant to promote cultural diversity. A lot of interviewed media practitioners and migrant representatives associated the promotion of diversity with positive action and quota systems, which they condemned. Regarding the programmes, diversity questions are usually dealt with by the juridical department, which is made up of 4 officers and has to take into account all the juridical files of the RTBF. The department usually acts as an advisory body for the personnel of the RTBF, and receives official complaints. Other complaints about the programmes could also be made through the mediation service.

Concerning personnel, complaints can be addressed to the juridical department, but can also be dealt with by the Human Resources department. An HR advisor, confirms that the fight against discrimination is a priority in the Human Resources of the RTBF, but so is their commitment against any 'reverse discrimination'.

As for the RTBF, the local channel Télé Bruxelles has no clear policy regarding the promotion of cultural diversity, apart from the State's and Community's legal requirements. It has its own Code of Ethics and general settlement which promote non discrimination and the equality of human rights, but nothing is set up in order to protect or promote cultural minorities. In practice, however, it displays a wide presence of cultural minorities, both in its personnel and on the screen. The programs were also widely perceived to reflect the demographical composition of Brussels. The general director of Télé Bruxelles, explains, "We are concerned about diversity in our editorial choices, both in our programmes or on the screen".

## **1.2. Diversity of Professional Workforce**

The evaluation of the workforce's diversity in Belgian broadcasts is very difficult due to the absence of data in this area. Indeed, the major part of

the targetted cultural minorities hold Belgian citizenship. The companies could provide us with data on the origins that were represented within their workforce. But monitoring the Belgians with a different cultural background would require the employees to assert their distinct cultural identity, which is data that the companies do not have. Therefore, we could not evaluate whether the workforce of the broadcasting companies is culturally diverse. What we could investigate, however, was the disposition taken by the companies in order to reach diversity in their staff.

Regarding the recruitment strategy, apart from the VRT which took the initiative to broadcast their vacancies through various channels - like migrant representative association - in order to reach as many people as possible and has also created a database of experts which contain various information - like the citizenship, the gender - in order to facilitate the hiring of experts with a different cultural background, none of the companies investigated have adopted recruitment strategies in order to reach diversity within the workforce. The three investigated companies follow a strict recruitment procedure. This procedure starts with a multiple-choice questionnaire. The second step consists in evaluating how well-suited a candidate would be for a newsroom. After the newsroom test, the amount of candidates is boiled down to a list of 5 to 20. At the VRT and RTBF, it is then that they will have an interview with the panel. After the interviews, successful candidates will be chosen for the available positions.

The only criterion in the recruitment process is the quality of the candidate's oral expression, their synthesis skills and their general knowledge.

According to an HR officer of the company, having a procedure based only on competence guarantees that there is no discrimination. Therefore, they agreed that if there was not enough diversity within the

personnel, it was not because of the discriminatory behaviours of the employers, but because cultural minority candidates did not pass the first or second step. Most practitioners do not provide an exact explanation for the reason why the ethnic minority candidates fail to complete the recruitment procedure. Some blame it on a lack of motivation, as the procedure is long and exhausting. Others blame the unequal opportunities for success in recruitment tests for people with minority background because these tests require aptitudes – like a perfect use of Flemish or French language or the ability to speak without accent - which the professional training does not provide.

To solve the problem, the VRT Diversity Unit organises positive action traineeships: six paid placements a year with a priority to candidates from a cultural minority background or living with a disability. The interns are selected out of 200 candidates and placed in various departments (5 research traineeships and 1 in technical production) for six months. The interns do not have to pass selection procedures such as those required for a long-term contract. They are personally selected by the officers of the Diversity Unit from their CV and individual interviews. However, they will have to pass the recruitment test if they seek to enter the VRT after their traineeship. Migrants' representatives believe that these internships are a good idea, but that the amount of subsequent long-term contracts is too low (6 according to the VRT; 2 according to migrant representatives). An interviewed migrant representative believes that “two recruitments are not really going to change the world”; Another interviewed migrant representative agrees that “if we have to wait until 10% of the staff of the VRT - 8,57% of the Flemish population are foreigners<sup>21</sup> – is from a diverse ethnic background, (...) we still have a way to go”.

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<sup>21</sup> Data for 2005. Algemene Directie Werkgelegenheid en Arbeidsmarkt, 2008.

### 1.3 Intercultural Content

Currently, broadcasted contents of the Belgian media are not reflecting the diversity of Belgian society enough and provide often a discriminatory or stereotyped representation of minorities. Indeed, in 2006, the University of Gent (UGent) and the Catholic University of Louvain-la-Neuve (UCL) led a monitoring campaign of all media corporations (broadcast media and press) of the French and the Flemish Communities (*Médiatiques*, 2006). It was the first and only data collecting project which encompassed the media content of both Communities. Their conclusions were drawn on the basis of a larger panel, and are based on the news only. The monitoring lasted for two weeks, one full week and seven separate days, between September and October 2006. They first distinguished the news mentioning minorities then applied a grid to it in order to distinguish which themes they concerned. The conclusions showed surprisingly similar results. Even if people with minority background seem to be more and more present on the screen, the number of subjects on minorities is not representative yet of their presence in society. Also the main problem remains the themes under which minorities appeared. In the broadcast news reports, the main themes are comparable in Flanders and in the French Community, “in which safety questions are predominant, via the figure of the delinquency” (2006: 25). The study conducted by Catherine Botson and the CSA (2009) on the representation of diversity in the programs broadcast by francophone media of Belgium reaches similar conclusions. Based on the monitoring procedure, this study highlighted the existence of an under-representation of minorities and also reveals that their presence is still strongly linked to the stereotyped position. In the same way, when we have interviewed young viewers from ethnic minorities, they have all confirmed that they did not identify with the media image of their community. It led to a feeling of rejection, which did influence the attitude of some people they knew, though not theirs. They also felt

isolated because they did not fill the requirements the media expected from them.

Therefore, the management of diversity seems to be an important challenge for intercultural opening process. Nevertheless, in each investigated media company, few things are set up in order to improve the presence of minority in the content and the quality of their representation; no training or thinking day are organised by the investigated media. Also they don't provide material like a guideline or practical handbook. The VRT has a diversity cell which can be consulted by journalists in order to obtain advice on the way to integrate minorities on the content. Nonetheless, as we have seen above, this cell has little impact. At the RTBF no specific action has been undertaken in order to make sure that the cultural minorities are well represented, nevertheless, the management of the RTBF is careful not to disseminate discriminatory content on minorities in order not to violate the law against racism.

Like the RTBF, Télé Bruxelles did not put out specific actions to improve the way in which minorities are represented on the screen. However, as one goal of Télé Bruxelles is to reflect the sociological and demographic character of Brussels and, as 26% of Brussels' inhabitants are foreigners (see <http://statbel.fgov.be/>), there is a constant reflection of the management and the workers on the production of topics on minority.

At the communities' level, the French Community has initiated since March 2010 its diversity plan which will regularly measure the presence of minorities on the screen and the roles in which they appear. The Flemish Community for its part has had since 2005 a monitoring system developed by the VRT and applied to all Flemish channels. This monitoring is led each two years and concerns only fiction.

#### **1.4. Télé Bruxelles: Good Practice in Intercultural Opening Process**

Practitioners, experts and civil society representatives all believe that Télé Bruxelles has developed the best practice on intercultural opening. They acknowledge that there is a commitment from the management, but also that this commitment is rendered easily by the small structure of the local channel, and the diversity of its reporting fields. Also, our focus groups have highlighted that its programmes were quite popular among young migrants.

Moreover, during our case study, we noticed that Télé Bruxelles was sensitive to diversity issues in the selection and management of its staff as well as in its broadcasted content, and tries to adapt their programmes to a multicultural audience. They try to be a representative picture of Brussels both in their staff and contents but also they try to include minority groups of Brussels in their audience.

Because of the cultural diversity in their workforce and offered services, the adaptation of their programmes to a multicultural audience as well as the commitment of his management and workforce on diversity issues, we thought that “Télé Bruxelles” could be representative of how intercultural opening could be carried out in the media.

#### **2. What is Particularly Important to Open up in the Media System?**

In media subsystems, our investigations allowed us to see that intercultural opening is a complex process through each level of media companies. Indeed, this process concerns both the core value and the organisation of media, the content it broadcasts and the management of professional working.

Nonetheless, in spite of the transversal characteristics of the process, the most important challenge for intercultural opening of media field seems

to be located at the broadcast contents level due to the role of contents in the formation of minority groups' representation.

### **2.1. Intercultural Opening Process at the Broadcasted Contents' Level**

At intercultural contents level, intercultural opening process recovers two challenges. The first is linked to cultural minorities' images that broadcast media convey. As media content is intended to be a reflection of society, the lack of minority groups on the screen would be like denying their presence in our society. Therefore, it is important in the intercultural opening process that media have presenters and experts with minority background but also integrate minority groups in their contents to testify for the recognition of such groups as an integrative component of the host society. Nevertheless, the only presence of minority on the screen is not enough to reach intercultural opening of the media; more than their presence on the screen, people with minority background must be represented in various situations and not only in stereotyped situation or in situations linked with their migrant status. Such action needs to be implemented in order to make the audience aware that these groups are not homogeneous but rather characterized by the multiplicity of identities. Our interviews with young migrants and migrants' representatives have proved that showing in the daily news or in entertainment and programmes the diversity of roles and status that people with minority backgrounds can have, is the central challenge of intercultural opening process of media field.

The second challenge of intercultural opening process at the content level is the accessibility of content to minority groups. In order to open up media sub systems in intercultural terms, media companies need to include minority groups into their target audience. Therefore they need to take into account minorities' interests in their programming. Nevertheless, our investigation has shown that contents thinking for minorities need to be integral to the general offers and not in a specific

one because dealing with minority interests in specific programs underlines differences between minority groups and the host society, and could also lead to a confinement of minority groups on themselves; which is going against the objectives of integration characterising intercultural opening process.

In a more general way, cooperation between media practitioners and relevant stakeholders in diversity issues (i.e. migrants, migrants' representatives) could help media practitioners to improve the way in which minorities are shown on the screen, but also, it might help to establish what minority groups want to see.

## **2.2. Intercultural Opening Process at the Workforce Level**

At the workforce level an important element in order to open up media systems is the cultural diversity of the team. Yet more than diverse, people with minority background should have access to any function in media sub area; especially to visible position in order to serve as a role model for minorities but also in management function in order to give weight to the minorities in the decision process. This diversity at every level of the media organisation is important in the intercultural opening process because it symbolises that any individual can have access to the media profession; but it may also be to a certain level an element influencing the work carried out by the media. Indeed, according some media practitioners workers belonging to cultural minorities can give a new angle for the information treatment; bring an added know-how on how to treat minority subjects and sometimes intervene against stereotyped or discriminatory contents. Nevertheless, a lot of respondents insist on the fact that having a cultural diversified team does not lead automatically to a better management of diversity issues. Indeed, our investigations allow us to see that minority background is not the only condition for an individual to be sensitive on diversity issues; the individual sensitivity of professional workers on cultural diversity or

integration seems to be playing a more important role on the intercultural orientation of the broadcasting companies than the countries of origin of their staff. However, it is imperative to relativize this observation: the influence that these employees can have depends to a considerable extent on the newsroom dynamics and its willingness to give a greater or lesser importance to the individual opinions in the daily work.

As cultural diversity of the workforce is envisaged as an element contributing to the intercultural opening process, any elements which contribute to reach the diversity of the workforce, like the Adoption of recruitment strategies which are not discriminatory for employees of migrant/minority background or the organisation of internship or job shadowing in order to make experience in media work, are also important in intercultural opening process.

### **2.3. Intercultural Opening Process at the Level of Professional Training**

As we have just seen, an important element in the intercultural opening process is the individual sensitivity of practitioners and their behaviour in relation to diversity issues. However, this sensitivity and these attitudes are not innate but rather taught at various stages of socialisation such as family, school or professional areas. This is why, in order to open up the media system in intercultural terms, intercultural training should play a role in the professional education and in the professional exercise.

This training should be followed by all media actors (human resources, journalists, cameramen, management, etc) because intercultural opening is a global process which is related to various activities of media companies. Indeed, it concerns the people involved both in the production and the broadcasting of contents than people involved in human resources management or media management.

This intercultural training should include learning values, sensitization measures for self-evaluating, cultural sensitivity, gender sensitivity,

recognizing and intervening against racism, and for language skills. Moreover, as the representation of an “exo” group are always built in mirror of the “endo” group, intercultural training will be optimal only if it integrates information on the internal diversity of our society: as underlined by an interviewed academic media expert, “people must see that in their own group there is a lot of diversity: there are religious and laic people, there are rich and poor [...] They must understand that we are all different”. If people acknowledge that their group is not homogeneous, they will understand that all minority groups are not homogeneous.”

#### **2.4. Intercultural Opening Process at the Policy Level**

Our research has shown that in the intercultural opening process, the development of a strategic policy proves to be an appropriate approach. Indeed, it is important that media companies take care of diversity issues and define appropriate behaviour in relation to them.

In order that this strategic policy is optimal in the intercultural opening process, two elements regarding the development of these policies have been revealed important in our investigation. First, as previous experiments are always rich sources of information, the elaboration of diversity policy should incorporate existing good practice and take lesson from failed experiments. Also involving various stakeholders in the elaboration of policy could be a good way in order to determine all aspects of issues related to diversity. Nonetheless the implication of external stakeholders must not encroach on the media autonomy.

The diversity policy can be formalised in various settlements like code of ethics or general settlement. Nonetheless, our research has shown that this formalisation alone is insufficient for the improvement in the intercultural opening process; our data suggest that this action has been

taken to give a job which makes the code of ethics and the general settlements more visible for practitioners because they generally forget or do not know these settlements.

As well as informing practitioners on policies adopted, it is also interesting to get an effective intercultural opening process, to inform the public about it. Our investigations suggest that communicating policies to the public has two advantages: it testifies the consideration of issues related to minorities and their inclusion in the general agenda of media companies. But more than a challenge of recognition, it allows minority groups to have a legal framework to mobilize when they feel aggrieved by a media. In other words, it allows putting pressure on practitioners to respect the diversity policy.

## **2.5. Intercultural Opening Process and Making Use of Research**

In order to open up media system in intercultural terms, it is important that media corporations and practitioners are aware of how they deal with minorities in the broadcast content, which place minorities are occupying in the organisational structure of the media, but also how other media companies manage cultural diversity in their daily organisation.

This is why in order to have an efficient intercultural opening process it is particularly relevant to have a national observatory, which takes care of the collection and dissemination of data on cultural diversity and existing good practice to media companies and practitioners (on the regional, national and translational level). Indeed, these practices improve the knowledge of media practitioners on their diversity management; it would allow us to see their weaknesses in the management of diversity and to see what they could implement in order to improve it, but also it could allow us to have a critical eye on what they have already done to

improve their intercultural awareness, by mirroring the work they undertook with the data collected by the observatory.

### **3. Barriers against Implementing Intercultural Opening in the Media Sub-System**

As we have already pointed out, intercultural opening is a complex process which is difficult to reach in media sub systems. Indeed, different factors, whether economic, temporal or inherent to the media profession, can infect the process of intercultural opening. In other words, in the media sub systems, there are numerous barriers to intercultural awareness.

The first barrier could be the principle of media independence. The independence of work is a concept central to the media profession since media corporations have endorsed the role of power cons. As media practitioners work carefully to preserve the autonomy of their work, they are generally reluctant to take any action requiring their collaboration with external actors. Nevertheless we have seen that an effective intercultural opening process should ask for collaboration with external actors (i.e. collaboration with external actors for the development of content and diversity policy). Therefore, media practitioners may be opposed to these practices to protect their independence, although it would have improved their intercultural opening. For example, as we have seen, in the VRT case, the diversity cell is rarely used by journalists because they perceive this cell as an intrusion into their work, limiting their autonomy.

The second barrier is the financial reality of media companies in Belgium. As underlined by Media4Diversity Research, “media organisations which [...] are busy with their own commercial and technological survival, often see the ‘promotion’ of diversity and fight against discrimination as

‘imposed agendas’” (European Commission 2009: 72). Nevertheless, the fact that the promotion of diversity is seen as imposed agenda by media corporations is not the only problem linked to the financial reality of the corporations. Moreover, as media have little budget it may have some difficulties to organize actions in order to improve intercultural opening process, like systematic and varied intercultural trainings, because of their costs. As, explained by an interviewed media practitioner, the Belgian broadcast media are not financially able to achieve expensive actions even if it is useful in order to open up media companies in intercultural terms.

A third element weakening the intercultural opening process is the high rhythm of work which media practitioners are subjected to. They are submitted to a big production pressure compared with the smallness of their staff. In such conditions, any device used to improve intercultural opening, which will require from the workers time investment (like following seminars, systematic training), could not be supported by media companies. For example, as underlined by the sociologist Marc Lits in an interview on media and minorities in Belgium, “in this profession, people are running all the time! Moreover, the editorials in Belgium are composed of small teams. Freeing one or several journalists for a day or a week to attend a seminar analysis seems impossible. We have difficulties to meet journalists for two short hours due to the high production pressure on them” (CBAI 2009).

The last barrier is the desire of audiences due to their central role in media survival. As explained by David Croteau and William Hoynes (2006) as media construct and convey contents for audiences, audiences are vital for media companies. Without audience, media does not exist. In such condition, in order to reach a large audience, media companies must take into account what the majority wants to see even if it goes against intercultural opening. As one challenge of intercultural opening process in

media field is situated at the broadcast content level, it requires that a large audience is attracted by contents related to diversity but also the willingness of the audience to go beyond stereotyped content.

#### **4. Outlook: Guidelines for the Future**

Our investigation on the Belgian broadcast media have highlighted that despite their importance in the global integration process of minority groups within the host society, the thinking on diversity's management in the media and the initiative taken in order to improve it are still recent and sometimes awkward. Therefore a number of things are left to do to develop thinking and action plan for intercultural opening of media companies.

At a basic level, it is important that media work go towards the recognition and the respect of diversity. Media managers and media workers need to be aware of the importance of diversity issues in their daily work but also they need to know how to deal with these issues. This is why it is very important for the opening of the media field that since the professional education people are informed about diversity issues and formed to manage it.

Also as the Belgian broadcast media are not representative of the cultural diversity composing our society, the media should go towards a bigger presence of minority both in the workforce and in the broadcasted contents to reflect the multicultural character of societies and therefore assets for the recognition of diversity by the host societies.

To reach this objective the media companies should on the one hand take dispositions improving the access to all media positions for minority groups; which will imply firstly the elaboration of thought about the real opportunities that people from a cultural minority have to get a job in the

media, and secondly the adaptation of recruitment process in order for all individuals - whatever their background – to have the same opportunities in the hiring process.

