

20 SOCIAL COHESION AND INTERCULTURAL AND INTER-RELIGIOUS DIALOGUE

The role of local authorities in public policies for the social inclusion of migrants



Lisbon

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UCLG
Peer
Learning

THE NEW URBAN AGENDA, adopted by United Nations Member States in October 2016 during the United Nations Conference on Housing and Sustainable Urban Development (Habitat III), recognised the universal and indivisible nature of human rights for all people, «regardless of their migratory status». Indeed, paragraph 28 states that «We [the Member States] commit ourselves to ensuring full respect for the human rights of refugees, internally displaced persons and migrants, regardless of their migration status, and support their host cities in the spirit of international cooperation, taking into account national circumstances and recognizing that, although the movement of large populations into towns and cities poses a variety of challenges, it can also bring significant social, economic and cultural contributions to urban life».

The SDGs addressed in this document are:



SDG 04



SDG 05



SDG 08



SDG 10

TARGET 5

TARGET 2

TARGET 7

**TO REDUCE
INEQUALITIES
IN COUNTRIES
AND ACROSS
COUNTRIES**



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MIGRATION IN THE MEDITERRANEAN: A GLOBAL PHENOMENON THROUGH SHARED CHALLENGES

The Mediterranean has always been an area of migration, blending and intermixing. The 21st century is no exception to this rule; indeed, the phenomenon is increasing, and the Mediterranean Basin is subjected to ever greater pressure at the economic, political and climatic levels. These now take the form of an exponential increase in the number of people who migrate. Indeed, armed conflicts, the consequences of global warming or the lack of political and economic transition in countries in the southern Mediterranean and Sub-Saharan Africa, combined with the still-persisting myth of the 'European El Dorado', are some of the factors that encourage often-constrained migratory flows and push entire populations towards an exodus in search of a better future for themselves and their families. Nowadays, however, this phenomenon is accompanied by human tragedy because people are determined to cross the sea, putting their lives at risk.

From now on, given the reality present at the local level, what are the actions and responses that local authorities can offer in the face of the challenges created by migration? How can communities contribute towards the inclusion of the new arrivals and maintain social cohesion at the same time? What dialogues should be put in place? What approaches and provisions can allow local councils to act even though they have no direct competencies in this area?

LISBON: INTERCULTURALISM AND CITIZENSHIP AT THE HEART OF LOCAL POLICY

Lisbon City Council has always shown a concern for the promotion of interculturalism and the integration of immigrants. The city recognises the potential of cultural diversity, and orientates its actions towards the promotion of intercultural dialogue and respect for differences. The aim is to establish Lisbon as an inclusive city that can create opportunities for everybody without exception.

In this respect, the city undertook a pioneering initiative in 1993 when it set up the Municipal Council of Immigrant Communities and Ethnic Minorities; its name was later changed to the Municipal Council for Interculturalism and Citizenship (acronym 'CMIC' in Portuguese). It is an active consultative and federative structure for municipal interests and policies regarding migration and cultural diversity issues.

As well as the CMIC, Lisbon pursues policies that foster and reinforce the integration of immigrants into the city, according to the different areas of action reflected in the City Council's guidance documents, together with strategic guidelines drawn up by the Social Rights Department, in particular:

- In the programme of Lisbon City Council for 2013-2017, the "Inclusive Lisbon" theme aims to set up a "City of Dialogue and Interculturalism in which everyone is part of the solution, with everyone having ownership of it (...)".

- In its Action Plan for Social Rights for 2014-2017 it states that “economic, social and territorial cohesion is the basis for the balanced development of a particular region (...) [and this is materialised] through the integration of public policies that foster the development of a society in all its dimensions”, with the mission of “supporting and including the immigrant population” with a view to deepening the “intercultural and inter-religious dialogue”.

Moreover, in its strategic agenda the Social Development Plan (2013-2015) of the Social Network of Lisbon is also defined as a scenario that aims at a much greater mobilisation of associations and institutions that work on interculturalism. Their role in driving initiatives and activities to promote interculturalism will lead to a more comprehensive integration of immigrants who live and/or work in Lisbon. This also means structuring and rationalising the means and resources available in the different units of Lisbon City Council (CML), particularly the definition of strategies and measures to contribute to knowledge about and the enhancement of cultural diversity, as well as fighting against phenomena of social exclusion, discrimination and xenophobia.

From this perspective, a Council meeting on 24 September 2014 unanimously approved the preparation of a Municipal Plan for the Integration of Immigrants in Lisbon (PMIIL), making it a commitment undertaken by all the local political forces.

We are now involved in implementing the PMIIL. We consider it as a process of commitment and assuming ownership by all the structures of the city in the area of interculturalism and religious freedom. The plan remains open to participation by anybody that works to promote the inclusion of people of different origins in the city of Lisbon.

EXCHANGE, SHARING AND NETWORKING TO CHANGE THE NARRATIVE AT LOCAL AND INTERNATIONAL LEVEL

The experience of our city and the chosen model are an example of a strategy, an approach made based on our reality, our competencies and our resources. However, it is difficult to give precise answers - and above all global ones - to these questions because cities, legislative frameworks, migrants and migrations are very heterogeneous. It is not, therefore, a case of proposing an adaptable solution but of creating dialogues, exchanges and common reflections to make progress together in the construction of our future societies. Indeed, it is true that in the coming decades the Mediterranean Basin will be the ‘theatre’ of mass migration. We local and regional authorities need to get ready to incorporate these phenomena into our local policies to be able to provide quality services to all citizens (migrants included) and enhance and exploit the resources available in our territories to the full.

Migration brings many taboos, concerns and fears with it, often without any foundation but based on lack of knowledge of the ‘other’. As part of a humanist impetus, and together with the UCLG, we should help to change the narrative on the issue of migration, particularly through projects like Mediterranean City-to-City Migration, and emphasise the beneficial aspects without getting too removed from the reality.

João Carlos Afonso - Deputy Mayor of Lisbon, delegate for social rights

INTRODUCTION



This publication highlights the content and exchanges of the *first peer learning meeting* in the “**Mediterranean City-to-City Migration**” project (MC2CM) on the role of municipal administrations in **social cohesion and intercultural and inter-religious dialogue**.

This meeting was hosted by the city of Lisbon on 12 and 13 July 2016 and was attended by representatives from Amman, Lyon, Madrid, Tangier, Tunis, Turin and Vienna, plus the Catalan Development Cooperation Fund (coordinator of UCLG’s Working Group on migrations).

Content and facilitation were provided and coordinated by the **Social Inclusion, Participative Democracy and Human Rights Committee of UCLG (CISDPDH)**. In particular, this committee drew up the thematic reference document¹ that served as a basis for the debate on concepts of social cohesion and intercultural and inter-religious dialogue and the role of local authorities within this framework. The session was organised around participative exercises to stimulate exchanges on commonly-used practices in each context, to contribute to the inclusion of migrants at the local level from an intercultural and cohesion perspective.

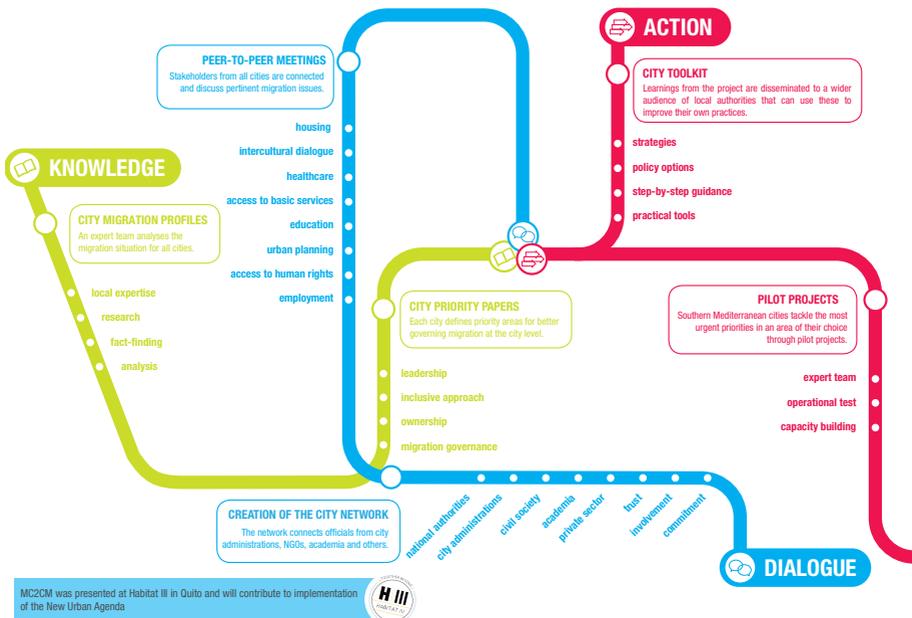
The exchange methodologies proposed include the identification of myths and realities related to migration, the implementation of an Ishikawa (cause and effect) diagram to identify the obstacles administrations come across in implementing cohesion, a working visit (Lisbon), the presentation of specific cases (Vienna, Madrid) a working group on the resolution of a practical case based on a real situation in the city of Lyon to compare the activities set up by the municipality and the approaches proposed by the participants.