On the other hand, the media companies should take dispositions increasing the visibility of minorities in the news as well as in the entertainment programmes and the fictions. However, our interviews with practitioners and media experts, show that it is not an easy task because media are subject in the choice of the content to various constraints: first media have little freedom in their editorial choice because newspapers need to talk about various types of topics (i.e. sports, culture, politics) and cover for the majority both national and the international news in a restricted space while taking into account what the competing media will broadcast. Also, in their choice of fiction and entertainment broadcasts, the media are dependent on what a large audience wants to see. Therefore if a majority of people among the audience is not inclined to watch programmes showing diversity; this type of programs will be rarely broadcast.

Finally, more than a visibility challenge, media will also move towards recognition of the multiplicity and complexity of the identity of individuals within a minority background. Journalists should pay attention not to confine minorities into stereotyped and discriminative categories. They should show people with minority background in a large panel of situations and avoid linking them with their migrant status or with negative features that are often assigned to them, such as poverty and delinquency. Through their content, media companies should help making the audience aware of the fact that minorities can belong to multiple social categories, and occupy various roles and functions in the society they all live in. In other words, they should try to wipe out the common image of cultural minorities that makes them being seen as a minority only. The challenge is not that media distort reality in order to

give a better image of minorities or that media become more educative on diversity, but that media become more aware of their public responsibility and try to paint a balanced picture of reality. Instead of being simplistic and sensationalist, they should try to be more reflective and balanced.

After that, when media companies have put out different actions and mechanisms initiated to promote a non-stereotypical and non-discrimination of minorities, they are meant to assess the impact of these actions taking into account their impact on the perception of diversity in the public opinion.

### **Policy Recommendations**

- Professional education should include modules/ training on intercultural issues and diversity management.
- Media companies should assert that media practitioners become aware of intercultural issues and know how to manage diversity.
- In media the recognition of minorities, the respect of difference and an anti-racist and open atmosphere should prevail and be integrated to the core values of each institution.
- Media representatives should lead thinking on the real opportunities of minorities to access media professions. If it reveals that minorities are disadvantaged during the hiring process, actions must be taken to eliminate these forms of discrimination.
- Media should be aware to not produce contents which could have negatives impacts on minority groups.
- Media should take into account in the elaboration of their programs interests and concerns of minority groups.

- Media should consider minority groups not as a “special” target group, but as part of the main audience.

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# INTERCULTURAL OPENING OF CULTURAL INSTITUTIONS AND ADMINISTRATION IN GERMANY

*CJD Eutin, Iris Dähnke*

## **Introduction: Cultural Administration and Cultural Institutions**

This report summarises the results of the literature and empirical work concerning the intercultural opening of “culture administration and cultural institutions” in Germany. Approximately 40 individuals participated in interviews and discussions. They were culture practitioners and representatives of the administration, young people of migrant or minority background, representatives of migrant organisations and politicians.

What is encompassed in “culture” – or rather, what is not? In the common understanding of culture, as much as in its many academic and political definitions, culture is a very broad concept. The Unesco defines culture as “a set of distinctive spiritual, material, intellectual and emotional features of society or a social group ... in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs” (Unesco 2001). In this project, our focus is necessarily limited, and we use a more narrow definition of culture, which focuses on artistic practices such as literature, performance, music, audio-visual production or fine arts.

We want to assess to what extent public-funded cultural institutions are accessible to people of diverse ethnic origins and if public-funded cultural production is open to the experience, needs and life-worlds of people of migrant origin. Can or could people of migrant or minority origin shape

cultural life on equal footing, and what are important facilitations and barriers?

In Germany the maintenance and organization of culture is first and foremost the responsibility of the federal states. The central tasks of the federal government are confined to basic regulatory measures and legal guidelines (e.g. copyright law, law on foundations, etc.) Indeed, it is the subordinate level of the local authorities that have great leeway in the practical development of culture locally: they possess this freedom on account of the guarantee of local autonomy set out in the Basic Law. (Art. 28 Basic Law, cf.: Deutscher Bundestag 2007, 56; see National Report on CD). On account of this high degree of autonomy there is great room for manoeuvre for local authorities in the initiation and management of processes. Theoretically, taking aside actual financial constraints, individual towns and cities could proceed quite creatively with the management of their cultural life, institutions and scenes.

Cultural policy making is concerned with, put very briefly, the administration and running of cultural institutions, the funding and supporting of artists and institutions and partly managing cultural education. Financial and structural resources are to a large extent distributed and managed via the local level, which is primary focus of this study. The national Enquete-Kommission for culture states:

*“There is hardly any other area of local government that bears such a relation to the local life nexus as the local authority administration of culture. The cultural work of the local authority conveys references to local history, and to the respective urban and cultural environment. The municipal public as a “cultural public” can, in the light of their diversity ... of lifestyles, contribute to the production of a coherency of interests and foster a local identity.”* (Deutscher Bundestag 2007: 56)

The local public as a “cultural public” can directly contribute the forming to local identity and, conversely, the cultural institutions reflect and reproduce identity. In this project we seek to evaluate, to what extent migrants and minority groups can participate in the production of local identity via their participation in cultural practice; or, to narrow it down, which chances exist in cultural institutions to facilitate the inclusion of diverse people and diverse life-worlds and what barriers hinder participation. The focus will be on cultural institutions such as museums, theatres, socio-cultural centres etc. and cultural administration, which can to a certain extent set guidelines for the work of institutions and is concerned with the administration of structural and financial resources. It is in the established institutions that current “concepts” of culture are presented. Apparent questions arise: To whom does an institution cater – and whose culture is presented there?

### **1. What is being done in terms of Intercultural Opening?**

Intercultural opening in the field of culture could be understood as a process that affects all institutional and administrative levels, from the highest administrative level down to the production plans in individual institutions. Since the 1990s a process of intercultural opening of local administrations has been taking place in Germany. It has started in the social affairs and youth welfare departments, some municipalities like Munich or Essen were quite early to develop concepts. The initiation of this process often took place alongside a modernisation of public administration with the aim of making it more “client-oriented”. The realisation of the changing demographics of the population, with the proportion of people with a migrant origin reaching up to 40 % in some cities, made the need obvious for local authority services to open up to people with a migration background.

Central aims of processes of intercultural opening in local authorities are the culturally sensitive treatment of different customers, for whose various needs and realities of life the authority needs to cater, and increasing the number of employees from diverse backgrounds. Some typical measures: the provision of informative material in the locally most common minority languages, availability of interpreters, intercultural training of staff and inclusion of job vacancies in media used by migrants. Intercultural personnel management requires continuous and sustainable intercultural training for staff to gain knowledge about the most significant migrant groups and to reflect upon their own cultural identities and roles; the recognition and utilization of existing intercultural competences and the valuation of intercultural experience in recruitment processes. In 2008, the “Kommunale Gemeinschaftsstelle für Verwaltungsmanagement” (KGSt), the development centre for local authority management, to which almost all towns with over 25,000 inhabitants in Germany belong, released a handbook for guiding processes intercultural opening of public administration. They recommend the process to be well prepared and plan a period of approximately 3 – 5 years for its implementation (KGST 2008). Before the beginning, an appraisal should be made assessing the state-of-the-art, the culture of organisational change, local specifics and existing experience and competences concerning intercultural opening. Migrant organizations should play a role in the design and implementation of the process. All hierarchical levels and external service providers should be included and measurable targets should be agreed. The general principle here is one of a “learning administration” where the entire organizational apparatus is in a state of constant and reflective development (KGST 2008, cf. Schröer 2007).

Only in a few municipalities the culture departments themselves have taken initiative in developing intercultural policy concepts (e.g. Mannheim, Dortmund, Nuremberg). In other cities, like Munich,

intercultural opening of the culture department is conducted in the course of an opening of the whole municipal administration. Yet other cities work successfully on a more grass-roots or associational level and currently do not plan to implement top-down policies. With municipal concepts for intercultural opening the respective administrative departments can strategically steer the process of opening for their subordinate institutions. Cultural institutions can be appealed at in their “public responsibility” to include people of migrant or minority background in their human resource strategy, their public relations work, their programme/cultural offerings and their public relations work. The administrative body can support cultural institutions in this process, act as a mediator between institutions, provide resources and concentrate and mediate knowledge.

At present, the implementation of intercultural policies for culture is a long and tenacious process. Reasons are manifold and include lack of sufficient financial resources. Additionally especially the established cultural institutions not only lack funds but are also often rooted in certain high-cultural traditions which make it difficult to open up to new audience strata. While for example in the UK audience development has a longer tradition and addressing “new audiences” has been supported by the Arts Council since 1998, this audience-orientation is not so common in Germany.<sup>22</sup> In a recent study the Centre for Audience Development of the Free University Berlin (ZAD 2009) nearly 300 cultural institutions nationwide were questioned concerning their inclusion of migrant audiences. This has shown that although 50 % of institutions say that they approach this issue in some way, the institutions often lack knowledge, strategic and financial support, for example from the local authorities. In fact most municipalities in Germany do not possess financial or personnel

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<sup>22</sup> From 1998 to 2003 the Arts Council England ran the programme “New Audiences” to include underrepresented groups in cultural life and institutions (Allmanritter 2008, Mandel 2009, [www.artscouncil.org](http://www.artscouncil.org))

capacities to support the opening of institutions (Sievers in: ZAD 2009: 43). Research in this project confirms that although various individual measures or projects concerning diversity do take place, the pieces often do not complete a puzzle and lack a strategy for intercultural opening of the whole institution, let alone a strategy which involves all cultural institutions in a municipality. In public administration, some local authorities have introduced special programmes to increase the number of employees with migrant origin. In Hamburg, for example, campaigning took place to increase the numbers of employees with migrant background in public administration, flyers were distributed and events were hosted in cooperation with migrant organisations to interest young people in a career in administration. This, however, refers only to public administration. In most cultural institutions like theatres or museums, the inclusion of diversity in the programme and human resource development often depend on the personal commitment of the respective director or management.

## **1.2. Case Study**

In the context of this project the culture department of the city of Dortmund, a former industrial metropolis with a long history of immigration, was investigated as a case study. Currently, approximately one-fifth of the population have a migration background<sup>23</sup>. Dortmund is part of the federal state of North-Rhine-Westphalia, which set up a state department for “Intercultural Cultural Affairs – Cultural Dialogue” inside the Ministry for Urban Planning, Culture and Sports” in 2002. In 2005 the federal department for Intercultural Culture Affairs called out a competition to the cities of the state to develop policy concepts for the participation of people with migration background in the cultural life of the cities. Dortmund was chosen as one of the cities to draft an

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<sup>23</sup> Migration background refers to immigrants and people who have at least one parent or grandparent who immigrated after 1949 (Statistisches Bundesamt 2009).

intercultural policy concept. Idea behind the competition was that intercultural culture programmes must go beyond making special offers for “migrants”, but moreover integrate the population with a background in migration into *all* cultural institutions of the city. The steering groups to draft the concept consisted of representatives of city cultural institutions plus political migrant representatives. In a kick-off work-shop in 2006 all established cultural institutions, political migrant representatives, culturally active migrant organisations and artists participated. The workshops were guided by central questions intending to –

- increase the participation of the migrant population in cultural life and institutions
- support migrant artists
- increase the participation of the so-called “majority population” in “migrant culture”
- create sustainable communication and cooperation structures
- increase public awareness on intercultural issues
- include cultural mediators.

A study conducted was among the Dortmund population on their cultural needs and interests, which included the views of 1,000 people with and without migration background. The results were publicised widely and fed into the development of strategies. In the same year the intercultural policy steering committee agreed on a 10-step-action programme to achieve the above aims. In the following, some of these measures will be outlined (for a more detailed account please see the “case study” in the National Report on CD).

One focus of the ten-step programme was cultural education and support to young people. The public library introduced measures to foster reading

interests in young people. All families with a new-born child received “welcome packs” including children’s books and reading devices in the languages of the largest migrant groups. Families were invited for information tours to the library and received free membership cards to borrow children’s literature. The library holds children’s literature in the mother languages of the largest migrant groups. A staff member responsible from the culture office explains:

*“In our experience it is very difficult to awaken new cultural interest in adults. So we start as early as possible. Sometimes you can get the parents later via the children, when their children participate in something.”*

Another important focus of the programme was the opening of cultural institutions to immigrants as audience and to mainstream intercultural issues in the programme (e.g. in the inclusion of artists of immigrant origin and inclusion of cultural diversity in cultural offerings). As it is stated in the programme, public-run and public-supported cultural institutions in the city should increase the share of intercultural offers and make proposals on how to consider intercultural approaches more significantly in their programmes and how to reach immigrants as an audience. As a response to this demand, the music school introduced a pilot project to include the Turkish instrument Baglama in the regular annual youth music contest (“Jugend musiziert”). The number of participants in the competition playing baglama rose steadily and thus the instrument became a regular discipline of the annual contest.

The Museum for Art and History of Culture designed an exhibition on German and Turkish wedding rituals (“EVET – Ja ich will.”). The exhibition was prepared in cooperation with a Turkish museum. Wedding objects and stories were collected from the local population. A Turkish-speaking interviewer addressed Turkish migrants directly and collected wedding stories, which were put on audio-display at the exhibition. The marketing

campaign was conducted in German and Turkish and extended beyond the usual media to distributing posters and information material in community centres, shops etc. The deputy director says the numbers of Turkish visitors was considerably higher than in other events. She believes that it is essential to establish stable and continuous exchange with migrant organisations and multipliers to reach new audience strata:

*“It is not enough to offer a programme; you constantly have to stay close to the target group. We continuously sought to reach people via [migrant] organisations. Our experience is you have to pick people up where they are. We did have great multipliers [in the community]. ... But it takes time for this to spread in the community. And the barriers to enter an institution like ours are immense for some people.”*

Cooperation was furthermore sought with the large socio-cultural institution of the city, the Dietrich-Keuning-Haus (DKH). The DKH is located in a part of the city with high migrant population and offers mainly cultural activities for young people (open youth work, workshops and contests), but also activities for senior citizens. For all children’s activities the mascot is a chameleon called “Carla Chameleon” to symbolise diversity. The site is used regularly by over 50 different migrant associations. The DKH cooperates with schools, associations and cultural institutions and provides referrals for particularly talented or interested young people. The mix of activities draws a diverse audience of annually 200,000 visitors. The DKH has long experience in working with young people of migrant origin and reports positive experience from having youth workers of migrant origin, especially in open youth work, who can draw on their intercultural background to address and reach young people. In structural terms, the DKH is an important networker to provide access to various target groups and a bridge between cultural institutions and the general population (for more details on the DKH and intercultural work in Dortmund, please see “case study” in long report).

## 2. What is particularly important to open up the sub-system?

Out of the fieldwork, interviews and case study, several aspects can be identified which are very valuable to open up the sub-area.

The example of socio-cultural institutions and their low thresholds shows that cultural supply should be offered at different levels to provide access also for those more distant to traditional institutions. Traditional cultural institutions like museums and theatres often have difficulties reaching diverse audiences beyond the culturally interested milieus. A museum director comments:

*“Beyond the culturally interested milieus we may need different cultural supply from what museums can offer, in order to reach people. I think young people can be reached better by the cultural supply of an institution like the Dietrich-Keuning-Haus. Also qualified social educators [“Sozialpädagogen”] can address people differently to how we can.”*

Recent studies have shown that cultural habits are much more dependant on family background, education and socio-demographic milieu than on migrant / minority status. “Migrants” are just as diverse as the “majority population” in terms of their milieus. These milieus depend on many socio-demographic variables. They vary strongly in terms of culture-orientation. Country of origin is not determinant for belonging to a certain milieu (Sinus Sociovision 2008). This is not to deny that migrant communities do exist. Undoubtedly more or less fluid communities can be identified, some on based on national characteristics, others on cultural or religious affiliation. It is important to remember that people who identify with these communities - be it a local mosque community or a Russian culture community - are diverse and their identities cannot to be reduced to their community “membership”. Furthermore, by far not all people who identify as “Russian” or “Muslim” in the area of these communities will feel as members of a “Russian” or “Muslim” community.

## **Mediators**

Many studies have shown that personal contacts, friends and family play a decisive role for cultural consumption (e.g. ZAD 2009). The interviews conducted in this project have confirmed this. For many groups, the thresholds to enter established cultural institutions are large, if their original social milieu does not supply them with the “appropriate” cultural capital. Certain groups of non-visitors may not only lack knowledge or interest, but may also feel they cannot comply to certain cultural norms they anticipate, and that they “do not belong there”. Mediators who own credibility and trust of the target group can lower the thresholds for prior non-visitors to attend to attend cultural events and institutions. Individual key people who are well networked in the communities can recommend events, inform about what is to see, organise visits or accomplish cooperation projects. An interviewed imam reports of various ways he uses his position to interest members of the mosque community in fine arts, for example allowing an artist to paint the minarets of the mosque or organising visits to arts exhibitions.

Mediators can connect cultural institutions to the interest and needs of the target groups. Mediators can be of diverse social and professional origin, they can be organisational contacts for example from migrant associations, religious authorities, teachers or other “informal” multipliers. Several interviewees stress that it is essential that mediators themselves are of migrant origin and are part of the communities and thus do not merely possess “theoretical knowledge”. Sustainable and long-term cooperation between institutions and mediators is necessary for success.

## **Decentralised Activities**

Especially in metropolitan cities, cultural institutions tend to concentrate in the city centres and peripheric neighbourhoods are not reached.

Decentralised activities and taking cultural activities out of institutions and into the communities and local districts can reach people in their everyday surroundings. In taking cultural offerings into local communities, cooperation with other local actors (schools, social centres) should be sought. Vice versa, the local population and their cultural groups should receive structural and financial support for their activities in order to open their potential to contribute creatively to cultural life.

## **Networking**

Networking on different levels strongly supports the process of intercultural opening. On horizontal level similar institutions (cultural departments with cultural departments, museums with museums, etc.) can enter into strategic exchange about good-practice, make use of existing know-how and realise projects in cooperation. Where successful intercultural projects are implemented, knowledge should be shared about them. A museum practitioner says, it is important to “reflect upon successful random [intercultural projects] and take them out of randomness” to a strategic level.

Networking on vertical level, cultural institutions can learn about their target groups. Cooperating with schools, migrant organisations, local associations and community/youth centres can help cultural institutions to achieve a change of perspective in their institution and see themselves from the perspective of the target group. Thus, barriers for participation can be identified, knowledge is generated about cultural needs and the institutions programme, recruitment strategy and audience address can be modified. All interviewed practitioners agree on this. A migrant representative points out that all networks should be agile and be rooted in practical work. Networks could only work if they are not imposed from management level but actively filled with life by the staff. Each institution should continuously take care of their contacts.