1 http://www.uclg-cisd.org/sites/default/files/MC2CM_BackgroundPaper_P2P_Lisbon_EN%20%281%29.pdf

This work comes within the framework of the **Mediterranean City-to-City Migration** project, which sets out to help improve the governance of migrations at the local level within a network of cities in Europe and in the southern Mediterranean. The project is based on an approach that emphasises integration and inclusion, as well as access by migrants to human rights and basic services. The project also aims to strengthen cities’ capabilities in this area.

Funded by the European Union and co-funded by the Swiss Agency for Development and Cooperation, the MC2CM project is implemented by a consortium headed by the **International Centre for Migration Policy Development (ICMPD)** in partnership with **United Cities and Local Governments (UCLG)** and the **United Nations Human Settlements Programme (UN-HABITAT)**, with the United Nations High Commissioner for Refugees (UNHCR) as an associate partner.

The activities are grouped under three components: Knowledge, Dialogue and Action.



‘Dialogue’ includes 7 learning events that cover: Social cohesion and intercultural and inter-religious dialogue; Employment and entrepreneurship; Guaranteeing human rights and access to basic services; Refugees hosting; Inter-institutional coordination; Territorial planning and housing; Education and language.



Flamenga
neighbourhood,
Marvila district,
Lisbon

I SOCIAL COHESION AND INTERCULTURAL AND INTER-REGILIOUS DIALOGUE AT LOCAL LEVEL

By 2050 the world's urban population will rise from 3.9 billion to around 6.4 billion. The migratory phenomenon is a major factor in this evolution, transforming towns and cities into places characterised by the greatest possible variety of diversity and mobility.

According to the International Migration Organization¹, “The twenty biggest cities in the world are home to almost one migrant in five. In many of them, migrants represent one third (or more) of the population. Other cities have seen a major increase in migration in recent years. In Asia and Africa, small cities that are expanding fast are expected to absorb almost all the future growth in the world urban population. This movement towards cities and urban areas in general is characterised by the temporary and circular nature of the internal migration process.”

The biggest challenge for local authorities is to supply the services that respond to the needs of their citizens. Increasingly diverse and mobile populations are shaping contemporary cities. This aspect should nowadays be taken into account in local policymaking in order to bring about social cohesion while ensuring basic services for all. This responsibility of local authorities and civil society could not come about without a favourable framework at the national and international levels.

1 State of migration in the world 2015 – Migrants and cities: new partnerships to manage mobility, OIM: <http://publications.iom.int/books/world-migration-report-2015-migrants-and-cities-new-partnerships-manage-mobility>

INTEGRATION, AN EMINENTLY POLITICAL AND NATIONAL ISSUE²:

The term 'integration' is basically linked to national policies on immigration. It has seen a range of definitions depending on historical, social and political contexts. Initially developed in the United Kingdom at the end of the 1960s, it was born of a vision created by Secretary of State Roy Jenkins, according to which integration should not be based on assimilation but - on the contrary - by pursuing the aim of a multicultural society without discrimination based on mutual enrichment. Within this framework, ethnic groups and social organisations were important interlocutors between the State and society at large, and they became the targets of community relations policies.

Towards the end of the 1990s, in a more restrictive economic context with more and more border closures, national policies for European integration became gradually based on a relationship of individualised contracting between the migrant and the State. The migrant's ability to integrate in social and economic terms has thus become a condition for the granting of his/her status as a resident, and often of the ability to enter a country.

In certain countries, such as Switzerland, Germany or Austria, where decentralisation is strong, integration has been, above all, a local and provincial issue before the States get hold of it, often leading to conflicts of approach. Indeed, a long series of integrating practices at the local level based on access to rights, often carried out with the participation of migrants, have been implemented in these countries. Local authorities are often allowed to respond to the daily concerns of migrants and maintain a social balance within society.

SOCIAL COHESION AT THE LOCAL LEVEL

The concept of social cohesion allows us to understand the interactions between populations. Indeed, the notion of cohesion creates a space for a shared protagonism of host societies and migrants within a common process of territorial development, and thus seems to respond better to the issues involved in intercultural dialogue.

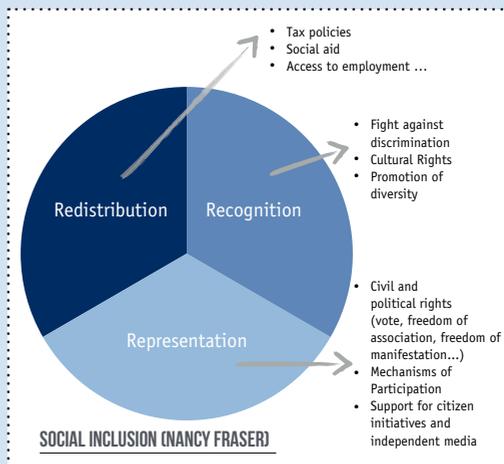
Social cohesion is based on the social capital of individuals, i.e. their ability to interact with others to the benefit of society as a whole. This notion of social capital cannot, however, ignore the political and social frameworks on which relations are based in a given society: social, class, gender and race relations, the level of social protection, the political system that defines and guarantees the scope of rights, pluralism and respect.

2 Perchinig and al., (2012), The National Policy Frames for the Integration of New-comers. PROSINT Comparative Report. http://research.icmpd.org/fileadmin/ResearchWebsite/Project_material/PROSINT/Reports/WP2_CompRep_Final03052012.pdf

For the American sociologist Nancy Fraser, any public policy of social inclusion should act on three levels:

- **Redistribution**, against inequalities resulting from the economic system
- **Recognition**, against inequalities in status resulting from social organization (M. Weber)
- **Representation and participation**, against inequalities arising from the political system.

Thus, from the point of view of their design and management criteria, inclusion policies must guarantee universal access to basic services and safeguarding of citizens' rights; they must be oriented towards the transformation of social reality as dictated by the values of equity, solidarity and respect of differences; and, ultimately, they must engage in the future of the world by promoting sustainable development and contributing to the fight against climate change.¹



1 For a World of Inclusive Cities, Policy Position Paper approved by UCLG World Council, 2008: https://issuu.com/cisdph/docs/por_un_mundo_de_ciudades_inclusivas

From a local point of view, social cohesion involves three main elements:

- Actions to **fight against inequality**, through guaranteeing rights by the competent authorities, but also within the framework of co-responsibility with all stakeholders in a territory.
- The reinforcement of **common values**, mainly based on mutual recognition of otherness as an asset. At the local level, 'living together' is often referred to.
- The implementation of **mechanisms for political participation** to correct inequalities of representation.

Therefore, social cohesion policies usually seek to develop equality by strengthening individual and collective skills, social actions and redistributive tax policies that help to reduce inequalities, but also put in place actions linked to citizenship to work on common values.

THE PHENOMENON OF SOCIAL EXCLUSION OF MIGRANTS IN CITIES

Dealing with the issue of inclusion of migrants means responding to different factors that are at the origins of their exclusion. These factors are mutually dependent, which is why acting on one of them can sometimes have a leverage effect on the others.

- **The political and legal factor:** In the case of newly-arrived migrants, exclusion initially comes from their status and the non-recognition of citizenship, which prevents them from exercising most citizens' rights in a host society: social rights, the right to housing, etc. In theory, however, it is not possible to invoke the legal status of a migrant to deprive him/her of the basic rights stated in the Universal Declaration of Human Rights of 1948.
- **The economic factor:** The lack of mastery of social codes and academic studies recognised in the host country, or limitations on migrants in entering the labour market established by national legislation (work permit) make their inclusion from an economic point of view difficult.
- **The social and cultural factor:** Quite often, exclusion based on the status of foreigners or ethnic or religious minorities - often victims of structural discrimination in the host society - can be added to these factors. For example, gypsies, blacks, Muslims in Christian countries or Christians in Muslim countries are often victims of deep-rooted prejudices that are at the heart of systematic deprivations of rights. These discriminations often end up feeding phenomena of self-exclusion and withdrawal if migrants do not feel legitimised to participate in the host society.

The aggravating factor of gender: Women, transgender persons or homosexuals encounter specific difficulties in migratory flows, making them particularly vulnerable to trafficking, sexual exploitation or degrading treatment. It is, therefore, necessary to create frameworks for specific interventions for these categories of migrants.

The case of unaccompanied minors: More and more people who arrive in cities are unaccompanied minors. As with gender, youth is an aggravating factor that exposes young people to greater vulnerability and requires the application of specific actions to protect children's rights, as envisaged in the International Convention on the Rights of the Child (non-detention, placement, education...).