## Diversity in Institutions

All interviewed participants rate diversity of the workforce as an important factor in order to be interculturally sensitive in the programme and in reaching different audiences. The interviewees point to a current lack of diversity, especially at higher level. Although not each institution can be representative of the general population, attempts can be made to increase the diversity of the staff to reflect the general population. This requires strategies to recruit diverse professionals and apprentices of migrant / minority background, for example advertising in the respective media, changing or expanding the selection criteria to include people who have different cultural backgrounds and/or possess additional intercultural skills. Further education measures are also advisable. North-Rhine Westphalia for example offers special further education measures for professionals working in the intercultural field. All interviewees agree that the team should be diverse on all levels, as this can also increase trust and provide “role models”<sup>24</sup>. Diversity, it is said, can create an atmosphere of intercultural openness and flexibility. Several interviewees point out that migration background does not automatically lead to intercultural competence and intercultural skills should be not easily reduced to background. An interviewee from administration, herself with migration background, states:

*“Of course someone with migration background does not automatically have intercultural competence – you have to learn this. But it’s a fact that people of Islamic faith develop trust in me much quicker and talk about problems they experience from “typical German” behaviour towards them. It opens doors ... and they’re happy to see someone who as a*

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<sup>24</sup> While recognising the impact of „role models“, some interviewees note that migrants in certain successful positions (e.g. arts, politics) should not be instrumentalised to symbolise “good integration”.

*Turkish woman occupies this professional position in the administration, and is not 'just' a secretary."*

### **Intercultural Policies and Strategies**

When a whole institution seeks strategic change which affects personnel and competences, contents and programmes, audience development and self-perception of the institution, a strategic intercultural policy offers the chance to involve all institutional levels. The importance of a top-down policy is stressed particularly by administrative and political representatives interviewed. Several respondents from public administration ask for "a clear commitment from the management" to ease implementation at lower levels. A political representative stresses that policies make it possible to objectify processes, set targets and evaluate measures used and goals achieved. All interviewees agree that a policy must clearly involve all levels and its value must be understandable and transparent for employees. *"Any policy will fail if it is not supported by the staff"*, a practitioner says.

Different actors must be involved in design and practical implementation in order to create and implement a policy addressing actual needs and issues. The importance of involving migrant groups is stressed by several interviewees. Know-how and experience from practical levels, including staff, and research results should feed into policy development and implementation. Practical experience shows that policies must be clearly communicated and supported by sufficient financial and time resources. Regular evaluation is essential to evaluate strategies and goals attained.

### **Intercultural Trainings and Research Seminars**

Trainings are currently most common on the administrative levels, less common in the artistic fields. Training can sensitise for the needs of different target groups and initiate processes of self-reflection. In a wider sense and with regard to research, trainings and seminars can also serve

to make research results and strategies (e.g. for audience development, public relations, artistic concepts) available to cultural practitioners. Some participants, however, are critical towards trainings. Firstly, some interviewees say, only a small percentage of staff participate in trainings. Particularly management levels and other staff without direct contact to (diverse) clients are often not reached. Secondly, a political representative remarks, some trainings are rather “folkloristic” events. Instead of creating openness and initiating processes of self-reflection, they reinforce stereotypes about certain “groups” of migrants.

### **Appreciation**

The most important criterion to interest people in cultural offers is that they can see a connection to their own life-world. Here the responses from interviews in this project coincide with recent studies (e.g. ZAD 2009). People need to feel appreciation of their own culture and reality, an interviewee states. Examples were given from several projects, where visitors reacted very positively to the valuation given to their culture by displaying it in a museum. For example, the presentation of Turkish wedding culture in Dortmund was appreciated highly by many Turkish visitors. A practitioner from this museum reports how children of Turkish origin showed significant increases of self-confidence during schools visits to the exhibition. Initially, they were reluctant to admit their “insider knowledge” of Turkish weddings, while in the course of the tours they became confident experts eager to share their knowledge of Turkish wedding rituals. A museum practitioner says:

*“You have to open people’s heads ... The migrant communities here really wait to be taken seriously, to get out of the backyards.”*

A museum practitioner suggests that, for example, cultural education in schools should include references to the cultures of the culturally diverse school children and religious backgrounds, instead of relying on the norm

of Western Christian background. The same interviewee reports that an exhibition showing the representation of “the Orient” in European art was received very positively by visitors of Islamic origin. She says:

*“Many people said they had not been aware that a museum for European art could show something connected to their history. ... They said things like – ‘I just had no idea that I would find something here to do with my history’ - In this case, negative representation of “Orientals” in European paintings over the centuries.”*

## **Mainstreaming**

The aforementioned ZAD study (2009) and empirical results in this project conform to the idea that a change of perspective needs to take place in cultural institutions. Intercultural issues, diversity, the needs and expectations of diverse target groups should be a matter of thought in all activities and strategies of the institution. Intercultural mainstreaming, like the concept of gender mainstreaming, should take place in the whole institution. In practice this means that intercultural culture work should address not only those areas which have a special relation to migrants, but actively include those areas which at first glance do *not* seem to have an interface to migrant or minority groups. These should be evaluated with regard to their accessibility to specific groups and their implicit restrictions concerning people of different cultural origins.

Several interviewees state that ideally, a mainstreaming of interculturality could replace special “intercultural departments” in the city administration. Nevertheless, at present state intercultural departments are necessary, because mainstreaming takes time and needs to be practised continuously by each and every member of staff. At the same time, respondents confirm that in certain cases “special measures for special groups” remain necessary, when specific target groups need to be reached. One example is a specific cultural group for Muslim women, as

some of them would not participate in mixed-gender groups, an interviewee says. In another case, she reports, educative events especially for late-repatriate men achieved good results.

### **Meeting spaces**

Spaces where different population groups meet and interact offer opportunities for personal contact and to discover mutual interests. Several respondents point out the value of socio-cultural centres which address different target groups. There, people interact naturally with people of different cultures. Communal music, dance or other activities offer the chance to discover similar interests beyond cultural divides. In front of the backdrop of shared interest, interaction at eye level can more easily take place. Several interviewees remark that many neighbourhoods lack appropriate meeting spaces and that the few existing cater for limited social or age groups.

### **Participation**

Participation of the target groups in developing cultural offers or designing policies, either directly or via schools or representatives of associations, can increase the acceptance of the institutions and their supplies in the general public. Some respondents suggest that migrant groups should be involved in re-defining cultural artefacts and heritage.

## **3. Barriers against the implementation of intercultural opening**

Empirical work in this project and responses of interviewees suggest that to some extent an awareness of the need to address migrant groups as audience has arrived in many cultural institutions. The changing demographics of the population have made it apparent that cultural institutions need to expand their audience beyond the traditional milieus of the “German educated middle-class” (“*Bildungsbürger*”) and reach new

audience strata, if they want to hold their ground in public relevance. At the same time, as all interviewees state, it is not realistic to interest “all people” into high cultural products. Cultural consumption is strongly dependent on milieu and education. A practitioner thus remarks that when seeking to address new audiences for an institution, it would naturally not be advisable to start with those non-visitors the furthest to high culture, but choose people in less distance to the offerings. Different offerings can be considered for groups more alien to “high” cultural practices.

However despite this increased awareness, in practice most cultural institutions do not yet integrate intercultural opening in their agendas nor really reflect ethnic diversity among their staff. There are many factors which aggravate practical change, for example institutional traditions, lack of resources and lack of knowledge. Very often, institutions lack knowledge about potential new audience strata and about ways to address and reach them. According to the ZAD study, 80% of institutions that responded thought that special marketing instruments to reach migrant groups were important, but just 25% used any instruments (ZAD 2009). Another barrier encountered in many traditional institutions is that the general notion still prevails to work more supply-oriented than demand-oriented, an interviewed academic expert says. This means that focus is rather on offering a certain range of products instead of shifting the focus onto the needs of (potential) audiences.

Very often there is a lack of data about diversity of visitors and staff, which is sometimes accompanied by a reluctance to gather this data. In the above-mentioned study, only 2,3 % of all answering institutions report that they gather any data about the percentage of “migrants” among their visitors (6 out of 260 institutions). For many practitioners a strong reluctance to classify people according to “ethnicities” prevails. Indeed, data on migration background needs to be gathered very

sensitively in order not to reduce people to national/migration background and deflate socio-demographic differences. In some public administrations data is gathered on the migration background of staff. This census is based on voluntary personal disclosure.

Moreover, strong financial constraints which rest on all public-funded cultural institutions mean that the topic of intercultural opening appears as a less relevant task compared to securing the everyday running of the institutions. In the light of financial cuts and thus rising work-load for each individual, many professionals lack the financial and time-resources to consider strategies for intercultural opening. Additionally, practitioners from the administration report that they desire a strong commitment of the management level to the process of intercultural opening, who should successfully communicate the importance and relevance of the process to all staff of the administration and to all cultural institutions. Once again, this commitment should go hand in hand with making sustainable financial, time and knowledge resources available.

In terms of practically increasing the number of visitors from “new” audience strata, financial hurdles often exist which prevent cultural participation. For some groups the prices for theatre, museum or cinema tickets seem to be too high. At the same time, offerings like “culture vouchers” exist in several cities, which are supposed to enable especially young people of less privileged background to participate, but often the people for whom the vouchers should cater do not know about them. Better communication between different local actors and the involvement of mediators could counteract such problems.

#### **4. Outlook – Hopes for the future**

Cultural representations are not stable but reflect the history, life-worlds and experiences of people. Participation of diverse audiences in cultural

activities, as recipients, producers or in institutions, has a large potential for social inclusion. Including different perspectives, like experiences of migration, into mainstream cultural expressions can make these experiences accessible to people to whom this is otherwise alien. A young interviewee says:

*„Arts and Culture occur because someone wants to express something, express their inner soul. And there is so much potential for people with migration experience. There is always a problem of identity for migrants, especially in the second, third generation - Who am I and where do I belong? This question has so much power, so I often see this when friends become creative that there is so much force and intensity. ... And this intensity could surely enrich the cultural field in Germany.”*

When participating and expressing themselves through cultural practices, people of migrant or minority origin can articulate and affirm their identities and possible “intermediate” or “hybrid” feelings. Getting together over a work of art can offer the chance to communicate and exchange via the medium of art. Special offerings can foster exchange about cultural traditions and perspectives. When different groups share cultural interest or exchange interpretation and controversial experience at eye level, mutual integration can take place. A museum practitioner points to the “integrative value” of culture. She reports her positive experience with intercultural dialogue at the museum, where representatives of the Muslim and Jewish communities were invited to a dialogue about paintings:

*“The religious representatives said, this was the first time they communicated at eye level, because the meeting was neither in a church, mosque nor synagogue, but in a neutral place. There I realised even more the chances of creating opening at such places like museums or theatres.”*

In youth work cultural activities are used as empowerment strategies for young people. Via a communal project like football or dance, which is realised in a group, young people can at least temporarily overcome socio-economic and cultural differences. A youth worker who has been supervising hip-hop workshops for 15 years says:

*“Dancing is the medium, the bridge, to connect the young people. Like music, it transgresses language. ... It is about giving young people the opportunity to present themselves on a stage. ... Many of them have changed tremendously through dancing. ... They became self-confident and discover their strengths. [...] The kids have mixed backgrounds, some go to school, others are unemployed... In dancing they are all on the same level. [...] When they perform something together they know they achieved this together, often friendships come out of this.”*

Communal activities offer the chance to interact and discover aspects of oneself and others. As recipients of public funds, cultural institutions carry a certain responsibility to make their offerings accessible to yet underrepresented groups and increase participation where possible. Intercultural trainings can serve as a means to sensitise for the chances of intercultural opening and the benefits to be gained for the entire institution. Addressing migrant audiences can be included in target agreements set for institutions. From political level, incentives can be created for institutions to open up, for example prizes can be put out to tender (more symbolic than financial rewards). These awards can be publicised widely and via the media and clear support can be expressed by politicians, for example by visiting good-practice institutions or by hosting award ceremonies. Central contact points, on national or federal level, can collect knowledge and advise institutions on strategies to achieve their aims of diversity and opening. Networking of institutions and topical exchange can be structurally and financially supported by political and/or administrative levels.

## **Policy Recommendations:**

- **Strategic planning and policy design:** Policies for intercultural opening can help to drive ahead processes of intercultural opening in a city. In the development of policies different actors must be involved, including migrant organisations, to make best use existing knowledge. A change of perspective towards the actual needs and cultural use of the (potential) target groups is important. Policies should be embedded in administrative strategies of the city and involve the steering and political levels in order to be more forceful. A clear commitment from the management levels is essential. Extra financial and time resources must be made available to implement policies. Regular evaluation of the implementation should take place. Policy development should incorporate research results.
- **Involvement of multipliers and mediators:** Cultural consumption is to a great extent dependent of personal contacts and recommendations. Mediators, in other studies called key-workers or multipliers, can mediate into the communities, spread knowledge and lower the thresholds for participation (e.g. by organising visits). Mediators can also mediate out of the community and communicate cultural needs, advise on appropriate marketing, etc. Mediators can be of diverse social and professional origin (organisational contacts for example from migrant associations, religious authorities, teachers, “informal” multipliers, journalists of specific migrant community media). Mediators should have migrant/minority background and members of (a) community/ies in order to have credibility with the target groups. Sustainable and long-term cooperation between institutions and mediators is necessary for success.
- **Diversity of the workforce:** Cultural diversity of the employees in institutions is desirable to develop new ideas and address various audiences. Employees of migrant origin can be positive “role models” for identification and increase trust in the organisation. At the same time, it is important to note that employees of migrant origin should not be

exploited for these functions and that “intercultural issues” should not be transferred solely onto their shoulders, but be dealt with by all employees. Furthermore, diversity of the workforce must be achieved at all levels of the organisation, including management levels, and not only those in direct contact with diverse customers. This requires strategies to recruit professionals and trainees of diverse cultural backgrounds.

- **Networks:** Networking on different levels strongly supports the process of intercultural opening. On horizontal level similar institutions (cultural departments with cultural departments, museums with museums, etc.) can enter into strategic exchange about good-practice, make use of existing know-how, realise projects in cooperation reduce risks or share financing. Networks can also be sought transnationally. Regional Networks can provide access to new target groups and help institutions to see themselves from an outside perspective. Networking should be financially and/or structurally supported.

- **Decentralisation of activities:** For many still non-participants thresholds exist to enter the established cultural institutions. Especially in larger cities institutions can take their work into the communities and local districts to reach people in their everyday surroundings. More informal cultural spaces give room for expression of different groups and facilitate interaction.

- **Intercultural trainings:** Training can help to sensitise for the needs of diverse target groups and enhance one’s own working field for intercultural issues. Trainings can also serve to make research results and strategies available to cultural practitioners. All organisational levels, not only those which have an obvious relation to intercultural matters, should participate in trainings, including management levels. Trainings should be continuous, professional and sustainably financed. A central organisation could offer intercultural trainings for cultural practitioners of different fields.

- **Participation and Bottom-Up change:** The (potential) audience should be involved in developing projects, programs etc. How to reach different sub-groups of the public must be thoughtfully considered and different strategies sought according to project, cultural field, local situation etc. To implement appropriate measures in an opening process and use all existing know-how, communication and decision structures within the organisation must be pervious, allowing for bottom-up changes and taking on impetuses from all level of the organisation, including those staff members in non-permanent or freelance positions in direct contact with the audiences.
- **Mainstreaming** of interculturality: “Migrants” respectively intercultural issues should be perceived as an integral part of *all* actions and programmes and not treated as “special focus”. The programmes of institutions should take into perspective various (cultural) viewpoints and positions. Despite this general mainstreaming, it should be considered in which fields special activities for specific groups might be (temporarily) appropriate. This can include special marketing measures or special projects to reach new audience groups.
- **Audience Data:** Many institutions do not have or gather data on people of migrant origin among their audience. It would be advisable to find ways to gather this data in the context of regular audience surveys. Another option, offering a larger framework for policy development, is gathering data among the whole local (migrant) population concerning cultural use and interests, this way reaching also non-visitors. Taking up impetuses from the audience and references of their life-situations can support the further enhancing of the programme.

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# INTERCULTURAL OPENING OF THE LABOUR MARKET AND EMPLOYMENT INSTITUTIONS IN THE CZECH REPUBLIC

*RILSA, Milada Horáková & Pavel Bareš*

## Introduction

The cultural openness of institutions in the host society forms the key topic of the research involved in “Moving Societies towards Integration”. As far as the Czech Republic is concerned, the authors have selected the work and employment social sub-system as the subject of their research since they consider this theme crucial in terms of immigrant integration. Foreigners, whether immigrants or not, are more visible in the labour market and the authors consider their economic emancipation to be a precondition of their successful social integration<sup>25</sup>. Access to the labour market is often conditioned substantially by the cultural openness of all the stakeholders involved in the field of employment.

Since 1990 inward migration has exhibited steady growth in the Czech Republic. From the establishment of an independent Czech state in 1993 to the end of 2008, the number of foreigners in possession of a residence permit grew from 78,000 to 438,000. Today, foreigners make up 4 per cent of the total population and 6 per cent of the employment market. Most foreigners holding a residence permit can be considered immigrants

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<sup>25</sup> Most foreigners migrate to the Czech Republic for employment purposes or to conduct self-employed business activities. They originate from approximately 180 different countries. Most (more than 90% in 2008) can be termed immigrants since they remain in the Czech Republic longer than one year, thus corresponding to the international definition of an immigrant. (Directorate of Alien Police, Ministry of the Interior in: Foreigners in the Czech Republic in Czech Statistical Office, 2009: 30, calculation Milada Horáková, VÚPSV/RILSA Prague; Horáková 2010, calculation Milada Horáková).

since their stay in the Czech Republic lasts longer than one year. Foreigners from third countries<sup>26</sup> make up more than half of foreigners in possession of a residence permit (68%); citizens from the EU, EES and Switzerland make up less than one third (32%).<sup>27</sup> Naturalized foreigners and second, third and further generation migrants are not statistically reported.

In the past twenty years, Czech society has undergone a radical change in many respects, including the level of cultural diversity. The question remains however as to whether the Czech perception of the world includes the philosophical concept of interculturality. Although Czechs live in a culturally diversified society, public attitudes continue to display a persistent ethnocentrism linked with expectations that immigrants will eventually adapt to the majority society; many immigrants accept such expectations, not wishing to be considered different<sup>28</sup>. The survival of original cultural identities is encouraged through EU- and Czech government-financed projects rather than through the efforts and funding of the various immigrant communities themselves.

## **1. The Current Situation regarding the Selected Sub-system in terms of Intercultural Opening**

### **1.1. Basic Concepts, Employment and Integration Policy**

With regard to the integration of culturally diversified minorities, Czech legislation operates with the term **“foreigners (non-citizens)”** rather than with “immigrants”. Indeed, this term cannot be found in any Czech legal

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<sup>26</sup> The largest communities are made up of Ukrainians, Vietnamese, Russians, Mongolians and Moldavians.

<sup>27</sup> Horáková (2010), calculation Milada Horáková, VÚPSV/RILSA Prague.

<sup>28</sup> According to census data, the Czech nationality is acknowledged by the vast majority of the Czech population, including naturalised foreigners (94.2%); www.czso.cz, Census data 2001, Tab. 1 Structure of the CR population according to nationality 1921-2001).

regulations or public policy documents. Integration policy regarding foreigners residing legally and long-term in the Czech Republic does not usually focus on second, third or further generations of naturalized foreigners since, for the time being, the need for the integration of such persons is not considered urgent either by state institutions or the general public.

**The work and employment sub-system** can be considered crucial in terms of immigrant integration. However, employment policy monitors a relatively wide range of objectives (e.g. protection against a shortfall in income, employee protection, equality in the workplace, support for specific disadvantaged or endangered groups of people, etc.). At the same time, employment policy responds to a relatively large number of situations in addition to the relationship between the employer and the employee. This renders employment policy a vast complex of issues and therefore it is desirable that specific objectives be achieved and partial activities are mutually compatible, that the effect of specific partial processes not be fragmented and that employment policy is well-arranged and intrinsically consistent.

This situation holds true even more markedly in the context of integration policy which covers, or should cover, different aspects of immigrant integration into society whilst at the same time reflecting the existence of various immigrant residence statuses which, in turn, are linked to different rights and duties. The functioning of **immigrant-related employment policy** thus requires both the intrinsic coherence of the two policies and their mutual harmonisation. Access to the labour market for specific groups of young migrants (and their subsequent integration) is often substantially conditioned by the coherence of the two policies and by the intercultural openness of all the stakeholders involved in the field of employment.

## 1.2. Programmes and Services Available to Young Third-Country Immigrants

Programmes focusing on immigrants or ethnic minorities are implemented predominantly by organisations which specialize in providing services for such groups of people. **State organisations concerned with the larger population** (e.g. labour offices) generally provide no specialised services for immigrants from third countries; indeed, labour offices only very rarely target specific approaches at such groups of people.

This holds true especially for young second generation (younger than 27 years) third-country immigrants who are currently entering the labour market the majority of whom were educated at Czech elementary schools and who, from the cultural point of view, are considerably adapted to the Czech environment. School attendance is compulsory in the Czech Republic and a sound knowledge of Czech is a prerequisite for the successful completion of a child's school career. Children of third-country immigrants on the whole do not share their parents' most serious integration handicap, i.e. the language barrier.

According to available (albeit sporadic) results from various empirical surveys, the children of immigrants usually perform well at school and often continue to study at establishments of further education. Hence they are rarely in need of the services of **labour offices**<sup>29</sup>. This fact is of considerable importance when evaluating the existence or absence of Czech public employment policy focusing on the promotion of interculturality. Nevertheless, the authors were unable to find any policy explicitly targeted at young third-country nationals. **Foreigners holding permanent residence status in the Czech Republic are entitled by law to**

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<sup>29</sup> As at 30 April 2009 only 368 third-country job applicants under the age of 25 were registered at labour offices. As at 31 December 2009 their number had increased to just 450 (OK práce information system - the information was requested for research purposes).

**make use of all available state policy instruments related to employment.**

Respondents from the Ministry of Labour and Social Affairs (MoLSA) as well as from labour offices believe that all labour office clients should be treated equally in compliance with the “equal treatment” principles incorporated in the Employment Act. Those migrants who do not manage to successfully compete in the labour market should be supported, in their opinion, by the non-governmental sector. At present, labour offices are overloaded to such an extent that staff have little inclination to consider any type of above-standard programme intended for the support of employment for young third-country immigrants.

Research<sup>30</sup> indicates that young migrants rarely contact state institutions regarding their problems the reason being a perceived mutual distrust between such institutions and immigrants. As part of their responsibilities with regard to aliens, state institution (labour office) employees are required to deal with breaches of regulations by foreigners and they tend to see this group as a source of problems; conversely, foreigners are afraid of sanctions which might be imposed by state institutions should they breach legal regulations the cause of which may well not be deliberate but rather ignorance or the fault of others.

As a consequence of the current economic crisis, the administrative process regarding the extension of work permits for foreigners is often delayed and those foreigners for whom employers plan to extend employment contracts may, due to delays, see their residence permits expire. To arrange documentation within the time limits prescribed by legislation has thus become a highly sophisticated process, which, without expert assistance, is difficult even for those foreigners with a high

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<sup>30</sup> Both the labour office surveys and interviews with young immigrants carried out as part of the “Moving Societies towards Integration” project.

level of qualifications who have been living in the Czech Republic for many years.

Foreigners who no longer need a work permit (i.e. those who have a permanent residence permit<sup>31</sup> or citizenship) are in certain respects in a somewhat better situation. However, in the present economic environment they have problems finding employment. This is due not only to the economic crisis but also because employers are more interested in the temporary employment of foreigners concerning whom they have no obligations following the termination of employment. In addition, such employers have no interest in hiring employees in the long term as this is associated with higher levels of legal protection for employees against and following dismissal<sup>32</sup>.

In terms of **specific support for the employment of third-country immigrants** the MoLSA delegates certain powers to non-governmental organisations via financial support for specific projects. The integration of immigrants and ethnic minorities currently involves a large number of **non-governmental organisations** in the Czech Republic a number of which are concerned particularly with employment issues.

Nevertheless, those organisations concerned with the integration of minorities tend to concentrate in particular on the Roma population, focusing on social exclusion rather than on integration in the broadest sense. Other organisations define themselves on ethnic grounds and specialise in members of specific minorities (e.g. Club Hanoi). With regard particularly to immigrant integration, the most significant organisations are as follows: Centre for Immigrant Integration (Centrum pro integraci

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<sup>31</sup> Foreigners holding permanent residence permits have the same rights and responsibilities as Czech citizens in the CR labour market. They are entitled to use labour office services and to obtain unemployment benefits.

<sup>32</sup> Employers today tend to prefer the hire and fire system not because temporary workers are cheaper but because hiring permanent staff is too risky during the economic crisis. Obligatory compensation for making staff redundant could result in bankruptcy for many companies.

cizinců), Centre for Migration Issues (Centrum pro otázky migrace), Organisation for Aid for Refugees (Organizace pro pomoc uprchlíkům), Counselling Centre for Integration (Poradna pro integraci), Society of Citizens Assisting Immigrants (Sdružení občanů zabývajících se emigranty), etc. Most organisations concerned with immigrant integration are based in the two largest Czech cities, Prague and Brno; nevertheless, organisations based in these cities as well as other regional organisations are also active in other towns and cities with a significant immigrant community (towns and cities in which companies employing large numbers of immigrants are based, those in which refugee facilities are located, etc.).

Foreigners from third countries particularly (not necessarily persons under the age of 27) are the subject of various specialised projects. They include primarily **projects aimed at improving their competence to find a job**, i.e. language courses for foreigners, computer literacy training and courses focusing on providing a basic knowledge of the Czech work environment and the culture (including the work culture) of the host country. Specific projects differ according to whether they are inclined towards the overall integration of foreigners or the more specific integration of foreigners into the labour market. In addition to courses which focus on the ability of foreigners to find employment one can also include in this category training courses which aim at improving relations and cooperation between employers and job applicants or provide other forms of support (e.g. training aimed at improving knowledge of the Czech labour market, information on responsibilities and rights, an insight into the Czech legal system, etc.).

In addition, **other integrated instruments aimed at the integration of foreigners** and the support of marginalized groups are worthy of mention i.e. social worker assistance, legal advice, pedagogical and psychological consultation sessions and educational programmes. Although these fields

are not directly related to employment, they may indirectly affect a migrant's chances of success in the labour market. Further assistance for foreigners which may be considered as contributing towards migrant employability (and thus also towards increasing the cultural openness of the employment market) include professional advisory services, assistance in arranging the necessary documentation, help in communication with a potential employer (e.g. in the case of insufficient command of the language or as a "control contact" capable of recognising potential employer discrimination practices), training, etc.

Moreover, a significant role is played by services which are not aimed directly at foreigners, i.e. **projects which are designed primarily for the benefit of the majority population**, projects designed to assist the wider public, projects focusing on employers and state administration bodies and pilot projects the purpose of which is to bring about a conceptual change in the system governing the employment of foreigners.

Although all the afore-mentioned specialized activities and projects **go beyond the scope of the concept of the "intercultural opening of institutions"** as it is understood with regard to this project (which involves primarily the monitoring of "mainstream" institutions), they nevertheless play a positive role in the intercultural opening of employment services as a whole (which must be understood as a complex of activities carried out by mainstream institutions as well as those specialized activities which are specifically aimed at persons falling into the monitored target group or, conversely, are designed primarily for the majority population or its institutions). Presently, specialized organisations support the intercultural opening of the Czech employment market to a significantly higher extent than do "mainstream" institutions, such as labour offices, which are perceived rather negatively in this respect. The two most important funding schemes which presently

support specific projects and which are aimed at reinforcing intercultural opening consist of:

- The **Foreigner Integration Policy** (hereinafter the Policy). Projects submitted by various government departments and non-governmental organisations are financed from the state budget or from the European Social Fund. The Policy for 2008 approved and funded by the Czech government included projects aimed directly at the employment of migrants. Although the Policy does not contain any special projects designed for the integration of young migrants under the age of 27 into the labour market, this group is fully entitled to take advantage of the various opportunities provided.

- The **Operational Programme for Human Resources and Employment**, the principal aim of which is to contribute towards increasing overall employment in the Czech Republic and which contains five priority areas which also apply to the young third-country immigrants:

- adaptability,
- active labour market policies,
- social integration and equal opportunities, with special reference to members of Roma communities, immigrants and other groups from different cultural backgrounds,
- public administration and public services and
- international cooperation.

A wide range of projects which target the integration of foreigners and should, to some extent, contribute towards intercultural opening with regard to employment are funded from existing programmes. It is not possible to provide a complete overview of all the programmes available; the following list is presented in order to illustrate their variety.

- The **Work in Czech** (WIC) and **Work in Prague** (WIP) projects which focus on systematic support for the employment of immigrants and asylum-seekers in the labour market. Both projects provide immigrants and asylum-seekers with a long-term Czech language course (300 and 400 lessons), PC literacy courses (60 lessons), orientation in the labour market courses (practical information on the labour market, employment law documentation, CV design, communication with potential employers, trade licence application, tax returns, etc.) and a motivation course (self-knowledge). In addition, WIP project participants are offered a recruitment process course (knowledge and skills useful for interviews for skilled employment). WIC project participants are provided with assistance in the domestication of personal documentation and are encouraged to participate in re-training courses. The primary objective of both projects is to persuade participants to take advantage of courses specialising in the labour market; the language courses are provided as a complementary service.

- The **Support of employment in socially excluded areas in the Most<sup>33</sup> district** project which is intended for all citizens residing in the defined areas who are suffering from social exclusion and stigmatization. It is recognised that without direct integrated intervention in the affected areas the employment situation cannot be changed to any significant extent. The project deals with the problem of unemployment as a social and economic rather than an ethnic problem, especially with regard to the impossibility of determining from official statistics who is and who is not Roma (authors' comment: or difficulty of determining who is an immigrant). The culture and lifestyle of the Roma is taken into consideration by the adoption of a culturally sensitive approach to the provision of services. Unemployment and social exclusion are mutually linked and are accompanied by physical as well as spatial exclusion. The

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<sup>33</sup> Most is Northern Bohemian city characterized by a high unemployment rate.

main objective of the project is to provide potential job applicants who live in such socially and culturally excluded areas with an opportunity to integrate themselves into the job market via the targeted use of consulting services, motivation techniques, re-training courses, existing experience, work assistance and support for job creation. Moreover, the project aims to strengthen cooperation between local NGOs in order to streamline AEP instruments regarding the development of competence and the employment of socially excluded persons and to increase local awareness of the necessity of applying specific approaches in order to integrate socially excluded people into the labour market by means of the "culturally sensitive" provision of services.

- An **Information and Counselling Centre** for occupation choice is located at every labour office. IPS consultants and psychologists examine the personal and professional qualifications of job candidates, especially those of first-time job applicants who are concerned with selecting their future occupation and first employment position. All the services provided by the labour office are free of charge and can be utilised by young migrants under the age of 27 if they fall under the jurisdiction of the Employment Act.
- Operating since 2007, the non-governmental organisation IQ Roma Servis (civic association), operating in Brno and other municipalities in the South-Moravian Region, awards the **Ethnic Friendly Employer brand** to employers who acknowledge equal treatment principles and who in practice do not discriminate against job candidates and existing staff because of their ethnic origin or nationality.

## 2. Opportunities for the Increased Opening of the Sub-system to Migrants

As far as “mainstream” institutions in the employment sub-area are concerned, labour offices provide by far the most important complex of services despite which the target group under investigation uses such services somewhat sporadically<sup>34</sup>. This would appear to be a crucial shortcoming in terms of the intercultural opening up of work and employment opportunities within the sub-system. The reasons are numerous but the most significant include:

- labour market regulations to which foreigners from third countries are subject,
- low level of migrant trust in this institution,
- low level of attractiveness of labour office services and
- a migrant’s strong ties to their ethnic community (alternative resources or offers).

All these factors would tend to imply that the successful integration of a foreigner lies more in *institutional opening with regard to clients in general* rather than the narrower concept of the *intercultural opening of labour market institutions*. However, intercultural opening should be perceived as an important element of the broader of these two concepts. The identified *criteria of intercultural opening* are therefore (through their narrower focus) in principle also relevant. They also refer to the question as to whether the sub-area is open to migrants or not (e.g. a culturally diverse team at the labour office would increase a migrant’s level of trust in this institution and thereby open up the field to them). But it is necessary to reflect that the criteria assessed below will refer only to factors influencing the *intercultural opening of labour market*

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<sup>34</sup> According to the opinions offered both by labour market officers and immigrants at interviews.

*institutions* and will not cover the whole range of factors influencing *institutional opening in general*.

All measures which are able to increase *institutional opening in general* or the *intercultural opening* of the sub-system **should be primarily compatible with the principles and aims of employment policy**. Such measures will be counterproductive if they or the consequences of such measures considerably distort market and equal treatment principles or are seen as being in opposition to the other important aims of this policy. Consequently, it is possible to say that relevant measures (i.e. measures compatible with employment policy) should

- **reduce *undesirable barriers*** in the labour market,
- **increase an immigrant's trust** in the relevant institutions and
- **increase the attractiveness of labour office services** to immigrants (and thereby allow such services to better compete with alternative offers available).

### **3. Relevant Criteria for Opening up the Sub-system**

Criteria focusing on the **workforce, staff or professionals working in the sub-system** are relevant to the intercultural opening of the work and employment sub-system. This finding, discovered as a result of the authors' empirical research, is not surprising since this dimension undoubtedly forms an important element of the work and employment sub-system. Moreover, the measures to which some of these criteria refer should already have been introduced on the independent initiative of related organisations without resort to controversial regulation.

With regard to the criteria in this subset, the highest level of importance should be accorded to the cultural diversity of the team and employee

awareness of intercultural issues, the appointment of professionals from migrant/minority backgrounds to visible positions as role models and they should include intercultural sensitivity as a criterion in the recruitment process<sup>35</sup>.

Importance should also be accorded to those criteria related to **intercultural training**. It is beyond doubt that the efficacy of intercultural training is determined by the initial conception and design. The identified set of criteria appears to be relevant in terms both of describing the conception and design of intercultural training and (despite some criticism<sup>36</sup>) for the sub-system under discussion.

Attention should also be devoted to the **policies or tools used for advancing the process of opening**. However, especially in terms of the work and employment sub-system, the question is to what extent policies introducing intercultural opening should intervene in this area and which measures are eligible in this regard. Interviews revealed that centralization is considered to be counterproductive. For this reason it would appear preferable to ensure the mainstreaming of intercultural issues in different institutions (or within one already existing institution) rather than to establish a specific central institution the role of which would be to provide intercultural training and coordination exclusively in this field.

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<sup>35</sup> However, there were some conflicting statements in the case of the last-mentioned criterion in the interviews. This criterion imports enormous non-market regulation to the labour market and deforms it. Its relevancy is contestable since the border between measures which only “soften conditions for foreigner integration” and measures which should be considered “positive discrimination” is often unclear and arguable.

<sup>36</sup> One interview respondent pointed out that certain criteria identified in this dimension refer to different manifestations of the same aspect or to very similar aspects. The respondent remarked that the provision of “*systematic and continuous*” training is not possible if it is not at the same time “*financially secured and sustainable*”. Many respondents put forward the objection that there are no appropriate criteria allowing the measurement of the impact of training (“*the impact of training in the work context should be measured*”).

It is also important to consider the influence of the media on the general public's perception of foreigners and minorities. The media has, according to the majority of respondents, a considerable impact on the sub-system. The compliance of the media with agreed ethical codes is obviously desirable however in reality this rarely happens since they are not obliged by law to do so. On the other hand, it is questionable whether it is reasonable to demand that the media be obliged to respect such codes.

The commitment that a state institution will strive for intercultural opening (**steering, management or internal organisation**) is undoubtedly promising; at the same time the risk exists that this is merely a formal declaration or simply a formal approach to fulfilling the stated aims.

The criteria related both to **mediation** and the **participation of immigrants** are undoubtedly important in terms of intercultural opening in general. However it is difficult to apply such criteria to employment. Labour offices clearly have to respect their legal obligations which include the protection of the national labour market. Consequently, the specific requirements of their clients can be considered only to a limited extent in accordance with existing legislation and the opportunities for immigrants to negotiate are limited<sup>37</sup>.

#### **4. Barriers against intercultural opening**

A significant barrier in terms of the intercultural openness of labour market institutions in the Czech Republic is the lack of reliance of young immigrants on labour offices. Immigrants do not believe that this institution can help them when searching for employment; sometimes because of a previous bad experience, sometimes because of the poor reputation of labour offices in immigrant communities and principally

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<sup>37</sup> The legal provisions regulating entry of third country nationals into the EU labour markets set inequalities.

because positions offered by labour offices are often very unattractive. Many immigrants also have problems understanding Czech legislation despite having mastered the language and several years of residence. Legal terminology is complex and often difficult to understand even for native Czechs.

Although many projects have focused on improving the awareness of foreigners of the legal requirements of the labour market in the Czech Republic and on the legal conditions governing work and self-employment, it is still not enough. Moreover, regulations change rapidly. A great deal of information material is published but it rapidly becomes obsolete and foreigners often do not know which information is valid. Even experts find following the rapid development of legislation demanding.

To date, labour offices have not introduced any above-standard programmes focused specifically on supporting the employment of young immigrants from third countries. The MoLSA as well as labour office respondents are of the opinion that such measures are not yet necessary and that the non-governmental sector should handle those foreigners who are difficult to place in employment. However, non-governmental organisations are only rarely successful at finding jobs for foreigners; they are unable to replace state institutions in this respect since they lack the respective powers. Moreover, they suffer from a lack of funding which recently has forced a number of NGOs to make redundancies.

In the Czech Republic, targeted programmes have not yet been introduced to support the legal employment of young immigrants from third countries (in particular with respect to the two largest, i.e. the Ukrainian and Vietnamese communities). The initiative has been left to a considerable degree to ethnic networks and so-called “client systems” which often results not in legal, standard economic activity, but in, at best, irregular employment and, at worst, jobs which amount to little

more than slavery (the remuneration consists of accommodation and food only) concerning which there is no respect for safety and hygiene standards and no social and health insurance coverage. Experts agree that, due to the economic crisis, the number of foreigners employed in irregular positions has increased recently. Clearly this hardly contributes towards an atmosphere of openness and trust between the host society and migrants.