These different phenomena of exclusion involve situations of marginalisation and invisibility, which are almost systematically reflected in the form of socio-spatial segregation through the creation of informal neighbourhoods where pockets of poverty are concentrated. These phenomena jeopardise harmonious co-existence and reinforce the feeling of exclusion felt by migrants, while they also feed xenophobic fears in the host society.

A close-up photograph of the Canadian flag, showing the red maple leaf on a white square, with red and white stripes on either side. The flag is waving and is partially obscured by a white vertical bar that contains the text of the document.

SOCIAL COHESION IN CANADA

Canadians were among the first to use this term in public policy in the 1960s. Social cohesion refers to «the process of developing a community based on shared values, common challenges and equal opportunities within Canada, established on a sense of trust, hope and reciprocity for all Canadians. «

Social cohesion is grounded on five axes:

1. Belonging as opposed to isolation, which refers to the notion of common values, identity and sense of commitment;
2. Inclusion, as opposed to exclusion, which refers to equality of opportunity;
3. Participation, as opposed to non-commitment;
4. Recognition, as opposed to rejection, which refers to respect and tolerance in pluralistic societies;
5. Legitimacy, as opposed to illegitimacy, which refers to institutions¹.

Social Cohesion Network of Policy Research Initiative of the Canadian Government, Policy Research Initiative, 1999, p.22

¹ Berman, Y. (2003), Indicators for social cohesion. Discussion paper submitted to the European Network on Indicators of Social Quality of the European Foundation on Social Quality, Amsterdam

THE ROLE OF LOCAL AUTHORITIES IN SOCIAL COHESION

The sustainable management of cities means that local, regional and national authorities should address the issue of inclusion of migrants as soon as they arrive, to enable an authentic hosting policy in cities, a necessary premise for the maintenance of social cohesion. To do this, basic conditions are required in terms of access to rights and services, studies or dialogue with (and between) new arrivals with the population that is already present in the territory. This approach constitutes the basis for a process of inclusion and integration at different levels, but it takes time.

In this context, local authorities have a basic role to play, even if they often work within a limited framework of competencies marked by a restrictive decentralisation when it comes to migration. This does not prevent their intervention from being a key factor in the inclusion of migrants, either through direct actions or through the coordination of different institutional stakeholders and non-governmental agents, including the private sector, the associative fabric, and citizens in general.

REPRESENTATIVE
DEMOCRACY
VS.
PARTICIPATIVE
DEMOCRACY

NATIONAL
POLICIES VS
LOCAL POLICIES

LAW AND THE
ACTIONS

Difficultés de tester
projets participatifs
à collectifs locaux
de prendre des décisions
administratives sans pouvoir

Droits contradictoires
incohérence
Obligation sociale
mais

II CONSTRAINTS AND NEEDS OF LOCAL AUTHORITIES

Local administrations often have very limited means to carry out these policies. These constraints and needs have been expressed by the cities participating within the framework of the first thematic learning meeting among peers in the Mediterranean City-to-City Migration project.

Through a participatory exercise proposed to the participating cities to prepare a cause-and-effect (Ishikawa) diagram, in coordination with the creation and maintenance of social cohesion in host territories of migrations, the results of the session show that most of the constraints identified are basically of a legal nature, at the level of decentralisation and management of human resources in qualitative and quantitative terms (available resources not being adapted to existing needs).



Ishikawa diagram made in Lisbon during the peer learning - July 2016

THE LEGAL FRAMEWORK, DECENTRALISATION AND INTER-INSTITUTIONAL COORDINATION

First of all, the legal status of foreigners - a key factor in the inclusion process - depends on States and not local authorities. Indeed, the irregular situation of a migrant often restricts his/her access to basic rights. The difficulties that emerge are related to a lack of competencies in local authorities to adapt their social cohesion policies to the migratory context of their territory, and a lack of coordination with other competent local authorities. The lack of competencies can be explained by the low level of decentralisation to municipalities and the powers reserved by the State in the areas of migration policy, border control and hosting. This considerably restricts the ability of local authorities to carry out social inclusion policies aimed at this category of migrants, which creates situations of exclusion (lack of access to housing, healthcare, education, jobs, etc.) that lead to conflicts at local level (homelessness, squats, poor sanitary conditions, informal economy, health risks, delinquency, prostitution, etc.) and tensions that do not help social cohesion.

In more general terms, the local approach calls for participative democracy aimed at groups of residents in cities and, therefore, attention aimed at everyone in the general interest. This vision creates a lag, and even contradictions, with national policies, which leads to a conflict between laws and actions at the local level (schooling of children, decent housing, safe public spaces, regulation of economic activity, etc.). There is a need here for inter-institutional coordination between the State, regional, and local levels, particularly in areas related to employment, transport, housing, education and healthcare.

Furthermore, actions are often focused on specific sectors and on the migrant population as a whole. This generalised, by-sector approach does not allow the specific needs of different groups of migrants to be taken into account. The cities taking part in the meeting advocate, on one hand, for a differentiated approach that takes cultural aspects into account to better understand the situation of the different groups of migrants. On the other, for an integrated action to make migration a cross-cutting theme in local policymaking and ensure social cohesion in the long term.

One of the problems posed in this framework is the representation of migrant communities and the definition of representative persons who can speak on their behalf. The role of civil society, and particularly of organisations that are present on the ground, lies in the need to guide local authorities in the identification of community leaders who can play the role of intermediary between migrant groups and the local administration.

For certain cities, it would be necessary to create a specific branch within the Administration (with the powers, human resources and budget) to respond to the specific needs of migrants. In other words, an across-the-board unit that ensures that migrants gain access to the same services and basic rights as an ordinary citizen,

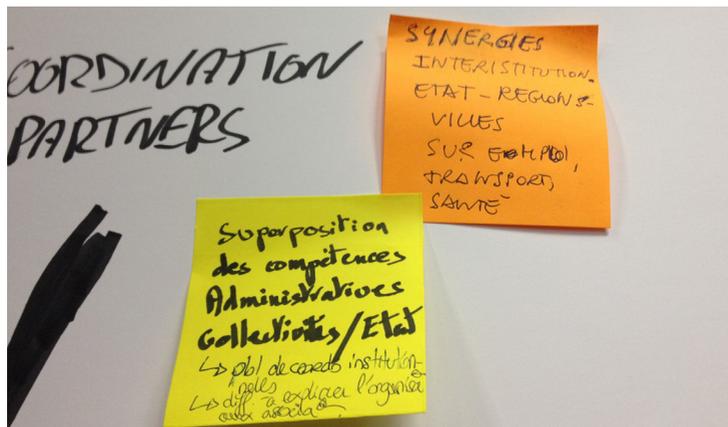
notably by providing support to migrants, but also by acting as a coordinating body vis-à-vis local administration departments and other institutions (States, regions) and organisations that have specific competencies. This type of intervention does not set out to perpetuate a system of 'handouts' but to lay the basis for a more participative approach, giving migrants the necessary skills (knowledge of the language, of the administrative system, the stakeholders, etc.) so that they can carry operate within society.

In this framework, the lack of constancy of migratory flows and the rigidity of the bureaucratic machine makes planning difficult, with resources having to be allocated one year in advance. Thus, within the framework of rules that govern public finance, it is difficult to take real needs into account and, redirect funds from or to the areas related to migration to adapt to the needs of the moment.

Adjustment mechanisms should be put in place to allow greater resilience by cities to take on unexpected arrivals of migrants and be in a position to deploy workforce and implement necessary public actions and policies to, on one hand, cover migrants' needs in terms of services and rights and, on the other, maintain social cohesion by supporting civil society stakeholders, citizens and migrants in the task of integration of new arrivals.



Visit of an office of the Commission for the Protection of Children and Youth of the City of Lisbon - field visit in the Marvila District - Lisbon, July 2016.



Ishikawa diagram made in Lisbon during the peer learning meeting- July 2016

HUMAN RESOURCES AND CAPACITY BUILDING

Local authorities also point out a lack of personal and competencies in the area of human resources.

It is important to work on strengthening (upstream) capacities of local authorities to give them the necessary knowledge and techniques to help migrants in their procedures, guide and coordinate the stakeholders involved and inform the local population. Indeed, communication can sometimes be a turning point in the implementation of policies of inclusion at the local level. Conventional wisdom often leads us to think that local populations - and particularly taxpayers - are reticent about the inclusion of new, more vulnerable populations and the stretching of public services and welfare mechanisms that are already being subject to cutbacks.

Moreover, municipal councils should be able to recruit qualified and specialised personnel, either on a permanent basis or according to needs. In particular, the presence of mediators, interpreters, social workers or psychologists could be considered an asset that favours a better link with migrants. This also provides more information to the local authority on current migrant flows and their needs and skills, etc. These elements are essential when it comes to defining priority actions, but also to contribute to the construction of the information to be communicated to the territory (local population, civil society, etc.).