### **Outlook: Conclusions and guidelines for the future**

The fundamental problem of intercultural openness in the area of employment in general is common ignorance. The concept of interculturality, however, is currently being developed and promoted in particular by the academic community and experts dealing with international migration and ethnicity. General public awareness includes fixed terminology such as “multicultural society”, “diversity management”, “intercultural education”, “intercultural competence”, “cultural dialogue”, etc., however intercultural openness as a concept, to which policies reflecting the afore-mentioned concepts should lead, is not perceived by the general public as a subject deserving of increased and permanent attention. Public interest is usually awakened by targeted campaigns and wanes rapidly. A certain feature specific of intercultural dialogue in the Czech environment is that it focuses less on foreigners and immigrants than on internal social problems, in particular on coexistence with the Roma minority.

Labour offices have not yet established a code of practice specifically concerning working actively with young immigrants searching for employment the main reason being that they do not see such people as a problem group in the labour market.

No immigrants work at labour offices since only full citizens are entitled to work for state administration bodies. Moreover, labour office respondents pointed out that no new immigrants have, to date, applied for positions in labour offices (presumably because they do not have the required skills)<sup>38</sup>. However, a culturally varied workforce might well lead to labour offices being more sympathetic towards young migrants. People who have their own job searching experience as foreigners would be in the best position to develop new ways of assisting young migrants. “Labour offices mostly do only what they are required to do, but nothing more”, as one respondent from the immigrant community pointed out.

Information campaigns and information brochures<sup>39</sup> on the employment of foreigners have been produced in order to assist immigrants to orientate themselves in the labour market; however, they have not yet had the impact anticipated. In addition, a number of e-learning programmes have been developed for the education of labour office staff with regard to issues concerning migration and ethnicity; however, not one labour office respondent mentioned such programmes as a tool employed in their everyday work. The authors believe significant financial resources have been devoted to the integration of immigrants in the labour market, but the effect has, to date, been minimal. The policies and

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<sup>38</sup> The notion immigrant is perhaps not appropriate here. The only relevant characteristic in this assessment is the distinction between foreigners from third countries and Czech citizens. If there were any naturalised skilled immigrants already employed in labour offices, nobody would monitor or report this fact. There is no machinery in place to distinguish between citizens and naturalised foreigners working in labour offices. However, one labour office survey respondent mentioned explicitly that his office had planned to employ a person with foreign status. The plan, however, did not come to fruition (the reason was not given; since a number of possible causes could be considered in this regard, it is not possible to interpret this single event).

<sup>39</sup> E.g. a manual on orientation in the labour market targeted at all aspects of immigrant employment was written as part of the Equal Initiative. It provides complete information on the various legal and practical aspects of the process of employment (how to find a job, how to conduct oneself at interview, how to negotiate salary conditions, the rights and duties of the employee and the employer, working hours, job security, holidays etc.). The handbook provides a very useful instrument for immigrants but nobody (neither immigrants, nor labour office employees) mentioned it during the interviews.

instruments to be employed in promoting intercultural openness have already been designed as part of the overall policy for the integration of foreigners, but their implementation remains at an insufficient level. More time is needed before the relevant players become familiar with the tools available.

## **Policy Recommendations**

The interviewed experts from the Czech Republic were asked to evaluate relevance of the above-mentioned criteria related to the field of the labour market and employment. The criteria proposed by the coordinator for the field of the labour market and employment were nowise modified, because the aim of the project was to verify relevance of universal criteria common for all the monitored social sub-systems. This chapter pays only marginal attention to the evaluation of draft criteria (or respondents' proposals of their modification). We mention only examples when criteria were generally regarded as relevant, but particular definitions or a possibility to apply them seemed problematic or unacceptable to respondents.

- Labour office services should reflect more on clients' needs and respond flexibly to changes in the socio-demographic structure of clients, caused by changes in the labour market situation.
- MoLSA, via the Administration of Employment Services (Správa služeb zaměstnanosti)<sup>40</sup>, should instruct labour offices so that their regular evaluation included also up-to-date information about young migrants' position on the labour market with regard to relevant indicators monitoring labour market openness towards this category of workers: i.e. their employment and unemployment rates, presence in the black

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<sup>40</sup> A body coordinating activities of labour offices.

economy, professional aspirations, horizontal as well as vertical professional mobility in order to prevent their exclusion from the labour market and to be able to introduce necessary measures in time also in the sphere of their employment.

- Information for migrants about the employment system and employment services should be unambiguous, understandable, up-to-date and easily available in labour offices.
- Labour offices should participate more actively in creating new jobs in cooperation with local entrepreneurs. Without this step they cannot cope with current unemployment.

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# Intercultural Opening and Young Migrants / BME<sup>41</sup> Youth: The case of the Health System in Scotland

*The David Hume Institute*

*Alistair Hunter<sup>42</sup>*

## **Introduction**

For the Moving Societies towards Integration project in Scotland, researchers at the David Hume Institute interviewed approximately 30 individuals from three main stakeholder groups: young migrants (aged 16-27); public health practitioners within the National Health Service (NHS); and representatives of Black and Minority Ethnic (BME) and migrant organizations. Given the number of respondents, it must be borne in mind that this report and case study represent an informed snapshot of issues which merit further discussion rather than an exhaustive investigation into intercultural opening within Scotland's health service.

In the Scotland / UK context, there is no direct equivalent for 'intercultural opening' as used in Germany and other EU states. As a working definition, intercultural opening was understood as 1) the access/participation of migrants/ethnic minorities in an institution, and 2) awareness of migrant/ethnic minority cultures within an

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<sup>41</sup> Black and Minority Ethnic

<sup>42</sup> The author would like to acknowledge his debt of gratitude to all those who gave their time and expertise during interviews and focus groups. Dr Paul Barton at NHS Scotland's Equality, People and Performance Directorate deserves a special mention for his support and assistance. The author would also like to sincerely thank Dr Sarah Kyambi for her significant contribution to this project. Dr Kyambi initiated the project and coordinated the first 12 months of work on it. In writing this report, the author drew heavily on Dr Kyambi's preliminary reports. The author also acknowledges Lesley Sutton's helpful comments on an earlier draft. Responsibility for any errors of fact or judgement lies solely with the author.

institution. The David Hume Institute took the UK's National Strategy 'Together in Diversity', submitted for the European Year of Intercultural Dialogue 2008, as its starting point to identify the race equality duty as the framework in which intercultural opening takes place. We decided to focus on the health system because firstly there has been a significant policy drive to realize the race equalities duty within the Scottish health sector from 2002 onwards. Secondly, the sheer scale of the NHS means that there is great potential to contribute to a more integrated, cohesive society. As Scotland's largest employer with over 165,000 staff, if intercultural opening can be advanced within the NHS there will be a significant multiplier effect for the rest of society. The role of the NHS in contributing to a more integrated and equitable society dates back to its founding principles – a universal health service for all based on clinical need rather than ability to pay, and free at the point of delivery. Administratively, the NHS in Scotland is structured by region, with 14 regional Health Boards. There are also 9 Special Health Boards which are responsible for improving national services and care across NHS Scotland.

### **1.1. What is being done in the NHS in Scotland for intercultural opening?**

In Scotland, the drive to meet the healthcare needs of Black and Minority Ethnic (BME) and Migrant groups began in earnest in 2002, when the Race Relations (Amendment) Act came into effect. This was the catalyst for the publication of the 'Fair for All' strategy by the Scottish Executive that same year. Fair for All not only signalled a recognition by government of the problem of discrimination against ethnic minorities in the Scottish health service but also formed the basis of a strategic policy for intercultural opening. In these respects,

the Scottish approach to intercultural opening in the health sector is recognised as being more pro-active and progressive than in other EU states (Bhopal, 2007; Lorant and Bhopal, 2010).

Importantly, this policy has been supported by an intermediary contact body with policy refinement and support functions to help all branches of the NHS live up to their race equality duties. Short term funding existed for this body for several years, but in 2008 its role in promoting race equality was secured when it was merged with bodies working on other equality strands to create NHS Health Scotland’s Equalities and Planning Directorate (now the Equality, People and Performance Directorate, hereafter EPP). The EPP is the subject of the case study in section 1.b. The main advantage of bringing the single equality strands together is that race equality is no longer an isolated issue. It is now firmly embedded in the broader equalities structures of NHS Scotland, making it much harder to sweep away (Lorant and Bhopal, 2010).

There are 5 core progress areas derived from the Fair for All guidance. The table overleaf gives examples of what is done to achieve progress in each area.

<b><i>Progress Area</i></b>	<b><i>Examples of what is done to achieve this</i></b>
<b>Energising the organisation</b>	<ul style="list-style-type: none"> <li>- development of an up-to-date Race Equality Scheme (a legal duty)</li> <li>- training in equality impact assessments, and monitoring of training completion (numbers, %, by grade, specialism, location)</li> <li>- leadership from senior management – equality ‘champions’ at board level</li> </ul>

	<ul style="list-style-type: none"> <li>- recognition and rewarding of good practice</li> </ul>
<b>Demographic profile</b>	<ul style="list-style-type: none"> <li>- surveys of local BME populations and their needs</li> <li>- forecasting local demographic trends</li> </ul>
<b>Access and service delivery</b>	<ul style="list-style-type: none"> <li>- equality impact assessments of policies and services (a legal duty)</li> <li>- monitoring of service use by BME groups (linked to census data)</li> <li>- training of frontline staff to respond to BME patients' needs, and monitoring of training completion (numbers, %, by grade, specialism, location)</li> <li>- interpreting services at hospitals and GP surgeries [family doctor]</li> <li>- link workers at the Minority Ethnic Health Inclusion Project (MEHIP) to advise BME patients about the services available and help them to navigate the system.</li> </ul>
<b>Human resources</b>	<ul style="list-style-type: none"> <li>- monitoring of job applicants and staff (current staff, promotions, leavers, those involved in grievances and disciplinary action) by ethnic origin (a legal duty)</li> <li>- training in equality and diversity (a legal duty)</li> </ul>

<b>Community development</b>	<ul style="list-style-type: none"> <li>- creation of BME consultation forums</li> <li>- monitoring of procurement and supplier diversity</li> </ul>
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The proliferation of policies, guidelines, toolkits and monitoring procedures as summarised above is indicative of the recognition of the problem of race inequality in the Scottish health sector by government and senior NHS management. The question which remains however is the extent to which these policy processes have been translated into good practice and improved outcomes on the ground. This will be considered in parts 2 and 3. One body which strives to translate policy into practice is the EPP. The positive evaluations of the EPP from several Migrant / BME representatives that we heard during the project led us to look more closely at it as an example of good practice. This is the focus of the case study below.

## **1.2. Case Study: NHS Health Scotland’s Equality, People & Performance Directorate**

NHS Health Scotland’s Equality, People and Performance Directorate (EPP) originated in April 2008 to provide: “a centre of expert advice and support to NHS Scotland on delivering equality and diversity, eliminating discrimination and reducing health inequalities.” The Directorate is one of five directorates within NHS Health Scotland, the national agency tasked with improving the overall health of the population of Scotland. The EPP has about 30 members of staff divided into three teams: the Equalities Support Team, the Equalities Development Team, and the Planning and Performance Team<sup>43</sup>. The

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<sup>43</sup> The Planning and Performance team has a purely corporate role internal to NHS Health Scotland and is not directly involved in promoting intercultural opening.

Directorate seeks to work in partnership with NHS boards and other stakeholders to help deliver better health outcomes for all communities and individuals and to help health services show they are improving health outcomes. While the Directorate is clearly a key institution working towards the implementation of the equalities duties across the board, it should be noted that the Directorate has no formal monitoring role or enforcement powers – these lie with the Scottish Government and the Equalities and Human Rights Commission, with each Health Board being accountable to the Scottish Government. The core component of the Directorate’s mission is to provide expertise and advice to help health boards and other bodies not only to comply with the Race Equality Duty but also to better understand BME groups’ needs on the ground, thereby improving services. The Directorate seeks to do this by acting as an exemplar, demonstrating how the equalities duties can be mainstreamed and acting as a catalyst and supporter of change.<sup>44</sup>

To provide a structure for the case study, Hubertus Schröer’s work on developing a set of ‘quality criteria for a successful process of intercultural opening’ (Schröer, 2007) was utilised to provide a framework for evaluation, as summarised in the table below.<sup>45</sup>

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<sup>44</sup> See EPP Mission Statement at:  
<http://www.healthscotland.com/equalities/missionstatement/workplan.aspx>

<sup>45</sup> A translation of Schröer’s framework, and a more detailed evaluation of the EPP against these criteria, can be found in the longer Scotland report in the project appendices.

<b><i>Progress Area</i></b>	<b><i>Examples of what is done to achieve this</i></b>
<b>Intercultural Orientation of the Organisation</b>	<ul style="list-style-type: none"> <li>- EPP 'embraces diversity'</li> <li>- EPP works to 'mainstream' equalities</li> <li>- commitment to work on understanding targets in terms of equality issues</li> <li>- specific intercultural Initiatives such as the Race Equality and Mental Health project</li> </ul>
<b>Structures of Sustainability</b>	<ul style="list-style-type: none"> <li>- EPP provides leadership to other NHS areas on intercultural opening</li> <li>- EPP has diversity and equality contact points across the different health boards</li> <li>- projects designed in consultation with a network of BME / Migrant contacts</li> </ul>
<b>Qualification of Staff</b>	<ul style="list-style-type: none"> <li>- EPP is developing expertise in carrying out Equality Impact Assessments</li> <li>- intercultural sensitisation of staff</li> <li>- workforce monitoring by ethnicity</li> </ul>
<b>Clients / Service Users</b>	<ul style="list-style-type: none"> <li>- EPP supports health boards in understanding how to collect data</li> <li>- supports awareness within NHS about the need</li> </ul>

	<p>for better patient monitoring</p> <ul style="list-style-type: none"> <li>- 'Translation, Interpreting and Communications Support' project</li> </ul>
<b>Culture-Sensitive Evaluation</b>	<ul style="list-style-type: none"> <li>- operational goals have been set</li> <li>- monitoring is envisaged to check whether goals have been met</li> <li>- indicators are being developed to spot issues that may impact differentially on BME groups</li> </ul>

This brief review of the documents is not able to assess how successful the EPP is in effecting change on the ground but it does show the EPP working right across the spectrum of relevant issues. Three targeted interviews with EPP staff suggested that the race equality duty gives a body like the EPP a legal framework around which to organise its work and promote institutional change on race equality in what has traditionally been a compliance-orientated organisation. What is perhaps most significant however is the opportunity structure that the legal framework represents for those working in the EPP. From this strong legal position, the EPP seeks to promote diversity and equality and facilitate organisational change in the NHS in Scotland beyond mere compliance.

**2. What is particularly important to open up the health system in Scotland in intercultural terms? What criteria are particularly relevant?**

While the past decade has witnessed significant progress via the creation of dedicated agencies and significant policy and legislative

change, the indications from recent literature are that there is still some distance left to go as regards race equality and intercultural opening (Audit Scotland, 2008; Black Leadership Network, 2008). The fieldwork documented in the next section of this report provides a glimpse of how efforts towards intercultural opening are perceived by three groups of stakeholders: practitioners trying to deliver race equality within health boards and other parts of the Scottish healthcare sector; representatives of migrant and BME community organisations; and young migrants themselves<sup>46</sup>. It should be borne in mind that these perceptions are not a judgement on the specific work of the EPP; rather the focus is broader, addressing the healthcare sector in Scotland and elsewhere when appropriate.<sup>47</sup> Respondents were asked what is particularly important to open up the health system interculturally (the focus of the present section), as well as what the barriers to this process are (the focus of Part 3).

When shown the Moving Societies criteria developed by the project partners over the course of the project<sup>48</sup>, most respondents agreed that taken as a group they were useful and exhibited strong awareness of the principal issues confronting practitioners in the field of intercultural opening and equalities. One respondent felt that the existing criteria in Scotland which have been developed since Fair for All are as strong as – if not stronger than – the Moving Societies criteria. While most individual criteria were seen as relevant, five sets of criteria were singled out as being particularly relevant for intercultural opening in the NHS in Scotland. These were: commitment from the management; a diverse workforce; participation of the target group; intercultural services; and research.

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<sup>46</sup> For details of the participant engagement process and the methodology employed in parts 2 and 3, please consult Appendix 4 of the extended national report.

<sup>47</sup> In addition to their knowledge of the Scottish context, some respondents also had experience of additional countries, such as New Zealand, the United States, and Ireland.

<sup>48</sup> The full set of criteria is found in the appendices to the extended national report.

In addition, respondents suggested one or two items which they felt were indispensable to intercultural opening which did not feature on the Moving Societies list, namely human rights, equality impact assessments, and an anti-discrimination perspective. These will be discussed at the end of this section.

### **A: Commitment from the management**

As regards commitment and leadership from management on equality issues, the view from Migrant / BME community representatives and practitioners within the NHS was largely positive. One Migrant representative noted that "there is a lot of will around the place to work, so there are pockets of people who want to make things work, and are struggling to find ways, so when you get like minds in the same room sometimes there is the potential for miracles."

One body which was felt by many to encapsulate this will to make things work was the EPP. Another example indicative of progress here was the Mutuality, Equality and Human Rights Board (MEHRB), based in the Health Directorate of the Scottish Government. MEHRB's role is to provide an internal accountability mechanism to monitor what is happening in boards around equality and diversity. In one Migrant / BME representative's opinion, "it gives that internal top-down message that this is something we've got our eye on and we want you to also have your eye on as the Chief Executive [of a health board]."

A local activist in Glasgow agreed that there was commitment, backed up with resources, from within the management levels of the NHS to promote intercultural opening. Her one concern was that this commitment did not cascade down to the grassroots:

“there is as far as the NHS is concerned a clearly stated commitment from the management to implement intercultural opening at every level. I think the will is there, and I think there is an appetite for equalities, and from what I see they pay a tremendous amount of money in terms of equalities, they really do, they send lots of people [on training], but it’s always at quite senior levels, and there’s no trickle down.”

## **B: Workforce**

Commitment from management is important, but so too is BME representation at senior management levels. One respondent argued strongly that having representation within institutions, particularly at leadership levels, is probably the most important aspect of intercultural opening. “Just by being there they are sending quite a strong signal in raising the profile of that group but they also have a really important function in terms of mentoring, and I think a really important role in terms of key education.” Similarly, Migrant / BME representatives spoke of how having a workforce that is ethnically diverse would help to transform the culture of the workplace and be valuable in delivering culturally sensitive services as well as delivering mainstream services.

“It is important for the workforce to reflect diversity, but not on a percentage basis...that’s a red herring. I think the workforce has to be more diverse. People get into the mindset of thinking BME staff work with BME patients: actually BME staff work with everybody, their added value is that they can work with BME communities more appropriately. I think it is very important that services are reflective” (Migrant/BME community representative).