Another important factor has to do with a personnel commitment by the municipal employees who work on these issues. Recruited personnel for this area should have a certain sensitivity and empathy towards the situation of migrants and understand the difficulties (language, cultural, social, economic, and psychological, etc.) to which these populations have been – or are – exposed. To do this, a recruitment approach that includes criteria of diversity is necessary.

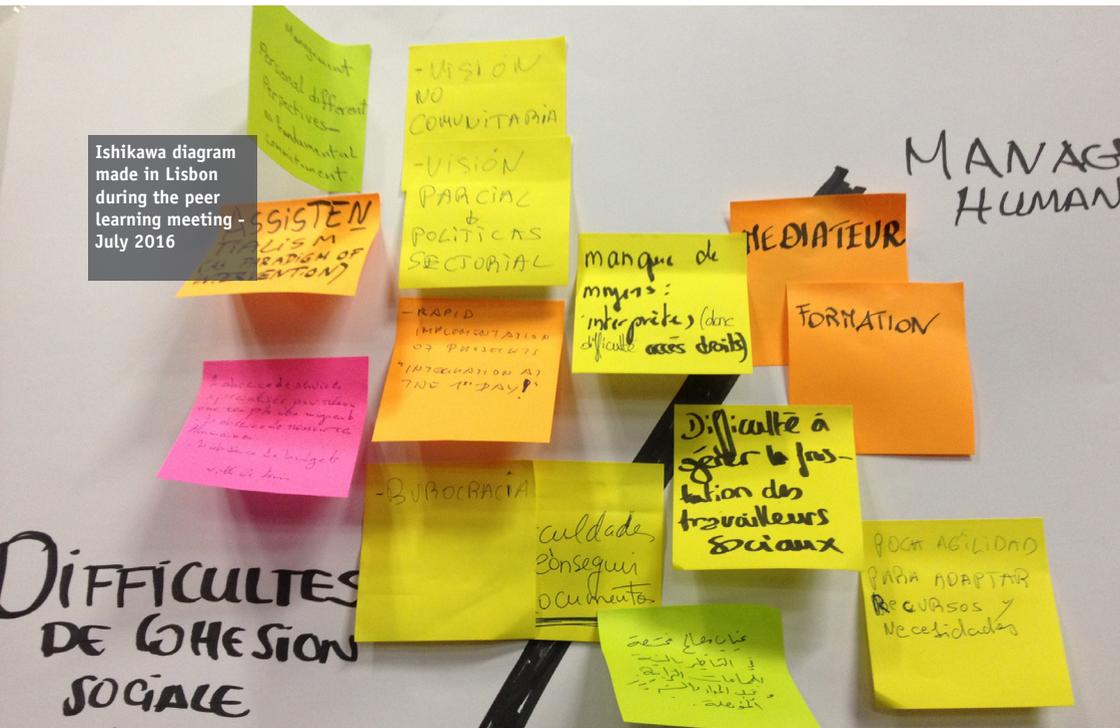
RELATIONS WITH THE HOST SOCIETY

The notion of social cohesion is not intrinsically linked to migrants. Societies in general are constantly seeking this cohesion, and a number of factors can hinder the achievement of this social connection. In particular, situations of precariousness, injustice and exclusion are risks that prevents cohesion. Political, cultural and religious differences within a society can also lead to local conflicts. In general terms, there is a lack of social cohesion, regardless of who the migrants are, and it is important to bear this in mind.

The sooner the integration of migrants is carried out, the better the chances of social cohesion occurring. There is no single exemplary model of inclusion of migrants, although the vision that seems to offer the best results is based on a differentiated territorial approach involving all the people living there, but on a small scale in the management of their living conditions, creating relationships, dialogue and solidarity, all these being vectors of cohesion.

It is also important to change people's perspective on migrations through clear messages, avoiding incomplete and erroneous information that sometimes shapes xenophobic public perceptions. It should be remembered that a well-achieved reception of migrants can help to enhance their potential for the territories they arrive in. First of all, because migrants contribute to the local life and economy, both as stakeholders and consumers, and also because they are a way of creating international links between the host and territories of origin.

Ishikawa diagram made in Lisbon during the peer learning meeting - July 2016





Work and group exchange between participants - peer learning meeting, MC2CM project - House of Social Rights, Lisbon, July 2016.

III DECONSTRUCTION OF MYTHS AROUND MIGRANTS

Migrants are often stigmatised, and the prejudices they are victims of create a negative image that is far removed from the reality of their daily lives, culture, personalities and contributions to society or the reasons that lead them to travel to a certain country. In this context, some local authorities and groups are working to deconstruct these myths and provide another version of the story, one that is documented, rational and free of value judgments. The table below lists the main prejudices reported by the representatives of the cities that participated in the Lisbon meeting. These myths have been listed in contrast with solid arguments on the reality of the situation.

MYTHS	REALITIES
- Sub-Saharan migrants do not have any culture.	+ In Turin, migrants receive Italian classes and give English classes to local people in exchange.
- Human rights are a European concept.	+ The first charter of human rights recognised in the world was the Cyrus Cylinder, drawn up in Mesopotamia (6th century BC). The UN considers it «an ancient declaration of human rights».
- Migrants exploit their children, making them beg in the streets.	+ One of the main motivations of migrants is to provide a better future for their children, although administrative constraints and precarious housing conditions for migrants are often an obstacle to access to education.
- Migrants take jobs from local people. The Syrians take work away from young Jordanians.	+ Migrants often do jobs that local people do not want to do. In the long term, migration has a positive effect on the local economy.

MYTHS	REALITIES
<p>- Migrants benefit from social services and do not contribute to the economy of the country.</p> <p>- Migrants are more likely to fall into delinquency than local people.</p> <p>- Access by migrants to housing and services limits the possibilities of local people.</p> <p>- Migrants have their own houses and live together (creating ghettos), and these ghettos create hate towards society.</p> <p>- Migrants do not want to integrate.</p> <p>- Migrants will modify local culture and beliefs.</p> <p>- Migrants take over local companies.</p> <p>- Welcoming refugees can increase the threat of terrorism.</p>	<p>+ Migrations contribute to the wealth of the local economy. According to a Study on the Economic Impact of Naturalisation on migrants and cities (2016) made by an American institute in 21 American cities, naturalisation particularly contributes to increasing local revenues by 8.9% and the employment rate by 2.2 %, while exclusion would lead to a high social and economic cost in the long term.</p> <p>+ A study made in Vienna shows that crime rates among migrants are lower than in the local population.</p> <p>+ Access to housing and healthcare services by migrants is lower than that of the national population, even though their needs are often greater due to their vulnerability.</p> <p>+ Migrants often live in overcrowded accommodation and settle in affordable areas that are often concentrated in poorer neighbourhoods due to their difficulties in gaining access to suitable housing (discrimination, very high prices, etc.).</p> <p>+ Migrants are the victims of systematic discrimination. The economic and social cost of welcoming migrants can be much higher if we do not integrate them: this creates areas of poverty and, potentially, crime, violence, hate etc.</p> <p>+ Socialisation is the best way of transmitting the culture and values of the host country. Migrants thus become integrated in the culture of the host country through schooling and local activities. Moreover, multiculturalism often makes towns and cities more attractive.</p> <p>+ Migrants are incredible entrepreneurs. In addition, they often create new economic models through different systems based on solidarity.</p> <p>+ A very high percentage of recent terrorist attacks have been perpetrated by European citizens.</p>

Even though an overall effort should be made, notably through the mass media, there is a lot at stake for local authorities and they are also in the front line in strengthening intercultural dialogue (through citizenship and educational activities in schools and through cultural actions elsewhere).

1. 'ANTI-RUMOUR' STRATEGY OF BARCELONA

In 2010 the city of Barcelona implemented a specific programme around cultural diversity called "BCN Intercultural¹". The aim was to enhance the cultural diversity of the city while managing the complexities that this diversity creates in terms of living together and social cohesion. Basically, the programme goes beyond a standard vision of a multicultural Barcelona (the coexistence of different societies in the city) to an intercultural Barcelona (a diverse city that lives and is built jointly and in a collaborative manner). From this perspective, the programme sets out to build an egalitarian city, a city that recognises diversity, and a city that promotes positive interactions of its diversity. To do this, four specific objectives have been defined in a participative manner, and they are materialised in specific lines of action:

SPECIFIC OBJECTIVES

- Create and promote spaces to encourage intercultural dialogue and relations
- Raise awareness among citizens and remove obstacles to intercultural dialogue and relations
- Disseminate the cultural diversity present in the city
- Create opportunities to build common intercultural actions and projects.

LINES OF ACTION

- Avinyó space - Language and Culture
- "Anti-rumours BCN" strategy
- Intercultural training
- Promotion of interculturality
- Intercultural Communication

1 <http://ajuntament.barcelona.cat/bcnacciointercultural/sites/default/files/ficheros/Programa%20BCN%20interculturalitat%20en%20angles.pdf>

Within this framework, Barcelona has set up an 'Anti-Rumours' Strategy, born of citizen's demands made during the participative process carried out within the framework of the BCN Intercultural programme. The opinions collected highlight that one of the most negative elements involved in coexisting in a context of diversity is the lack of knowledge of the 'other'. This soon engenders a 'fear of the foreigner' characterised by all kinds of myths and stereotypes. In this context, the BCN Anti-Rumours Strategy sets out to create tools and discourses that help to demystify foreigners and break with stereotypes to move towards cohesion and an intercultural sense of living together.