Overall, migrant/BME representatives did not feel that the health sector had achieved sufficient diversity in its workforce. An interesting contrast is that the young migrants’ focus group did not

think that it was necessary for healthcare staff to be of the same ethnicity as themselves. However, they did think that having intercultural awareness was important. They described this as having sensitivity to and an understanding of different cultural backgrounds.

### **C: Participation of migrant and BME communities**

Several migrant/BME community representatives highlighted the importance of dialogue with migrant / BME communities and the need for the health sector to involve itself in community development work to make such dialogue possible. One respondent was heartened by what she had observed in terms of NHS representation within equalities forums in Glasgow: “I think it’s quite good – there is network attendance from NHS representatives in Glasgow. (...) That’s important and it’s good to recognise that.” Dialogue was also seen as key in helping to disseminate preventative health advice.

Another positive sign, mentioned by several respondents, was an innovative model of good practice in community engagement piloted in conjunction with the Black Leadership Network (BLN).<sup>49</sup> This was contrasted with the usual consultation exercises. What is required, according to one respondent, is “really meaningful ways of discussing things with people, not just putting stuff out and expecting it to come back [in the form of consultation exercises], because it won’t.” The distinction between consultation and involvement in actual decision-making was underlined by another respondent:

"It's relatively easy for an institution to put in place a policy which says “you must consult with this group”, and then “have you done

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<sup>49</sup> This model of engagement resulted from a project to help Health Boards design their Equality Schemes. The BLN was established in 2006 by the Council of Ethnic Minority Voluntary Sector Organisations in Scotland (CEMVO Scotland) and the Glasgow Anti Racist Alliance (GARA) “to develop a collective leadership agenda amongst Black / Minority Ethnic managers in addressing Race Equality in Scotland” (Black Leadership Network, 2008: 5).

this? Can you demonstrate that you've done this?" And it's a very different thing to bring about institutional changes which allow that group to have real involvement in decision-making (...) It's just a whole different ball game when you're talking about [ethnic minority groups] having participation in decision-making and my experience is that those groups are very conscious of that distinction."

#### **D: Intercultural services**

The two 'mainstreaming' criteria resonated very strongly with respondents<sup>50</sup>: 1) Minorities should be regarded as integral to the general agenda; and 2) Despite mainstreaming, some consideration should be taken to where 'special offers' make sense or where specific forms of address should be chosen. Both were seen as important and inter-related. In some ways this inter-relation is evidence of competing interpretations of the mainstreaming concept. In some respondents' accounts, mainstreaming services did not necessarily imply that those services were adapted to all groups' needs equally. Instead, mainstreaming implied the risk of a 'one-size-fits-all' service, limiting BME patients' choices for where to go for care.

"I think there's a real danger that as we move to more and more mainstreaming – and everybody wants mainstreaming, and we all know it's important to be part of the wider community – I think there's a fear that the specific needs that are culturally important to a group, might be diluted, in an attempt to make a one-stop-shop, or one-size-fits-all" (Migrant / BME representative).

This interpretation of the mainstreaming concept is at odds with how the term is understood in documentation produced by NHS Health

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<sup>50</sup> The full set of criteria is found in Appendix 2 in the extended national report.

Scotland,<sup>51</sup> stating that “[Mainstreaming] is about recognising that any policies which affect people (and most do) are unlikely to be ‘equally neutral’. It is not about treating everybody the same, but about taking account of different needs and realities and, through that process, developing policies that are sensitive to the diversity of the community.”

Interpretations of the concept aside, some respondents did note the tendency for specialised services to be closed down and their staff transferred to the mainstreamed service, where they then become the resident BME “expert”; this puts “huge pressures” on these staff and risks valuing them only for their ethnic background.

### **E: Research and knowledge exchange**

It is clear from the actions summarised in table form in sections 1a and 1b that research and ethnicity monitoring is crucial in any strategy which aims to make services more open to Migrant / BME groups and to reduce health inequalities experienced by those groups. Research is required in several areas, including but not limited to: the demographic profiles of local BME communities; disease prevalence and mortality rates among different groups; access to and use of services; and employee data (applications, current staff, promotions, leavers, disputes etc.). Getting good reliable data is a challenge.

What is fundamental in good data collection and analysis is ethnicity monitoring, ideally linkable to census and mortality data (Bhopal, 2007). This can be considered a sine qua non for addressing ethnic

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<sup>51</sup> ‘Checking for Change’ (NRCEMH, 2005). This toolkit has been a key resource for Health Boards in translating the Fair for All guidelines into everyday practice. While it is no longer in day-to-day use in NHS Scotland, the expectation is that it will continue to serve as a reference in the new performance assessment landscape, although the emphasis is shifting from the ‘static’ linear criteria found in Checking for Change to a set of criteria oriented towards continuous improvement.

health inequalities. This requirement is missing, or at least not explicitly formulated, in the criteria developed during the course of the Moving Societies project, and respondents urged that it be included.

### **F: What's missing?**

In addition to the absence of ethnicity monitoring in the Moving Societies criteria, respondents also pinpointed three further items which they felt were indispensable to intercultural opening and equality but which did not feature on the Moving Societies criteria list. Human rights is not mentioned in the criteria, and one respondent wondered “what other countries are doing and whether they see human rights and the UN convention as being integral to all of this or not, because it’s something we’re starting to grapple with in Scotland.” The potential of equality impact assessments to contribute to intercultural opening was also flagged as one practice which might be included in future criteria. Finally, one respondent commented that she didn’t feel that these criteria were coming from a standpoint which acknowledges that institutional discrimination exists in partner countries. If this is not a starting point of the research, it risks being in “a vacuum”. This comment about institutional discrimination was also highlighted by several respondents when asked what the barriers to intercultural opening in the health service in Scotland were. This is the topic of the next section.

### **3. What are the barriers to intercultural opening of the health system in Scotland?**

#### **A: Institutional discrimination and public discourse around equalities**

Lack of understanding of what institutional discrimination means was stressed as a barrier to intercultural opening in the NHS. The Checking for Change toolkit followed the lead of the Macpherson Report<sup>52</sup> in defining such discrimination as “the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin.” One respondent mentioned that this indirect, institutional form of discrimination – in her words “the hidden subtle messages that are given, and undermine” – is too often masked or passed off as bullying or harassment, or is simply not reported. Another felt that “unless you can get health boards to also acknowledge that there is a problem [i.e., institutional discrimination] in place it is very hard to get anybody to change their practice.” This lack of understanding was attributed to a certain complacency: “we make a lot of assumptions that we’ve had the legislation for over 30 years (...) that doesn’t necessarily always mean that [staff] really understand [institutional discrimination].”

Terminology is also central here: how policy is worded and debated at the national political level does have an influence according to some Migrant / BME representatives. For example, the shift in public discourse in the UK over the last decade from valuing diversity (multiculturalism) to emphasising social cohesion may be interpreted by non-BME staff as a signal that BME patients are now expected to

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<sup>52</sup> The Macpherson Enquiry was an influential report on the Metropolitan Police Force in London and its handling of the investigation into the murder of the black teenager Stephen Lawrence in 1993.

adapt to services catering for the majority. It can also lead to resistance to the idea that intercultural opening is a two-way process. Several respondents noted the potential for resistance from within an institution to the idea that the majority needs to adapt too:

“I think that a major obstacle and something that slows [intercultural opening] down is the willingness of people within the institution to engage with the process, and that includes people at every level. (...) You might have quite a high level of commitment even at quite a senior level within the institution, but it’s going to be very hard to bring about change unless everyone within the institution has got to a point where they are willing to embrace that change, and to see it as something which is useful” (Public health practitioner).

## **B: Compliance culture**

Respondents noted that sometimes compliance with the legislation seemed to stop short of a change in culture or attitudes. One example mentioned in the practitioners’ focus group was data collection without clear aims for how that data is to be used. They felt there may be a need to rationalise the gathering of data and to ensure that the functions of monitoring are made clear and can be clearly communicated. “It’s only now that we are looking at the actual evaluation part...we get the information [data] but what do we actually do with it? What can we use it for?” (Response from practitioner’s focus group)

There was also an impression among Migrant / BME representatives that criticism is not always welcome, and a fear that this can have implications for third sector organisations seeking funding. The worry was that funding bodies prefer to be “stroked, courted” – not criticised. This leads to a general dilution of criticism and defensiveness in the voluntary sector. Hence the proposed solutions sometimes are the easy solutions, "solutions that people want to

hear (...) criticism is not called for, is not welcomed, valued (...) What gets put out to the public is watered down, is very tame, (...) trite stuff," according to one Migrant / BME representative.

### **C: Training too can be a barrier if driven by compliance**

While the practitioner's focus group believed that some diversity training could be excellent and was needed, they noted that the need for this training competed with all kinds of other professional training, and that it was difficult to have it prioritized. Both migrant representatives and some of the practitioners noted that while the race equality duty meant that equality or diversity training had become more prevalent it continued to be of variable quality and there remained the difficulty of the training being a 'tick box' exercise, delivered only because it was required.

Counter-intuitively, training programmes – if the aims of training are not explained and prioritized – can also create barriers. One individual, with experience of minority ethnic health in New Zealand, commented that the introduction of compulsory equality training in that country "sometimes just produced resentment and a kind of resistance among some staff members just because it was compulsory and they didn't see the relevance of it and I think in that context it can be a bit counterproductive. On the other hand, if it comes along later in the process, and it's delivered in such a way that people can see it as being meaningful and maybe helpful to themselves, as well as to the organisation, I think it can be a much more useful thing."

Training may be counter-productive if limited to just one day of training on diversity. Not all of the issues can be grasped in this time: "it can't possibly cover everything, it only touches on certain things"

(Migrant / BME representative). Furthermore, the superficial knowledge gained can actually lead to staff making involuntary but offensive faux-pas.

"I've seen people making an attempt because they've had a little bit of training, they've maybe had a one-day training course on equalities and diversity (...) and they come back and they actually make a *faux pas*. (...) So a little bit of knowledge is quite dangerous sometimes. If you're going to do it, do it properly, train folk right" (Local activist).

### **D: Lack of enforcement can reinforce institutional resistance to change**

In the experience of some Migrant / BME representatives, lack of funding and time are sometimes put forward by NHS managers to justify lack of action. "Achieving things on the ground often to me seems to be that some people have chosen not to do certain bits of it." This is where a lack of meaningful enforcement kicks in according to one commentator:

"At some place along the line somebody has got to take responsibility for having the imagination to see how things should be working, and then following it up, but I think that a lot of organisations don't want to have that imagination. They don't have the time, they don't have the money, is what they keep saying, and yes they are right, however: how long is that excuse going to be used for?" (Migrant / BME representative)

One element which two respondents felt was missing in the criteria was the lack of enforcement or sanctions for institutions which do not meet the targets in these criteria. Several migrant/BME representatives suggested that race equality targets should be part of

the key government HEAT targets<sup>53</sup> that the health sector focuses on. It is to be noted that the target and assessment landscape is shifting at present. A recent review indicates that HEAT targets will soon be realigned to mesh with the priorities of the new Quality Strategy.<sup>54</sup> According to respondents, if intercultural opening was given more priority through enforceable targets then frustration at the slow rate of change due to lack of sanctions would evaporate.

### **E: Focus on the individual bio-medical causes of inequalities, not the structural causes**

A final health-specific barrier (in contrast to the other barriers here which can affect other sectors in addition to health) was mentioned by two respondents, who noted that some clinical personnel continue to see inequality very much in terms of a medical model (i.e., an individualised biomedical perspective. Such a perspective can be blind to structural features in society which may also lead to inequalities and block intercultural opening. This state of affairs was contrasted with New Zealand and the United States, where the debate has moved on significantly to focus more on structural causes - be they at the institutional or socio-economic level. However, in Scotland, according to one Migrant / BME representative, there are still “very few examples of that sort of – seeing it from a wider perspective – it’s much more about what happens in A and E [Accident and Emergency hospital services] and what happens in the GP practice, but you can’t have [a clinical perspective] without [a societal perspective], because the NHS mirrors society... they’ve got to think laterally a bit more, or creatively.”

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<sup>53</sup> For more information on the HEAT performance measures agreed between the Scottish Government and health boards see: <http://www.scotland.gov.uk/Topics/Health/NHS-Scotland/17273>

<sup>54</sup> For details of the Quality Strategy, see: <http://www.scotland.gov.uk/Topics/Health/NHS-Scotland/NHSQuality>

#### **4. Outlook and Policy Recommendations for the Future**

The NHS mirrors society. Inequalities in society are a challenge for the NHS, but the scale and reach of the NHS also mean that it has a huge potential to contribute to a more integrated and equitable society. As Scotland's largest employer, if intercultural opening can be advanced within the NHS there will be a significant multiplier effect for the rest of society.

One of the aims of the *Moving Societies towards Integration* project was to derive potential best practice which promotes intercultural opening. In Scotland several examples of good practice in intercultural opening and race equality were observed. These form the basis of the following recommendations to actors in the Scottish health sector as well as to the project's European partners, and are based on what respondents said they hoped to see happen in the future.

Our research began with the proposition that the legal framework of the race equality duty is a key ingredient in advancing intercultural opening. Respondents agreed that much progress has been made in terms of process – policies, strategies, guidelines – and the race equality duty has been an indispensable catalyst for this. However, less progress has been observed by actors on the ground in terms of outcomes.

With the goal of advancing intercultural opening in the health sector in Scotland and Europe, we recommend that the following practices and principles be pursued in the future:

- The equality duty is powerful in its requirements for workforce monitoring, equality impact assessment, and ethnicity data in terms of service use and health outcomes. These practices correspond to

three domains which respondents judged to be particularly relevant for intercultural opening – workforce diversity, access to and content of services, and research. It is important that these three practices are pursued to full effect in future to ensure better outcomes for BME patients.

- Building ethnic health inequalities into key government targets would likewise be a powerful message that governments are serious about race equality and intercultural opening.
- Legal frameworks and targets are crucial but not enough on their own; they are necessary but not sufficient conditions for intercultural opening and race equality. The value of the legal framework is its catalytic function as a ‘baseline’ for more systematic intercultural opening. Intermediary bodies like the Equality, People and Performance Directorate (EPP) can then exploit the opportunity structure provided by the legislation to promote and facilitate organisational change beyond mere compliance.
- Systematic good practice across the full spectrum of intercultural criteria is embodied in the EPP itself, as the evaluation of the organization against Schröder’s criteria in the case study section showed. Respondents identified the EPP as a very valuable if not unique resource providing support to health boards and developing innovative practices. The earlier call for lateral thinking and creativity – in preference to unimaginative over-reliance on legal frameworks *only* – is one which EPP staff will no doubt welcome and recognise in their own work.
- Creative and innovative responses are also evident regarding the model of engagement with Migrant / BME communities which was drawn up between health boards and the Black Leadership Network in 2008/9. Migrant / BME representatives believed that it

would be beneficial for all stakeholders if this model of good practice could be rolled out on a wider national scale.

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# **INTEGRATION AS A TWO-WAY PROCESS: INDICATORS FOR INTERCULTURAL OPENING OF EUROPEAN INSTITUTIONS**

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The central, guiding principle of this project is the initial notion that successful, sustainable integration is only possible for third-country nationals if the appropriate structures and opportunities for participation are in place. Positive identification with the host societies and their institutions is therefore only possible if the intercultural co-operation of migrants<sup>55</sup> and the members of the host society can be achieved.

From this point of view the satisfactory participation of immigrants can only be arrived at by a mutual and reciprocal integration process in which the institutions and members of the host society become aware of the economic, cultural and social necessity of an interdependent co-existence with the immigrants. The reciprocal understanding of the different cultures can only be improved by a conscious co-existence of the autochthonous and the non-native populations. This central idea was also pursued in the course of this transnational project by including stakeholders of the institutions of the host society on the one hand, and migrants and their self-organizations on the other, in the development of the project findings and the analysis of them.

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<sup>55</sup> In the following, the terms „third-country nationals“, “migrants” and “immigrants” are used synonymously.

## METHODOLOGY

In the project we strived to combine theoretical research with socio-scientific data collection and analysis procedures. This reciprocal enhancement of the evaluation of various sources meant that the ultimate target – the development of criteria and indicators for intercultural opening – moved constantly between theoretical abstraction and practical concretization and examination.

The methodical acquisition of criteria and indicators for intercultural opening – that should be as generally valid as possible and be valid beyond societal subareas – was carried out as outlined below by each national partner involved in the project.

In an initial step all partners identified a particularly strong or meaningful subarea of their respective national social system in respect of intercultural opening (or at least in the direction of intercultural orientation) and identified appropriate best-practice examples from this area. Subareas in this context are taken to be central areas of responsibility in society, such as those of the media, the school system, employment administration or the health system. Finally, by using guided interview procedures, young third-country nationals and experts from migrant organizations were asked about their needs and requirements with regard to the intercultural opening of the specified societal subareas. Thus, good-practice examples were identified in each nation on the basis of the perspectives of the third-country nationals and the theoretical analyses.

With the help of classic methods of qualitative social research – participant observation, open interviews and analysis of secondary sources – each project partner conducted an extended field study of the identified best-practice cases. In this way we were able to collect

ideas for the derivation of criteria for intercultural opening from the respective national subareas.

These criteria were drawn from the preceding working steps (literature research, interviews and focus group discussions, field studies) and following the field studies were further abstracted and discussed among the project partners. The criteria were ordered according to theme, presented to a panel of experts in Brussels and then submitted to a moderated discussion group for written comments. In this way, a transnational and cross-system evaluation was arrived at: experts from all nations involved in the project commented on and evaluated criteria for intercultural opening that had been identified in several national subareas of society. During these evaluations attention was placed in particular on the possible transnational and cross-system validity of the established criteria.

The criteria were re-evaluated and rearranged on the basis of the results of the discussion and comments made. In a final step of the examination these were once again passed onto other experts and politicians concerned with this topic for their written evaluation. This final commentary and external evaluation then took place in the national context, i.e. comments and evaluations were made by politicians and experts actively involved in the national subareas of society or who were very well acquainted with them. At the same time, it was the task of the selected experts and politicians involved with this topic to examine the criteria for intercultural opening once again for their general validity and transnational transferability into other subareas of society

The repeated commentary and evaluation of the criteria in the national and transnational context by the stakeholders and politicians has enabled us to achieve a final – quasi cross- system and cross-cultural – arrangement of them. This final arrangement has

subsequently helped to develop the criteria as Europe-wide transferrable indicators for intercultural opening (see below). These indicators should be valid both within and beyond the boundaries of the subareas investigated.

## **PARTICIPATION AND INCLUSION OF THE VARIOUS TARGET GROUPS**

Approximately 140 experts and practitioners from each of the investigated subareas of society, approximately 120 migrants and representatives of migrant organizations and approximately 30 politicians were involved in the development of the criteria for intercultural opening. Altogether there were therefore almost 300 people familiar with this topic constantly driving this development forward.

As already mentioned, they were given the opportunity in various sections of the project to make written and spoken comments on the topic in group discussions, one-on-one discussions, correspondence and interviews. Only people with the requisite day-to-day, practical and specialist knowledge took place in formulating the goals of the project.