Barcelona City Council has taken a two-track approach: 1) work in the city; 2) work with the city.

WORKING IN THE CITY

- Awareness campaigns against rumours, using different formats (cartoons, guides, website, social networks, etc.).
- A catalogue of services and activities (free of charge) to raise awareness against rumours and intercultural reflection (workshops, participative theatre, debates), available to municipal services, schools, sports clubs, neighbourhood missions, etc.
- Free training for local residents to share the anti-rumour communication arguments and tools. These sessions train up **anti-rumour agents** so that they can - within the framework of their personal or associative activities - spread the anti-rumour discourse through rigorous and constructive tools, thus contributing to the deconstruction of myths and the creation of an intercultural Barcelona.

WORKING WITH THE CITY

- Creation of the "BCN Anti-Rumours" network with a large number of stakeholders. This network now has more than 500 members, organisations or individual participants: <http://www.bcn.cat/antirumors>
- The City Council participates in the work of the network and provides material and financial support.

2. MIGRANTS ARE AN ASSET: STUDY ON THE ECONOMIC IMPACT OF NATURALISATION OF MIGRANTS IN AMERICAN CITIES

A study made in 2015 by the Urban Institute following a request by the Bureau of Migrations of the City of New York reveals the impact that naturalisation of migrants could have in 21 cities in the United States.

Starting from the fact that 8.8 million immigrants residing in the USA would be eligible for naturalisation without having started the application process, the research institute has evaluated that if all the migrants present in these cities became naturalised - i.e. could gain access to the rights usually attributed to US citizens - on average this would represent, for each city:

- a **8.9% increase in the income per capita (\$3.200)**
- a **2.2% rise in the employment rate**
- a **6.3% increase in the number of home owners.**

The income generated and jobs created by naturalisations would therefore represent **an average of 5.7 billion dollars for the 21 cities studied**, which would also lead to an increase in **tax revenue for those cities**. Indeed, according to a study the revenues for the Federal government, States and cities, together with **social contributions, would rise by 2.03 billion dollars** for the 21 cities studied.

Furthermore, naturalisation would mean that cities could reduce their social expenditure. The social expenditure of the city of New York would fall by 34 million dollars (aid allocated to nurseries, temporary assistance to needy families, food aid programme for women, infants and children and complementary aid for food, housing and the programme to fight against energy precariousness for low-income families). Given that tax revenue would increase by 789 million dollars, **naturalisation would mean a net profit of 823 million dollars for the city of New York.**

So, in order to facilitate access to naturalisation procedures for migrants, leaders from local authorities, civil society and the private sector have come together across the county under the aegis of the **Coalition of Cities for Citizenship and Hosting**. This coalition promotes policies for naturalisation and access by migrants to administrative procedures through a communication campaign, legal support and English language classes to encourage naturalisation².

2 The Economic Impact of Naturalization of Migrants, M. E. Enchautegui and L. Giannarelli, Urban Institute, Dec. 2015



Maison des droits sociaux, Quartier de Flamenga, District Marvila, Lisbonne

IV PARTICIPATION AND HUMAN RIGHTS APPROACH

International obligations in the area of protection of human rights, and notably those contained in the Universal Declaration of Human Rights (UDHR) of 1948, are universal. States are called on to apply them regardless of the status of the person, as stated in article 2 of the UDHR: *“no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs”*.

Thus, migrants are the holders of all the rights contained in the Universal Declaration of Human Rights. Local Councils, like States, are obliged to observe, protect and promote these rights.

Therefore, any municipal actions that do not respect human rights can be cancelled by national States or national jurisdictions if appeals are made by affected individuals or associations. Municipalities that do not respect migrants’ rights may also be subject to lawsuits brought either individually or collectively before the international bodies charged with ensuring compliance with treaties. Municipalities, however, may also call on international bodies to denounce violations of human rights in their territory.

Furthermore, local authorities are often those that translate these rights into specific actions. According to the report by the Human Rights Council Advisory Committee of the UN¹, local authorities, because they are closer to citizens and solve their daily needs, are the first-line players in the implementation of human rights, particularly in the areas of education, housing, healthcare, the environment and the maintenance of public order for all their inhabitants. Local authorities are also essential players in preventing and acting against discrimination suffered by minorities, vulnerable groups and foreigners.

1 Report by the Human Rights Council Advisory Committee of the UN on the role of local authorities in the protection and promotion of human rights, A/HRC/30/49, Sept 2015 (par. 23, pars. 26 and 27)

Moreover, local authorities have an important role to play in education for rights, and training to create local awareness around human rights among citizens, elected representatives and within the Administration, which is the guarantor of respect for rights².

States should therefore facilitate the implementation of rights by local authorities, in particular by establishing control procedures and mechanisms and monitoring respect for human rights at the local level, and by involving local authorities in the preparation of national strategies and policies on human rights in a more systematic manner.

1. THE HUMAN RIGHTS APPROACH IN LOCAL PUBLIC ACTION

The human rights approach is based on the principle whereby, in any democratic framework (local or national), the purpose of the authorities is to provide the resources so that rights can be respected in all domains of general interest. Indeed, this is the basis of the social contract between public institutions and citizens.

In effect, these rights can be demanded by citizens, who should also commit to respect them by shouldering their responsibility towards the community. In consequence, the human rights approach in the public administration means implementing a management system in the collective interest and using public resources with the aim of respecting the basic rights of individuals and groups.

This means that inhabitants and other territory stakeholders have an active role to play in guaranteeing these rights, which become an action plan for the 'governance' of the territory (see box on the global charter-agenda for human rights in the city; p.26).

THE PRINCIPLES OF THE HUMAN RIGHTS APPROACH:

- A free, active and significant participation of all inhabitants, regardless of their status, particularly the most marginalised people.
- The accountability of all the stakeholders in a territory in the respect, protection and promotion of human rights of all inhabitants in a transparent way, subject to the supervision of the latter and to the presentation of appeals.
- Dealing with the issues of discrimination, violence and inequalities in a structural way.
- Deploying as many resources as are available for the gradual achievement of economic, social, cultural and environmental rights.

² Idem, par. 25.

Local administrations, as bodies belonging to the State, are co-responsible for guaranteeing rights, even if the State is the only subject of international law (par. 23, pars. 26 and 27).

The human rights approach can involve adopting rights-based public policies, as in Lisbon or Barcelona. This approach also allows the strengthening of shared local diagnoses, establishing priorities and establishing a common framework. Basically, it involves a reciprocal commitment for the long term and joint efforts by all stakeholders to bring about the implementation of basic rights in a territory.

Sometimes access to universal rights means specific actions for the populations that are farthest removed from political power and social life. Here it is a case of working on a **universal approach with differentiated characteristics depending on the persons who are the subjects of rights**: training social workers to interculturality, translating administrative documents into the languages of the migrants' countries of origin and supporting associations that help migrants, which are an essential intermediary in access to rights, etc.

In all cases, the human rights approach means **participation by citizens** in order to place people at the heart of local mechanisms and improve their specific access to these rights. It is possible to develop **specific mechanisms for the participation of migrants**, such as non-municipal Citizen Advisory Boards. In some European cities, these have been able to make up for the absence of a foreigner's right to vote in local elections. Nevertheless, it is also possible to work on the inclusion of migrants in common law participation mechanisms.

THE GLOBAL CHARTER-AGENDA FOR HUMAN RIGHTS IN THE CITY OF UCLG

Developed by a committee of local governments, representatives of civil society and researchers and human rights experts, under the coordination of the UCLG Committee on Social Inclusion, Participative Democracy and Human Rights (CISDPDH), the Charter was adopted by the UCLG World Council in 2011. It contains 12 articles that localize internationally recognized human rights.

The added value of the Global Charter-Agenda of Human Rights in the City lies in the fact that each of the human rights contained in the document is accompanied by an action plan, as reference for the implementation of measures by local governments. The signatory cities are invited to establish a local agenda with deadlines and indicators to evaluate their effectiveness in the implementation of these rights.

This charter implies a long-term reciprocal commitment and a joint effort of all the players in the territory to achieve the implementation of fundamental rights. Through its international recognition as well as its territorial anchorage and its concrete character, it proposes to be a reference document for the territorial monitoring of human rights, carried out by the population and the public services thanks to the support of international experts of the on Social Inclusion, Participative Democracy and Human Right Committee of UCLG.

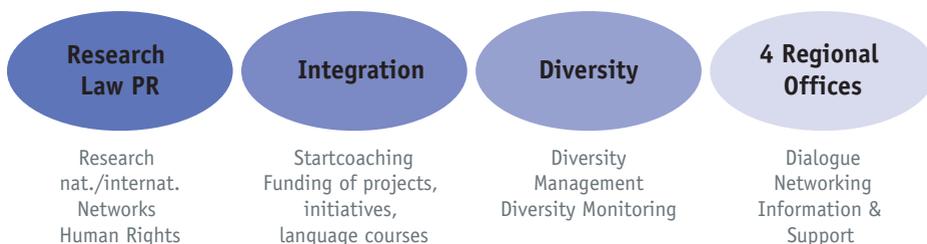
2. THE CHARTER OF RIGHTS AND RESPONSIBILITIES OF THE CITY OF VIENNA, A TOOL AT THE SERVICE OF INCLUSION AND THE FIGHT AGAINST DISCRIMINATION

The city of Vienna has a population of 1.8 million, of which 27% are foreigners. The city considers immigration as an asset and a source of potential. To include migrants, it has developed a reception policy based on rights and diversity, which it implements across the board by involving all the services of the city. The principles of this policy are based on:

- Improvement of integration policies through recruitment policies based on diversity in the municipal administration
- The mutual commitment of migrants and non-migrants, the host society and its institutions
- A comprehensive approach that includes the opportunities of a diverse society
- A change of paradigm, going from a negative view of immigration to perceiving the potential it represents, with equal rights and opportunities for everyone.

In order to ensure the coordination of inclusion policies for migrants, in 2004 the city of Vienna set up a “Diversity and Integration” department and an advisory board on diversity.

ORGANISATION OF THE DEPARTMENT OF DIVERSITY AND INTEGRATION



Conceived as a support service within the Administration that provides backup to other services and inhabitants in terms of integration and diversity, the department employs 65 people from 18 countries who speak 21 languages.



The Vienna Charter in figures

- 325 partner organisations
- 651 Charter talks in all districts of Vienna
- 8,500 participants invested more than 12,500 hours in good neighbourly relations
- More than 47,000 online contributions and likes were submitted

THE VIENNA CHARTER¹

Adopted in 2012, the Vienna Charter provides a framework for coexistence among the people of Vienna based on dialogue between citizens, within the framework of the principles of respect and solidarity.

The Charter is a simple document that puts forward the principles of living together in 7 articles written in the first person: respect for others in daily life; driving and respect for the highway code; respect for differences; linguistic diversity and observance of German as the common language; inter-generational dialogue; respect for property and respect for public spaces.

1 https://charta.wien.gv.at/site/files/2013/02/charta_info_english_small.pdf

V MANAGEMENT OF PUBLIC SPACES, CONFLICT RESOLUTION, MEDIATION AND DIALOGUE

By definition, public spaces are places for meeting, sharing and daily coexistence where different groups and individuals interact in a passive or active manner. Public spaces are both places for sharing and conflict. Indeed, it is in these shared spaces that differences linked to specific habits of certain groups can emerge due to their cultural, religious, educational, economic diversity or different customs. A public space is a place where one is both free and constrained, alone and accompanied, specific and common.

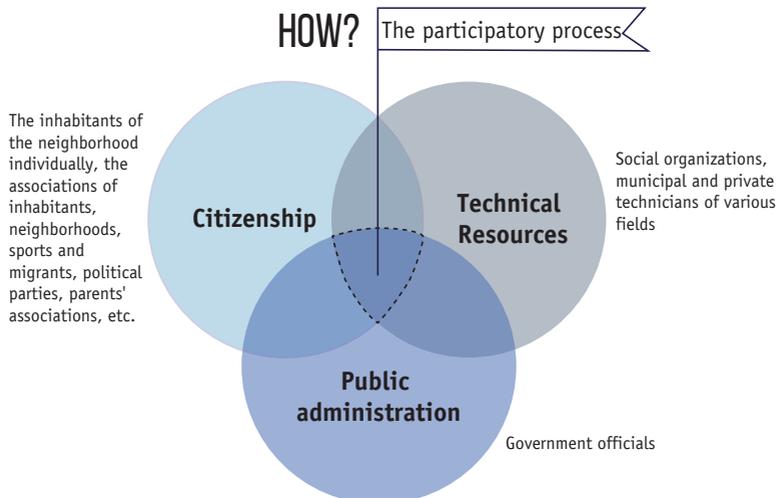
The local administration, which is most often responsible (and the physical owner) of these spaces, has a key role to play to initiate and ensure shared, joint and conciliatory use of these spaces, which belong to the community as a whole.

There is certainly no magic formula, and different approaches according to the context, the people involved, uses, etc. Nevertheless, certain methodological features emerge regularly, notably mediation, participation and the inclusion of all the groups involved. The examples mentioned above, presented during the Lisbon meeting, highlight the role of the municipal administration and show specific approaches that have been implemented to deal with conflict situations.

1. MADRID – INTERCULTURAL LIVING TOGETHER IN NEIGHBOURHOODS

Madrid City Council has set itself the objective of fostering harmonious living together in the city. The approach focuses on aspects related to the promotion of intercultural relations, mutual respect, the construction of common spaces and the shared use of public spaces. Indeed, these four themes are fundamental, in the knowledge that each community or social group can have its own perception of what 'public space' means and can try to make it its own and/or expel other groups from it. This is why it is essential to work on these themes to create a sense of common ownership.

Within this framework, the action of the municipality is based on a participative process that should limit - and even avoid - conflicts between different cultures through the involvement of citizens, the public administration and technical resources (NGOs, the private sector, municipal experts etc.). The intervention strategies aim to ensure the participation, coordination and cooperation of all stakeholders, particularly by emphasising cross-cutting themes such as work with different generations, the gender perspective and interculturality.



The direct intervention of Madrid City Council is through efforts at conflict prevention, cultural promotion, 'healthy leisure' activities, inter-generational meetings and efforts to create equal opportunities. The municipality's plan has four phases:

1. **Learn about the community through the intermediation of intervention agents, involving all stakeholders:** drawing up of a detailed social and demographic profile of the neighbourhood (including social, sociological and anthropological aspects) to learn about people's day-to-day reality.
2. **Prior contact with, and commitment to, the residents of the neighbourhood,** making a participative diagnosis with the stakeholders concerned. The socio-demographic analysis made in the first phase is shared with the identified participants, mainly community leaders (called 'resource persons'). This qualitative analysis phase is done through focus groups and individual interviews. Meetings with different groups of users are organised to create a feeling of belonging around the project. These forums are used to present the results of the participative analysis, define needs and opportunities and jointly decide on proposals for action.

3. **Create a consensus around the activities carried out and their implementation:** joint prioritisation of propositions by the protagonists, highlighting the improvements planned for the neighbourhood. The implementation of actions should involve the entire working group (citizens, public administration and technical resources).
4. **Continuous evaluation of all the phases and objectives:** participation of all stakeholders (citizens, public administration and technical resources) in the evaluation process.

One of the keys to the success of this approach proposed by Madrid lies in the presence of specialised workers, because power relationships in the public space are difficult to manage. To this end, it is often necessary to resort to an external mediator/facilitator who acts as a liaison between the stakeholders (including the city council) and facilitates interaction.

Moreover, the involvement of all the municipal services is necessary to ensure that any action responds efficiently to the needs of the populations and helps to support a participative process for conflict resolution.

2. LYON THE 'TRANQUILLITE MÉDIATION' AGENCY

In Lyon, Gabriel Péri Square is located at the crossroads of several major routes in the city, making it an important structuring element of Lyon's geography. For many generations, it has been a point of entry and meeting for migrants from the left bank of the Rhône, Italy or the nearby Dauphiné area. More recently, migrants from Eastern Europe and Mediterranean countries come together in the square in a context of economic survival for many of them. Certain problems related to the informal (illegal) economy intervene, particularly the daily holding of a "poverty market" in a public space. Furthermore, Gabriel Péri square is located in a neighbourhood with shelters for homeless people, and all this has led to a certain feeling of insecurity for the residents of the neighbourhood and shopkeepers, and intervention by the authorities has been required.

After several urban renewal interventions (removal of street furniture for seating or shelter, etc.), the installation of surveillance cameras and several police interventions (fines, seizure of goods and arrests) that were seen to have been unproductive, Lyon City Council then decided to adopt a more integral approach including prevention, mediation and assistance to persons in difficulties; it has been much more efficient.

It was a case of linking access to urban services and the security of a public space so that it could be shared by all stakeholders, and that no group should feel excluded or threatened.

To complement police actions, the city has also entrusted mediation work to the “Agence Lyon Tranquillité Médiation (ALTM)”. This agency was set up on the initiative of the Lyon municipality in partnership with the State, the Métropole de Lyon, public bodies that provide social services (Grand Lyon Habitat, OPAC du Rhône, ALLIADE Habitat, SACVL), public transport companies (SNCF, KEOLIS Lyon) and a private company (EDF-GDF).