The indicators for the intercultural opening of institutions and organizations described below emerged from the aforementioned participative quality development. They were derived from a large number of criteria for intercultural opening which were at first formulated descriptively. These criteria were then conceptualized appropriate to the aims presented below in such a way as to make them measurable and also seem realistic.

The following is therefore the synopsis of realizable aims for intercultural opening developed within the framework of this project. The explicit aim of the project was to examine possible options in the

direction of intercultural opening<sup>56</sup> with regard to their feasibility and transferability. In addition, the possibility was therefore explored of measuring them numerically and in some cases also describing them qualitatively.

In this context we wanted to develop aims for tendencies of intercultural opening that have meaning beyond the national political and social system boundaries. The great challenge was to formulate aims of intercultural opening that were not only valid for a large number of European institutions and organizations, but at the same time were also illustratable, that is to say measurable or at least identifiable.

Here we had to ensure that elements of a national system's specific features – to name one example, the linguistic division of the Belgian media – were examined for their national uniqueness and that in turn such system-specific elements with regard to the common, cross-system boundary analysis, were not taken into account for the further development of the final indicators.

At the same time, however, general structures were identified during these analyses as structural features beyond national and system boundaries that could possibly be applied throughout Europe, e.g. the planning of programme contents by the Belgian media to cater for the day-to-day aspects of the diversity of Belgian cities.

Nine thematic sections were developed as a result of the abstraction and the preceding thematic clustering of the various criteria of intercultural opening in various institutions and organizations of very different subareas of society. These cover the following:

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<sup>56</sup> In Great Britain there is no direct equivalent. The term can be paraphrased as participation and the institutional consciousness about the needs and issues of migrants.

- 1) Staff
- 2) Intercultural training
- 3) Policies: Guidelines and Action Plans
- 4) Control and Management – Organizational Structure
- 5) Networks and Partnerships
- 6) Intercultural Services and Activities
- 7) Mediators and Disseminators
- 8) Involvement and Participation
- 9) Access to Research, Good-Practice, Distribution and Learning

The indicators we developed were formulated on the basis of the SMART principle of target formulation and target setting.<sup>57</sup> The development of the indicators in line with the SMART principle was conceived in line with the meaning of the individual acronyms. The acronyms are meant to clarify the meaning of the principle as follows:

S = Specific (concrete, unambiguous target).

M = Measurable (Possibility of checking whether aim has been achieved. Not all aims can be measured in figures. Good indicators follow the ZWERG catalogue of criteria; i.e. they are *zentral* (central), *wirtschaftlich* (cost-effective), *einfach* (straightforward), *rechtzeitig* (timely) und *genau* (exact))

A = Attractive or acceptable, action-oriented, appropriate, i.e. the aim should be appropriate to the problem of target group.

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<sup>57</sup> Cf. Zielfindung und Zielformulierung - Ein Leitfaden. Materialien zur Qualitätssicherung in der Kinder- und Jugendhilfe. Bundesministerium für Familie, Senioren, Frauen und Jugend (BMFSFJ) 1999. p. [http://www.univation.org/download/QS\\_21.pdf](http://www.univation.org/download/QS_21.pdf)

R = Realistic. Is the aim also actually achievable and feasible with the resources and competences available?

T = Terminable. Is the aim achievable within a reasonable period of time?

In the context of intercultural opening the question of feasibility is, however, a relative one. For this reason various institutions of any one national subarea – e.g. various federal German cultural administrations or alternatively various Czech employment administrations – have quite differing opinions about the feasibility of the ideas developed in this project for defining targets for intercultural opening. The same applies for various national stakeholders of the same system who in turn to some extent come across other system-specific prerequisites, when formulating and defining such targets. In this respect, the following presentation is a systematization produced by the authors that can only be described as ideal-typical and can also only serve as an example. At the same time, this systematization and target setting in other national social systems and other subareas of society may evoke national, culture-specific and systemic contradictions. This discussion is, however, completely intentional and goes hand in hand with the target setting of the project.

When devising the indicators described below, we took care to ensure that these were measurable and quantifiable in accordance with the requirements of the SMART methodology for the development of criteria and indicators. The discussion about indicator development of integration measures is wide-ranging and varied. There are also diverging opinions about the methodology (quantitative vs. qualitative procedures); for practical purposes, however, the indicators are almost exclusively quantifiable. In the theoretic discussion, too, aspects of indicator development in respect of the intercultural opening of institutions and administrations are

rarely put into action, and if they are, then these are still in their early stages.

The state in the Federal Republic of Germany, for example in its integration monitoring report, regards all subjective statements of people as qualitative material that in the view of the authors can only be interpreted with difficulty and is not suited to the analysis of current integration measures and concepts. Moreover, intercultural contents and phenomena are difficult to examine<sup>58</sup>. Therefore, integration monitoring in Germany should only be concerned with indicators that focus on findings for which continuous, complete data are available and which allow comparisons.

Equality impact assessments, which are carried out for example in Sweden and Great Britain, are ex-ante evaluations which also partly take qualitative statements into account.<sup>59</sup> Up until recently The Checking for Change Toolkit was used by the National Health Service in Scotland as an audit framework of the compulsory “Race Regulations”. This toolkit comprised a four-stage audit with which the process could be recorded, that an institution adopts from laying the foundations of race equality to delivering change. Individual instruments within this can be described in more detail or noted in their existence.<sup>60</sup> Although this toolkit is no longer used and is limited in terms of locality and topic, the described approach was a helpful example audit system for the project partners.

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<sup>58</sup> Cf. Beauftragte der Bundesregierung für Migration, Flüchtlinge und Integration (Hrsg.): Integration in Deutschland: Erster Integrationsindikatorenbericht. 2009, p. 211)

<sup>59</sup> Cf. Migration Policy Group (2008): Guide to Locating Migration Policies in the European Commission, 2nd Edition, published by EPIM and MPG, October 2008

<sup>60</sup>

<http://www.healthscotland.com/about/equalities/guidanceandresourcesFFA/raceresources.aspx>. Although “Checking for Change” is no longer in use, it is still an important reference on the road to promoting equality, diversity and intercultural opening in the NHS in Scotland.

The sets of indicators developed as part of the “Moving Societies Towards Integration” project serve first and foremost to make the level of the development of intercultural opening in an institution measurable. Ideally, integration processes are described in monitoring procedures. These represent the evaluation of a process, and in this case therefore, the overall goal of intercultural opening that has already been achieved and which is still to be achieved in the future. The aim of monitoring processes of the intercultural opening of various subareas of society is first and foremost the long-term quantitative illustration of social change tendencies within institutions and organizations. This type of monitoring is in the first instance only implicitly connected with the indicator development presented here, in that in some areas questions are asked about length of time or frequency for some factors of the process of intercultural opening to be carried out. For meaningful institutional self-monitoring of the entire process it is necessary that the individual factors are reviewed regularly over a period of time and the definitions used over a longer period of time and reflected upon as required. Above all, the indicators presented here could serve the monitoring of intra-institutional processes. For these reasons the indicators referred to here have only limited suitability for inter-institutional comparisons: the development of standardized definitions would be desirable.

A few aims were identified in addition to intercultural indicators, which serve mainly the promotion of a climate within an institution that allows participation and makes change within the institution possible. This climate, which is both open to change and self-reflective, is beneficial to the process of intercultural opening and in part transferrable to other institutional processes of change (e.g. gender mainstreaming). These indicators are concerned above all

with the promotion or the presence of certain management and control structures.

Based on the understanding, already outlined at the beginning, that integration is a “dynamic, reciprocal process of the mutual co-operation of all immigrants and all people resident in the member states”<sup>61</sup>, and that, correspondingly, the societies of the member states “develop into ‘learning societies’, become accustomed just as much to new forms of interaction and communication as to new and very different groups of people, including immigrants and refugees”<sup>62</sup>, the overriding aim of the indicators developed here may be formulated in the following way:

The focus is on the institutions of the host society and the planned process of intercultural opening. The overriding aim is to make institutions open for people with a migration background, both from the perspective of the institution regarding potential employees as well as potential “customers” (clients/pupils/the public etc.). Furthermore, it is envisaged that the services and products offered meet the needs and specific life circumstances of people with a migration background. Moreover, intercultural opening understood as a process means that the institutions understand themselves self-reflectively as a part of a diverse and changing society. Integration should therefore become “a fixed component of the strategies, the services and the organizational culture in the various areas”<sup>63</sup>.

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<sup>61</sup> Cf. Eine gemeinsame Integrationsagenda – Ein Rahmen für die Integration of Drittstaatsangehörigen in die Europäische Union; s. <http://eur-lex.europa.eu/LexUriServ/lexUriServ.do>

<sup>62</sup> Cf. Handbuch zur Integration für Entscheidungsträger und Praktiker; Zweite Ausgabe Mai 2007; p. 8

<sup>63</sup> I.c., p. 9

## INDICATORS FOR INTERCULTURAL OPENING

The following description of the indicators for intercultural opening is arranged in line with the nine subject areas outlined at the beginning of this chapter. In doing this, we took care to formulate these as specifically and precisely as possible and to examine their feasibility at the same time. In individual cases and/or in practice it is essential that an institution examines for itself the individual areas with regard to the available resources, data and goals to be achieved. Quantitative measurement can only be one element of a longer-term planned and controlled process of intercultural opening.

The indicators are first introduced by a short summary of the most important findings from the transnational empirical analysis of the necessity for the implementation of the fundamental aspects of intercultural opening in the respective subject areas. On the basis of these findings one or more aims are formulated per subject area that marks a point to be achieved, as it were, towards the goal of intercultural opening.

For the most part the indicators themselves first check for the existence of intercultural phenomena (as a classic “yes/no conception”) and in some cases attempt to record and depict the phenomena numerically. Moreover, they outline a timeframe (duration, frequency) and/or they explore further ideas with regard to content (creating a description).

Each subject area is completed by a number of aspects which supplement the content of the area. These supplementary aspects cannot be numerically depicted without ambiguity. They are much more likely to be aspects that form additional ideas about how intercultural opening in the respective areas can be developed further and implemented without being able to verify them numerically.

The indicators are to be regarded as being ideal-typical. The data necessary for measurement are available to very different extents in the European member states. In Great Britain, for example, a (depersonalized) system exists for monitoring the ethnic group to which employees and target groups belong, whereas in other countries it is at most possible to record the nationality. In some cases data are recorded regionally or in individual institutions for monitoring purposes. In Germany, for example, some administrations evaluate the ethnic background of their employees by means of a voluntary self-disclosure, with the aim of achieving a certain percentage of employees with a migration background amongst their staff. Furthermore, in some institutions in Portugal, for example, a systematic record is made of intercultural training courses and the number of employees who take part in the courses etc., whereas in institutions of other project partners that we asked, such courses are neither recorded nor offered. Since the initial positions are so different, the indicators should be understood as ideal-typical ones that specify aspects of the process and should also support strategic, enduring and measurable intercultural opening.

## **1. EMPLOYEES AND STAFF**

### **Summary of Findings:**

In their daily working lives employees who themselves have intercultural experiences support the intercultural development of the organization and have a greater understanding of the needs of a diverse public (therefore accordingly of clients, customers or pupils etc.). Compared with their share of the population people with a migration background are vastly underrepresented in a large number of institutions.

A variable goal for any one institution is, for example, to employ a certain proportion of personnel with a migration background. It is essential to take great care with the formulation of the aims: above all, it would appear to make sense if the ethnic backgrounds of the employees approximately reflected that of the population as a whole.

Employees with a migration background are in many respects more sensitive to intercultural topics and problems, but we should not assume that they automatically have intercultural competence. Some of those involved in the project<sup>64</sup> noted that we should agree on what relevant intercultural competences are and how these can be recognized. Ultimately, a culturally diverse team would ideally one that also includes interculturally trained employees. Migration background and intercultural competences could be regarded as enhancing each other. Equally, all areas of the institution should be included, i.e. staff at all levels would have intercultural competence and not just those in areas that have direct involvement with “migrants”.

The diversity and the intercultural competences among the employees should be appropriate to the size of the organization. That is to say, the more people an institution employs, the more intercultural competences should be on the shoulders of the staff. In this way intercultural competence within an institution could also be used and exploited more diversely. The interviewees told of differing experiences with quotas and “positive discrimination” for employees with a migration background: In Finland this is already implemented in youth work, whereas in Great Britain there are considerable reservations and legal restrictions concerning the use of quotas. The recording of people according to ethnic group and/or the occasional

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<sup>64</sup> This refers to the people interviewed during the course of the project.

preferential treatment of some of them as a result of this is in many countries problematical or accompanied by great scepticism. Although there is increasing recognition of the necessity to make differences visible via nationality, the position concerning data as well as the discussion is in many places proving difficult.

**Indicators:**

**Aim 1:** Employees have intercultural experience and competences.

**a) Existence of a culturally diverse team (both people with a migration background and interculturally trained people)**

Yes /No:

Proportion % (Employees with a migration background/foreign passport):

Proportion % (Employees with experience of intercultural training):

**b) Existence of a recruitment strategy for employees with a migration background**

Start / Revision:

How (Description):

**c) Intercultural competence as a criterion for selection in the employment process**

Yes / No:

Start:

How (Description):

**d) People with a migration background are employed in positions where they have contact with customers and clients or with schoolchildren, or in media positions (role model function)**

Yes / No:

Start:

Proportion % (employees with migration background / foreign passport):

Where (Description):

**Aim 2:** The use of existing intercultural competences in the institution.

**e) Company's or institution's internal definition of intercultural competence**

Yes / No:

Start / Revision:

How (Content):

**f) The existing intercultural competences of the employees are recorded systematically.**

Yes / No:

Start / Frequency:

How (Description):

**g) The existing intercultural competences of the employees are used.**

Yes / No:

Start:

How (Description):

## **2. INTERCULTURAL TRAINING**

### **Summary of findings:**

Intercultural training is a useful means for sensitizing employees towards intercultural opening and for highlighting possibilities for organizing one's own work interculturally. As with the previous point, care must be taken that also those very areas that are not directly involved with any migrant target group/s are sensitized to the relevance of intercultural competences in their field of activity. Some of the experts and stakeholder we interviewed stressed that management levels should also be included. Correspondingly, training should, where possible, be tailored to the respective area of work and indicate what relevance intercultural this enhancement has for the respective fields of work.

The learning aims for the intercultural training can include sensitization for self-evaluation, cultural and gender sensitization and specific courses of action for dealing with racism. The didactic and methodical aspects of intercultural training should be varied heterogeneous. Training can therefore take the form of online and e-learning courses but also be presented in seminars and classic teaching materials. It is important that the training course contents

and learning aims are thorough and well thought through to achieve actual sensitization to diversity. Poorly prepared or shallow events that could even bolster ethnic classifications and prejudices must be avoided at all cost.

Various participants found the idea of translating the training materials into other languages and making them available transnationally very attractive. Finally, we need to consider both ad-hoc and perspective whether intercultural training (should) already play a part in the vocational training for the respective field of work. An examination of appropriate changes to the curriculum would have to be made. Some experts welcomed the idea of a central organization that offered this intercultural training for associations, schools, or certain institutions. The financing of training courses would have to receive long-term assurance.

### **Indicators:**

**Aim 1:** Employees from all areas of an organization and from various hierarchical levels learn, in continuing intercultural training courses, how they can show sensitivity to the circumstances of different people with and without a migration background.

#### **a) Intercultural training courses are attended by the employees.**

Yes / No:

Start:

Number (per year):

Proportion % of employees who take part in training (per year)

Proportion % of areas / departments that take part in training (per year)

**b) Training tailored to the fields of work**

Yes / No:

Start; Revision:

Number of different training courses offered (per year):

**c) Uptake of training by higher levels of the working hierarchy**

Yes / No:

Start; Frequency:

Number of management levels (% per year):

**d) Long-term orientation of the training courses**

Yes / No:

Start; Planned until:

How (Description, How administered):

**e) Sustainable financing of the training courses**

Yes / No:

Start; Planned until:

How (Description of financing):

**f) Recording of the effects of the training on the working day**

Yes / No:

Start, Frequency:

How (Description of recording):

**3. POLICIES: GUIDELINES AND PLANS OF ACTION**

**Summary of findings:**

Mainly stakeholders from administration and policy makers regarded a policy for intercultural opening as an essential tool for the process. Policies and action plans make the systematization of the process possible. In order to be able to gauge their implementation, guidelines should contain specific and sensible aims. Moreover, central to this is that all areas of work are acquainted with the guidelines, that they are continuously being communicated, and are relevant to the both the individual areas of work and the target groups to be reached. Correspondingly, the guidelines should contain a mainstreaming concept.

When developing guidelines various stakeholders and, above all, representatives of migrants themselves should be involved, in order that aims and methods are recommended that are actually relevant and implementable. A higher level authority such as a ministry could take up a central position in order to guiding and/or financial support to institution and organizations. Equally, it could make sense for a higher body to assume responsibility for the distribution of the process, communicate the process and its necessity to the wider public and, where appropriate, provide the institutions with advice and handbooks. Guidelines should always be reflexive, reviewed as regards the achievement of their aims and the recording of problems,

and examined to ensure they are their realistic. In this respect a number of strategies are necessary that allow the participation of various stakeholders and also modifications (see following point “Management”). A number of experts involved in the project were also in favour of the guidelines for the transnational exchange of experiences. They believed that in areas like the media transnational guidelines, e.g. a “Code of Ethics” was conceivable, to which media companies could commit themselves.

**Indicators:**

**Aim 1:** The process of intercultural opening is supported in all areas of work by one or more guidelines.

**a) Existence of one or more guidelines (policies) that contain a mainstreaming strategy (which included lower-level areas)**

Yes / No:

Period, since; Revision:

How (Description):

**b) Inclusion of various stakeholders in the development of one or more guidelines**

Yes / No:

Period, since; Revision:

Who (Description of stakeholders):

**c) The guidelines refer back to experiences “good practice” and standardizes these**

Yes / No:

Period, since; Revision:

How (Description):

**d) Evaluation of the effects of the guidelines**

Yes / No:

Period, since; Revision:

How (Description):

**e) Evaluation of the implementation of the guidelines**

Yes / No:

Period, since; Revision:

How (Description):

**Aim 2:** The wider public is informed about the process of intercultural opening.

**f) Communication of the guidelines among the wider public**

Yes / No:

Period, since; Revision:

How (Description):

**Aim 3:** Support of institutions in the development and implementation of guidelines

**g) Management of strategic plans of action for intercultural opening by an agency (which, for example, acts as an expert and advises lower-level institutions)**

Yes / No:

Period, since; Planned until:

Number of advice sessions (per year):

How (Description of the structure):

**h) Existence of handbooks for the practical implementation of intercultural opening / special strategies in institutions.**

Yes / No:

Appearance; Revision:

Description (for whom):

#### **4. CONTROL AND MANAGEMENT – ORGANIZATIONAL STRUCTURE**

##### **Summary of findings:**

As a process, intercultural opening is concerned with the entire organizational structure of an institution and must be supported by all employees. A combination of top-down and bottom-up management and communication structures can contribute to the process of intercultural opening being supported by all employees and adapted to the needs and the actual problems. The clear and

explicit acknowledgement from management levels of the process of intercultural opening is vital to its implementation.