OBJECTIVES PURSUED

- Create awareness among people who sell on the street around the prohibition of this practice and the correct use of public spaces
- Reassure traders and the people who frequent public spaces
- Ease tensions
- Ensure that pedestrians can walk unheeded.

IMPLEMENTATION

The security and prevention department of the Lyon City Council is carrying out this pilot action under the deputy mayor delegate to security and peace in the city, together with all the stakeholders involved in the project.

Means: two social mediation professionals from Monday to Friday in working hours. The principle is one of shared intervention among the partners in a territory. This link takes the form of the presence of community social mediators who can be identified by their uniform. Their role is one of prevention, conflict management, guidance on the needs of the population and support and assistance to vulnerable people.

THE IMPACT OF THE ACTION

After 3 weeks, the situation generally returned to normal and the public space regulated again.

- The complementary mediation/police approach on a public space is a novel approach, and leads to a reduction of tensions by linking the pedagogy of dialogue with calls to order by the police if required.
- The intervention of the ALTM mainly comes under the social prevention angle. Indeed, the social situations found in this emblematic place in the city are complex, and the responses to them are difficult. This needs to be done together with the social emergency services and other organisations that provide assistance to people.
- The local people have a greater feeling of security, reinforced by the presence of people wearing uniform, and are now less hesitant to cross the square.
- Traders, while feeling more reassured about the situation, still wonder about their future.
- This action has created a dialogue about the better-defined use of the public space, which gives each interested party – migrants included - a role to play in this common area.

IMPROVEMENTS SOUGHT:

The ALTM plays an orientative role around access to rights and local stakeholders. It is about integrating social mediation into a wider territorial process in conjunction with the public services responsible for public peace and the social partners in charge of the monitoring and assistance to populations. The aim is to 'heal' the public space in a sustainable manner and best orientate demands on the ground. In this sense, it is necessary to work on structures and orientation with partners (associative and institutional) and evaluation plan measures (e.g. cohort follow-up).

THE LESSONS LEARNED:

As Madrid's experience shows, interventions and the management of conflicts in public spaces requires the mobilisation of various agents and stakeholders, in particular at the municipal level (different services), from other levels of the administration (particularly State services) and at citizens and civil society level.

Specialized external interventions are necessary to ensure mediation and dialogue between the stakeholders, to the extent that the position of the municipality can be ambiguous in this context, as it simultaneously participates in the social dialogue regardless of its management, decision-making and representation authority, while also being an operator.

Lisbon Youth
Center (Espaço LX
Jovem), Armador
neighborhood, Marvila
District - Lisbon,
July 2016

ESPAÇO LX
Jovem
MUNICÍPIO LISBOA

Jovem

VI

EDUCATION AND LIVING TOGETHER

Education is a powerful vector of social cohesion. Local communities often play an important role in this area. In several cases in Europe and in the southern Mediterranean, municipalities have responsibility for primary education centres. In this sense, they are responsible for enrolling children in schools and can drive educational projects in their territory. Furthermore, they can also play an important role in terms of out-of-school activities (sports and culture). Many municipalities have implemented projects to encourage educational success and address inequalities at school.

EDUCATION, A FUNDAMENTAL RIGHT

The Universal Declaration of Human Rights adopted by the UN in 1948 recognises education as a fundamental and universal right. Through this right, local councils are obliged to provide schooling for children living in their territory, whatever the administrative status of the child (or of his/her parents).

The 2030 Agenda for Sustainable Development Goals adopted by the United Nations General Assembly in September 2015 reinforces this obligation. Indeed, goal number 4 - "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" aims that by 2030 all girls and boys must be able to follow, on equal terms, a complete cycle of quality (and free) primary and secondary education so that all girls and boys can gain access to development and childcare activities and to quality extracurricular education that will prepare them for primary education. Municipal councils are at the forefront of this goal.

1. THE CITY OF LYON COMMITS TO EQUALITY AT SCHOOL

As well as its obligatory duty to ensure schooling for children in the city in primary and nursery schools, Lyon municipality has implemented proactive measures to encourage links with families, co-education and living together, in partnership with the Greater Lyon metropolis.

Lyon City Council has set up an education department that incorporates the pedagogical and medical-social aspects; it holds powers in health-school matters like 12 other cities in France. This is an optional competency that corresponds, on one hand, to a political project by the city that shows its will to initiate co-education and solidarity, and on the other, to an administrative project based on proximity, sharing values and an overall educational approach. Indeed, with the help of associations Lyon City Council wishes to make schools places open to parents, and thus a vector of cohesion.

Within this perspective, the city (in collaboration with the Communal Centre of Social Action [CCAS]) has implemented a project titled “Support for scholar integration” that helps to the most vulnerable families with books/pens, transport, extracurricular activities and meals.

Furthermore, in order to manage certain situations linked to cultural and religious differences within the framework of secularism, the city has published a guide for all its personnel that sets out to help them find the best approaches and attitudes in the matter of religious expression in the workplace.

2. SCHOOL OF LIVING TOGETHER: MOROCCO

The “School of Living Together” initiative consists of training up trainers-facilitators to help schools reinforce the notion of living together harmoniously and deconstruct prejudices in the school environment. The project takes place in four stages: diagnosis; training; follow-up, and evaluation.

The activities, mainly aimed at children between 9 and 12 years of age, were successfully implemented in the region of Casablanca in 2014, where training was given by 26 facilitators and 3 observers. The project has given rise to 20 activities in 25 schools of the Region of Casablanca in urban, peri-urban and rural areas. Overall, 659 children (of which 311 were girls) took part in the activities.

The results show an evolution in behaviour and attitudes, with major advances in the realm of gender (boy-girl), origin, self-affirmation and relations between different groups instead of exclusion.

Following this initial positive experience, the project has been replicated in 32 schools of the eastern region (Oriental), benefiting from the support of a series of institutions: Regional Council of Oriental, the Wilaya (province) of Oriental, the Development Agency of Oriental, United Cities and Local Governments Africa (CGLU Africa), the

Regional Academy of Education and Training of Oriental, the National Federation of Parents' Associations of Morocco, UNICEF, the International Migration Organization (OIM), the National Commission of Human Rights, and the Belgian NGO Echos Communication (which instigated the initiative).

This experience highlights two basic aspects of cohesion. On one hand, on the conceptual level, it is essential to invest in education for interculturality as a vector of cohesion and wealth for society. On the other, at the structural level, the action of local and regional authorities in the search for cohesion and the inclusion of migrants cannot be carried out without an agreed and joint approach by all the institutional and civil society levels involved, not forgetting the international organisations that can provide considerable technical and final support.



Wall Painting,
House of Social
Rights, Flamengo
neighborhood,
Marvila district,
Lisbon.

View of the Tagus River from the district of Areeiro, Lisbon



VII URBAN PLANNING: THE OPENING UP OF PERIPHERAL SPACES AND THE FIGHT AGAINST SEGREGATION

SEGREGATION CONSTRAINED BY DIFFICULTIES OF ACCESS TO HOUSING

In a context of rapid urbanisation, housing becomes a commodity in short supply. The lack of regulation of the property market and the cutbacks suffered by public administrations have not enabled the building of enough homes, which is necessary for the inclusion of the most vulnerable people and particularly new arrivals, i.e. migrants. As a result, the rationale of settlement in cities basically responds to the laws of the property market, whose values are determined by distance from the city centre, the condition of the properties, access to jobs, infrastructures and services, as well as the reputation of the neighbourhood. In this context, the most excluded populations are forced to find accommodation as best they can in neighbourhoods where prices are more affordable, areas often characterised by their distance from the centres of economic and political power with under-investment in terms of infrastructures and services, and where excluded people tend to congregate.

Access to decent housing has thus become one of the main obstacles to inclusion of migrants, who often find themselves obliged to live in very precarious conditions in order to survive: squats and occupations without rights or ownership, slums, degraded, old and unhealthy houses, etc.

The urban space is therefore home to localised pockets of poverty and, in quite a few cases, identified with groups of foreign origin who are often the most excluded people. This phenomenon is called 'urban segregation'. In cities where the rental and property owning markets dominate, there are socio-spatial frontiers that prevent migrants from living in the centre of these cities.

PLANNING AND REGULATION, TOOLS AT THE SERVICE OF MUNICIPALITIES.

Cities can call on planning tools to fight against the phenomenon of socio-spatial segregation and encourage social diversity. Local urban plans or land occupation schemes should be able to anticipate the settlement of new arrivals in the city, or combine uses by installing economic activities, shops and housing in the same area while ensuring that each inhabited area has a similar level of social housing, public services and amenities and that it can benefit from a transport system linking it to the rest of the city, quality public spaces and cultural and leisure services. This is what is called the **principle of 'poly-centrality'**, meaning that people, wherever they live in the city or the surrounding area, have a "right to the city", i.e. they should have access on an equal basis to the rights, services, infrastructures and opportunities that the city or metropolitan area can offer through the **principles of social justice and sustainability**.