For the staff the process should be transparent and their participation explicitly welcome. The conception of oneself as a “learning organization” that permits the further development of strategies for intercultural opening in daily working life is conducive to the further development of the strategies for intercultural opening within an organization/institution. The description of such a strategy including the self-presentation of the institution referred to above is part of a control or management strategy which enables the organization to learn, to change, or optimize its contents and structures, and act on internal and external impulses.

**Indicators:**

**Aim 1:** Both the management level and the personnel are involved in the process of organizational development (in this case: intercultural opening).

**a) Commitment of the management level to the intercultural opening of the entire institution**

Yes / No:

Period, since:

How (Description):

**b) Promotion of equal rights and participation of employees in decision-making processes in the working environment**

Yes / No:

Period, since; Revision:

How (Description):

**c) Existence of an official complaint strategy for improving communication and making changes possible**

Yes / No:

Period, since; Revision:

How (Description):

## **5. NETWORKS AND PARTNERSHIPS**

### **Summary of findings:**

An exchange about strategies for intercultural opening and good-practice approaches is essential both between similar institutions and with other regional stakeholders. Thematic networks between similar institutions (e.g. between schools; museums; youth organizations) can gain by not being completely homogeneous, but include, for example, independent groups and state and non-state stakeholders. Regional Networks should be made up of as many different organizations as possible and include NGOs, migrant organizations, and public and non-public stakeholders. Networks facilitate the exchange of experiences about successful strategies and projects, community initiatives, and access to new target groups, methods and contents.

It is important that the contents und aims of a network are clear to those involved. Furthermore, the network must be active, i.e. effective exchange must take place. Institutional networks are therefore only active if individual persons in the institutions maintain

them. Those involved in the project did not agree on whether a central body was essential for the maintenance of networks. Some interviewees were in favour, while others preferred more flexible structures. The pivotal factor was, however, that individual persons should assume active responsibility. To acquire the human and financial resources to do this, some of the interviewees advocated a support programme for the creation of networks.

It is difficult to measure networks quantitatively: for example, a small active network is more significant than ten inactive networks. One approach that is currently being discussed in Scotland at the EPP, is to record the number of representatives of an organization who regularly participate in network meetings or partnerships.

### **Indicators:**

**Aim 1:** The organization is in contact with networks for the improvement of intercultural mainstreaming that are stable and relevant in their content.

**a) Networking of the institution/organization and co-operative structures for the exchange of knowledge and exchange about “good-practice” with similar organizations (horizontal)**

Yes / No:

Was (Description of the network):

Start:

How (Type and frequency of the contact):

- **Other organizations, above all from civil society**

**(vertical / across areas: e.g. migrant organizations, schools, etc.)**

Yes / No:

What (Description of the network):

Start:

How (Type and frequency of the contact):

- **Individual stakeholders (parents, audience, experts, etc.)**

Yes / No:

Start:

How (Description and frequency of the contact):

## **6. INTERCULTURAL SERVICES / ACTIVITIES**

### **Summary of findings:**

In terms of content, the intercultural orientation of the activities and services of the institution in every area we examined is extensive and very variable. For example, one step could be the preparation of information sheets in the languages of immigrant groups at the jobcentre; culture-sensitive advice from the doctor; the inclusion of post-colonial discourse in school history lessons; challenging the traditional Christian view in European art, or an activity in the youth centre that actively includes the various backgrounds of the young people. The intercultural orientation of the activities of an institution is a process is, amongst other things, promoted by the participation of various target groups, by the inclusion of mediators, the inclusion of ideas from research and practice, and by sustained reflection and openness during the (further) development of the activities and services. Intercultural contents and activities must be oriented towards the target audience and the contents matched accordingly. In this respect care should be taken that migrants and intercultural

are perceived as a component of all actions, programmes and contents and not as “special cases”. At the same time we need to consider how especially isolated target groups can be reached and where special measures might be called for (e.g. possible projects for certain groups of people separated by gender).

“Mainstreaming” of intercultural approaches should be encouraged in all departments and among all employees who should be supported in the development of the activities and services and their intercultural enhancement. In this respect it is sensible that intercultural contents are further developed by the employees in exchange with their (intercultural) environment and appropriate impulses for change are taken up. In this context it is expedient to analyze and describe whether and if so how intercultural contents also deal with those new cultural and/or hybrid figurations developing from intercultural interdependencies.

Correspondingly, institutions could – as it were automatically – try to clarify by questioning their customers/clients/audience, to what extent an understanding is promoted in the institutions and organizations, which on the one hand does not reduce migrants to their migrant status, but perceives them as people with “multiple” or “hybrid” identities, and on the other recognizes the as it were predefined cultural character of the available activities and services, makes them public and tries to enhance them with regard to a diverse society.

### **Indicators:**

**Aim 1:** The activities of the institution take into account the specific needs and life circumstances of migrant target groups and promote intercultural understanding of a diverse society.

**a) Mainstreaming strategy for intercultural contents**

Yes / No:

Start; Revision:

How (Description):

**b) Policies for mainstreaming in each area of work**

Yes / No:

Start; Revision:

How (Description):

**c) Existence of special activities for migrants in special areas of an institution**

Yes / No:

Start; Revision:

How (Description):

**d) Evaluation of how activities received by the target groups**

Yes / No:

Start; Revision:

How (Description):

## **7. MEDIATORS AND DISSEMINATORS**

### **Summary of findings:**

Mediators (between the institutions and the target audiences) can have a very positive effect in terms of improving communication and uniting what is needed with what is offered. Mediators should not be understood as arbitrators, but as facilitators. They can set up communication in two directions and the activities offered by the institution become accessible to the audience and more transparent. At the same time, the needs and interests of the target groups become understandable to the institution.

Nearly all of the people interviewed in the project attach a great deal of importance to mediators for the process of intercultural opening. Mediators should have credibility in the communities, in order to address the needs of third-country nationals and certain migrant target groups successfully. It is therefore advantageous and almost recommended that they not only possess intercultural competence, but also themselves have a migration background and are integrated in the communities.

According to the context of the institution – whether in the school environment (including contact with parents), in careers advice (where mediators can also look to make contact with the target groups outside of the institution itself), in cultural institutions, in dealing with youths or with health – the inclusion of mediators at various levels makes sense. Mediators can come from outside of the institution or work in associations or organizations of civil society. It is important that the institution strives for a long-term and sustainable co-operation with the mediators.

A sensible mediation strategy should accompany the work with mediators. To ensure sustainability, one should not exclusively enlist

the services of voluntary mediators, but reward them financially for work. At the same time, this adds esteem to the work of the mediators.

**Indicators:**

**Aim 1:** The discrepancy between what is offered and what is needed is reduced by sustainable co-operation with competent, reliable mediators.

**a) Strategic integration of mediators in institutions**

Yes / No:

Period, since; Frequency:

How (Description):

**b) Mediators are included in projects with the institutions in which they communicate the activities offered to the target groups (this also breaks down barriers to participation)**

Yes / No:

Period, since; Frequency:

How (Description):

**c) Mediators bring feedback from the target groups to the decision-making levels in the institutions.**

Yes / No:

Period, since; Frequency:

How (Description):

**d) Special training of mediators**

Yes / No:

Period, since; Frequency:

How (Description):

**e) Existence of a specific mediation strategy for area of work  
(and / or individual activity offered)**

Yes / No:

Period, since; Revision:

How (Description):

**f) Mediators have a migration background and their own  
practical intercultural experiences**

Yes / No:

Start:

How (Description):

**g) Financial reward for mediators**

Yes / No:

Start:

How (Description):

**Aim 2:** The target groups are informed about activities offered by the institutions.

**h) Information about the institutions and the activities they offer is available in the establishments and the community meeting points.**

Yes / No:

Start; Revision:

How (Description of locations):

**i) Media relevant to the target groups are used for advertising the activities etc. offered**

Yes / No:

Period, since:

How (Description of the media):

## **8. INVOLVEMENT AND PARTICIPATION**

### **Summary of findings:**

If the target groups in civil society participate in the planning and decision-making structures of an institution, this contributes to the structures and activities offered meeting the actual needs of the target group, and not simply “passing them by”. The better the possibilities for involvement and the structures for participation are, the more likely the people in the migrant target groups are to take up the activities offered by the institutions, be actively involved and

identify with the (activities and the) institutions themselves. The existence of such participation structures that enable the implementation of research findings and other examples of good practice can help this process to continue on a permanent basis.

In this context, the participants pointed out that the participation structures for each respective area are useful and should enable “real” participation, i.e. not only then allow participation if decisions have already been made. Furthermore, the wider participation of various stakeholders in society should also be promoted.

### **Indicators:**

**Aim 1:** The participation of civil society target groups in the development of the institution

**a) Development of structures and methods that allow the participation of “target groups” in planning, activities and decisions in the institutions**

Yes / No:

Period, since; Revision:

How (Description incl. frequency):

**b) Existence of a participation strategy that allows the participation of the target group (schoolchildren, parents, youths, jobseekers) in decision making**

Yes / No:

Period, since; Revision:

How (Description incl. frequency):

**c) Existence of feedback strategies for the evaluation of participation strategies**

Yes / No:

Period, since; Revision:

How (Description incl. frequency):

**9. ACCESS TO RESEARCH, GOOD-PRACTICE, DISTRIBUTION AND LEARNING**

**Summary of findings:**

Research findings and an expert exchange of ideas about the intercultural opening of institutions give practitioners, political decision-makers and experts from administration important stimuli for steering the process. There is often a lack of information about specific demographic aspects which would be necessary to gain an accurate understanding of the target groups, about useful strategies for intercultural opening, any relevant good-practice experiences and any possible approaches. They would be necessary for launching any pilot measures or for further developing any existing measures. An increase in knowledge transfer at the regional and transregional levels would be advantageous. At the regional level, an increase in dissemination, for example, can promote good-practice co-operation and create opportunities for access. At the supraregional and transregional levels, a strategy transfer is conceivable to some extent, at least between similar regions (urban/rural) or similar institutions. Some of those interviewed in the project suggested creating an “observatory” for the transfer of knowledge on intercultural opening and relevant data and research findings.

**Indicators:**

**Aim 1:** Existing approaches, strategies and examples of intercultural opening are conveyed to the relevant stakeholders from the area by the systematic access to new findings and examples of good practice.

**a) Relevant stakeholders in the institution have access to data, research findings and project findings.**

Yes / No:

Period, since:

Who (Description):

How: Regional, national, international context (Description):

**b) Relevant stakeholders in the institution participate in the exchange of expertise in order to promote learning between similar regions/institutions (e.g. larger towns and cities)**

Yes / No:

Start; Frequency:

Who (Description):

How: Regional, national, international context (Description):

**c) Relevant stakeholders in the institution take part in training, seminars, workshops etc. to exchange expertise about strategies and projects.**

Yes / No:

Start; Frequency:

Who (Description):

## **CONCLUSION**

A number of reservations and objections could be voiced with regard to the significance of the indicators introduced in this document. The overview presented here of the various areas of differing national systems attempts to achieve a generally valid solution for the numerical and qualitative illustration of processes of intercultural opening in various topic areas. On the one hand, because we are dealing with many different types of institutions and many different types of data this is only possible to a limited extent. On the other, to compound matters heterogeneous geographic, national and institutional traditions, states of awareness and practices and finally a correspondingly different state of affairs in the context of efforts towards “intercultural opening” make systemization difficult.

When developing the indicators presented here the participants knew that all institutions operating against the background of their national structures had to define their own current situation themselves in the melange of the process of intercultural opening. That is to say: each institution or organization had to make a critical record of their own potentials for development (resources, external specifications, characteristics of location, situation regarding data and current knowledge of problems) before they could begin to make the status of the intercultural opening in their own institution measurable.

In this respect, the indicators presented here can and should – as already mentioned at the beginning – stimulate the discussion about the practicability of this systematization and formulation of targets

and therefore ultimately contribute to their realization in different national societal systems and other national subareas of society. The extent to which this realization will then in turn incorporate national, culture-specific or systemic peculiarities remains to be seen.

Finally, it is safe to say that both the people involved in the development of the indicators presented here and others who analyzed data and texts as part of the empirical and theoretical work arrive at the general conclusion that – already mentioned – migrant target groups assume a central role for an institution or organization. From the internal perspective of the institutions or organizations the target group should be regarded as a potential enrichment in many different respects: a particular migrant target group can – to name just two of numerous examples – assist in the planning of activities by making useful suggestions, or it can help in the dissemination of the activities, by developing culture-sensitive forms of addressing migrant communities.

In order for societies and institutions to be sustainable a change of attitudes must take place. Migrants and ethnic minorities in particular, and diversity in general, should be regarded as sources of enrichment and potential. In this respect it is important to remember that there are no “migrants” and that people with a migration background and their milieus are just as diverse as the other people in society. In Institutions intercultural opening is a long-term process that must receive the support of all employees. This implies the recognition and the raising of awareness of institutional discrimination and the explicit appreciation of diversity. The reports of the project partners show that much has already been achieved in some areas, but there is still a long way to go. So that everyone in the institutions supports intercultural opening, and does not regard it as an “additional burden”, this process requires support from politics to ensure that resources are made available for it. A positive

understanding of a pluralistic society in which diversity represents a benefit should be promoted by both politics and the media. Also, and even especially, in times of economic crisis the promotion of this understanding is an important element for ensuring social peace in, and the further development of, European societies.

# **POLICY RECOMMENDATIONS**

## **Diversity of Staff**

All staff in institutions, administrations and higher bodies and ministries should be ethnically diverse and ideally possess intercultural competences. It is important that diversity is achieved at all levels of the organisation, including management levels. Special measures should be taken to recruit employees of migrant origin (campaigns, cooperation with associations, advertising in special media, identifying and eradicating institutional and structural barriers, recognising intercultural competences as selection criteria in the recruitment process, recruiting apprentices of migrant origin, etc.) Intercultural competences / skills and staff diversity should be recognised as important elements for the development of the institutions, its activities and services and access to diverse target groups. This should be founded on the awareness that intercultural skills and diversity correspond to current and future social reality.

## **Intercultural training expanding the “framework for action”**

All staff should be sensitized for intercultural competence. Professionals from all parts of the organization and from different hierarchical levels should learn in intercultural training courses how to take into account the world in which different clients/audiences/pupils with and without migration history live, and about possible intercultural enhancements to their field of activity. The challenge is to convey in the institution the notion that intercultural skills and competences are important for all fields of action and all staff, including management levels, not only for those in direct contact with migrants or ethnic minorities. There are various options for the provision of training: besides “conventional” training

courses other innovative sensitization measures could make intercultural issues accessible to employees. Additionally, existent intercultural skills and competences should be recognized and utilized for the development of the organization or institution.

### **Policies for intercultural opening and development**

In cases where the process is initiated upon political will, institutions, organisations or administrations should be supported in accomplishing the process. The political level can support institutional opening for example by publishing calls for proposals for intercultural opening concepts, which groups/networks, cities/municipalities, local authorities or other administrative bodies, or media institutions can apply for.

The development of policies and measures for intercultural opening must involve all relevant civil society actors, especially migrant organisations. When intercultural opening is de-facto implemented as a top-down process, policies and guidelines are formulated and target achievements set, appropriate resources must be made available for implementation of the process. This is prerequisite to enable the employees to a proper engagement with the process. For implementing the process it is essential that all relevant actors (within the organisation and external) support the process. All staff need to possess the appropriate (time, financial, structural) resources for engaging with the process. Policies, guidelines and targets need to be understandable, appropriate and realistic.

More measures of support to institutions are giving out prizes to good-practice institutions, and symbolic support via visiting institutions and providing publicity. Furthermore, the political level needs to communicate the importance and value of the opening process and diversity itself to the general public.

## **Involving migrant associations and other civil society actors**

Migrant organizations should be involved in all steps of the intercultural opening process. They are central partners for developing policies, strategies and aims. Furthermore they are permanent partners for advancing services and provisions, in order for these to meet the needs of and be relevant to the target groups. As potential mediators they can be partners for access to (new) target groups. In everyday work projects can be realized in partnerships with migrant organizations and other civil society actors. To improve services and access to target groups, institutions should maintain sustainable heterogeneous local networks and partnerships.

## **Networks**

Thematic networks which provide exchange and share knowledge on issues relevant for institutional intercultural opening should be supported. It is advisable, for example, to enlist the help of public-funded national contact points or ministerial bodies that can provide support in terms of structure, content and finance on the regional, national or European level.

## **Control / Management**

Intercultural opening should always take into account the given situation and existing institutional structures. This implies looking at the local socio-demographic situation and existing impulses and history of intercultural opening. Moreover the process should “occur in” or “come out of” the institution. Intelligent steering processes and a combination of top-down and bottom-up communications and change management can contribute to a process which can incorporate important internal and external impulses.

## **Mediators**

Mediators of migrant origin who are part of the migrant communities are important intermediaries between the target groups and the institutions. They can help clients/pupils/customers/etc. with orientation in the institutions; they can help in crossing thresholds of participation; they can assist in advancing institutional curricula; they can bring impulses from the communities into the institutions; they help to identify institutional barriers; they can be mediators for new projects. Mediators can be employed in the institutions (e.g. specially trained employees) or be external (e.g. from migrant organizations). The work of mediators should be cherished and suitably rewarded. A long-term co-operation between mediator and institution is advisable for sustainable progress.

## **Services, Activities and Participation**

The institutional activities and services are to be refined in a continuous manner to suit the specific life-situations, needs and potentials of diverse target groups. To achieve this, institutions should seek the participation of the target groups in developing the offers. Options for participation should be explicitly demanded and encouraged. In this way internal and external impetuses can be seized and existing competences made use of.

## **Communication with Civil Society**

The political level is demanded to communicate the sense of intercultural opening to the general public. This applies a positive appreciation of diversity and an understanding of “migrant communities” and immigrants’ socio-demographic milieus as heterogeneous. The political level should resist simplistic answers to complex problems and avoid social, ethnic or religious reductionism. Instead, the advantages of diversity and the necessity to open up

social institutions should be communicated; ideally, the media should be integrated in this process. The integration of diversity is a vital element for social cohesion in modern pluralistic European societies. A central challenge for policy makers is to create the political framework for unfolding the intrinsic potential of diversity, with its inherent tensions and instabilities, as a great motor of creativity and innovation.

### **Research and dissemination of knowledge**

For the diffusion of knowledge it is advisable to establish central bodies for the dissemination of research results (including relevant socio-demographic data) and good-practice. The information and data should be accessible to practitioners and relevant actors from the administration. An improved knowledge exchange between research and practice should be considered, not only to make research results accessible to practitioners, but also to feed information from practical work and vice versa back into research institutions. Transfer of knowledge and information should be circular and continuous.