1. LISBON, A CITY THAT OPTED FOR POLY-CENTRALITY

For around fifteen years the city of Lisbon has worked on opening up the peripheral neighbourhoods of the city, in particular Flamenga and Armador in the district of Marvilla (north-east Lisbon). Apart from the renovation of public spaces, carried out with the participation of neighbourhood organisations, Lisbon City Council improved access to the neighbourhood to open it up to the rest of the city. A social housing area built in the early 1990s to rehouse families whose homes had been expropriated due to development in the 1960s, the neighbourhood has also welcomed people from China, Cape Verde, Guinea, Bangladesh, etc.

The neighbourhood now has a whole range of municipal services: primary school, health centre, social centre, sports facilities, youth centre, etc.

In 1998, the arrival of the Metro within the framework of a project for a line linking the centre of Lisbon to the Universal Exhibition site led to the neighbourhood being connected to the rest of the city. Furthermore, the implementation of municipal infrastructures for all the inhabitants of the city such as the House of Social Rights, the Citizens' Centre (Loja do Cidadão) to obtain or renew all kinds of documents/permits, or the holding of major artistic events in the neighbourhood such as the 'Rock in Rio' Festival help and situate the neighbourhood of Armador as a centre for culture and activities for all the people of Lisbon.

“CASA DOS DIREITOS SOCIAIS” (FLAMENGA - MARVILA) AND “ESPAÇO LX JOVEM” (ARMADOR – MARVILA).

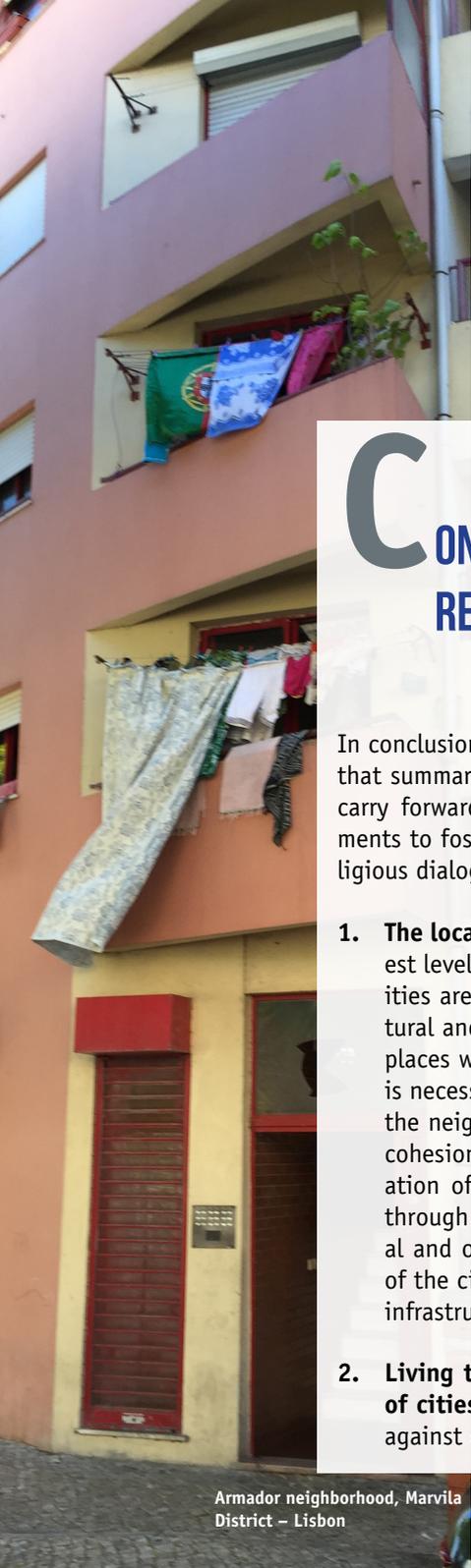
The “*Casa dos Direitos Sociais*” (CDS LX- House of Social Rights) and the “*Espaço LX JOVEM*” (Youth Space of Lisbon) are located in the heart of two peripheral neighbourhoods (Flamenga and Armador) that mainly consist of social housing and are inhabited by a large majority of migrants and other foreigners.

The House of Social Rights of Lisbon is the result of a recent initiative by Lisbon City Council aimed at providing a community space for Associations where they can set up provisionally and develop their projects, but also participate in public debates, municipal policy and the culture of the city as well as benefitting from support to create their own structures. The House of Social Rights of Lisbon sets out to be an open space to associations in the city.

One of its main tasks is the promotion of services for vulnerable populations such as migrants, but also for young people, senior citizens, women, etc. It has areas that can be used as classrooms, for training sessions or dance/theatre/cinema workshops, with the aim of making the facilities accessible to handicapped persons in the near future.

For its part, the Youth Centre of Lisbon (Espaço Lx Jovem) is for young people who live, study or work in the city. It is also managed by the social rights department of Lisbon City Council. The Youth Centre offers a range of services and activities for young people: an information bureau, a recording studio for music groups, a library, meeting rooms, an auditorium and a gallery. It will soon welcome the “Lx Jovem” (Young Lisbon) radio station.





C ONCLUSION AND RECOMMENDATIONS

In conclusion, the participants agreed on 11 recommendations that summarise the main lessons learned from the meeting to carry forward certain local, national and worldwide commitments to foster social cohesion and intercultural and inter-religious dialogue.

- 1. The local level is the one of social cohesion.** As the closest level of the administration to the people, local authorities are in the front line of social cohesion and intercultural and inter-religious dialogue. Their territories are the places where social interactions take place. This is why it is necessary to adopt a bottom-up approach, starting from the neighbourhoods. It is also essential to work on social cohesion from a spatial perspective, preventing the creation of socially and culturally deprived neighbourhoods through coordinated policies for housing and urban renewal and opening up peripheral neighbourhoods to the rest of the city through cultural initiatives and the creation of infrastructures and transport systems.
- 2. Living together is a key element in the sustainability of cities.** It is about combatting violence through efforts against discrimination, racism, xenophobia and hate.

- 3. Metropolitan cities, as the main points of arrival for migrants, have a key role to play in the coordination of reception policies.** Metropolitan area governance allows the distribution of areas where migrants settle within their jurisdictions, notably between rural and urban areas. Moreover, they can enable the exchange of best reception practices and share tools such as training programmes by public officials on issues related to interculturality and mediation.
- 4. Social cohesion and inclusion policies require integrated and cross-cutting approaches.** This means implementing strategies and action plans with specific mechanisms of cross-cutting coordination within the Administration, based on strong political will. Social cohesion involves taking the cross-sectional nature of exclusion factors into account by paying special attention to gender and youth issues. Migrant women are all too often the invisible part of migratory processes as they are more vulnerable to exploitation, sexual abuse and harassment. Children should also be specially protected. Participation is important for such an approach to be applied.
- 5. The European Union and the States should recognise and facilitate the role of local authorities in social cohesion and the inclusion of migrants.** Local authorities cannot be left on their own to deal with issues related to the reception of migrants. Reception and inclusion policies should be the result of multi-level coordination based on shared responsibilities among the different levels of the Administration, providing the necessary human and financial resources to local authorities to undertake their responsibilities in the area. The European Union should coordinate migrant reception policies to avoid situations of overcrowding that certain regions and cities/towns are experiencing. Furthermore, the cities of the southern Mediterranean cannot be the “customs officers” of Europe in the area of migration.
- 6. Social cohesion should be based on a human rights approach.** That is, an approach that puts people at the heart of public policies and strengthens the participation of migrants regardless of their administrative status.
- 7. Diversity and interculturalism are an asset for cities.** Cities have always been founded on waves of migration. Local authorities have a role to play to convey positive messages on migration.
- 8. Inter-religious dialogue is one of the vectors of harmonious coexistence.** Dialogue and consultation with different communities and inhabitants based on shared values such as solidarity are a way of creating the conditions for better mutual understanding, allowing each person to practice his/her faith within respect for the values of the host society.

9. **Local authorities should work with, and for, citizens to promote interculturality and dialogue.** The contributions of civil society organisations are a determining factor and require better coordination between local authorities, associations and inhabitants.
10. **Local authorities should create awareness among the local population through educational activities, collecting disaggregated data and providing statistics to fight against prejudice, especially by working with the media.** Cities have a key role in contributing to the values of tolerance and recognising the contribution of migrants to local citizenship and wealth. In this sense, migrants contribute to the tax revenues of municipalities. It is important to include migrants as early as possible, as soon as they arrive, in order to avoid the social cost of exclusion.
11. **The human resources of local administrations should include criteria of diversity and be trained to interculturality and mediation.**



From top to bottom:
 Peer learning meeting, MC2CM project - House of Social Rights, Lisbon, July 2016
 Visit of the Lisbon Youth Center (Espaço LX Jovem), Armador neighborhood, Marvila District - peer learning meeting, MC2CM project - Lisbon, July 2016



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