

Making Connections: Multiculturalism and Interculturalism in Australia Conference

9-10 March 2023

Hawthorn Arts Centre, 360 Burwood Road, Hawthorn VIC 3122

Report

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1. Introduction

Hosted by Swinburne University, The *Making Connections: Multiculturalism and Interculturalism in Australia Conference* was the headline event of the Jean Monet project *From the EU to the Antipodes: Embedding Intercultural cities in Australasia*.

The project and the conference had three main aims: to disseminate knowledge of and foster engagement with the Council of Europe's Intercultural Cities (ICC) model in Australia; to foster knowledge exchange between researchers and policymakers implementing the intercultural cities model in different regions of the world; and to promote knowledge exchange between researchers and policy makers around diversity policy.

Until recently, intercultural approaches to cultural diversity policy have been little known in Australia. In a country, widely seen as a multicultural success story, there has been little incentive to consider newer approaches being taken up in other regions. However, changing geopolitical circumstances have thrown up new diversity challenges in the intercultural model has grown.

At the same time, as intercultural approaches have spread around the world researchers have observed variations as well as similarities in how interculturalism is understood and implemented. To help understand these differences and similarities, the *Embedding Intercultural Cities in Australasia* (IICCS) project established the *International Intercultural Cities Comparative Study*, an international research project examining interculturalism in three national contexts- Spain, Canada and Australia. In this project, leading international scholars of interculturalism worked with policymakers in four cities – Sabadell in Spain, Sherbrooke in Quebec, Canada, and Ballarat and Salisbury in Australia – to collect data on challenges and assistive factors in these different national contexts.

To support practitioners implementing intercultural initiatives and to promote greater understanding of how the intercultural cities model is unfolding around the world, the findings of the IICCS have been shared with policymakers and academics in three fora. In September 2022, Intercultural Cities Roundtables were held in Montreal and Barcelona, and in March 2023 at the *Making Connections: Multiculturalism and Interculturalism in Australia Conference* held in Melbourne.

The *Making Connections: Multiculturalism and Interculturalism in Australia Conference* brought together Australian and international experts, policymakers and researchers for two days of conversation about the Intercultural Cities approach. It provided a forum for dialogue between policymakers and scholars, and across Australian, European and Canadian experiences.

Conference speakers included world experts on interculturalism, Australian scholars of multiculturalism, Australian practitioners and policy makers implementing intercultural initiatives and the international team of researchers conducting the *International Intercultural Cities Comparative Study*



Making Connections: Multiculturalism and Interculturalism in Australia Conference

March 9-10, 2023, Melbourne
Swinburne University of Technology

Australia is widely recognized as a successful multicultural society. However, global migration and geopolitical trends in the 21st century are throwing up new diversity challenges.

Hosted by Swinburne University over two days, this policy-focused conference will bring together Australian and international practitioners, policymakers and researchers to explore whether and how combining multicultural and intercultural approaches could enrich diversity policy in Australia.

Keynote Speakers:

Prof Fethi Mansouri, Director,
Alfred Deakin Institute for
Citizenship and Globalisation

Ms Irena Guidikova, Head of
Department, Council of Europe,
Founding manager of
Intercultural Cities

Assoc Prof Anthony Moran,
Latrobe University

Ms Lynda Ford, iGen Foundation,
ICC Expert, Australia

Ms Vesna Haracic, City of
Salisbury

Mr Pete Appleton, City of Ballarat

Dr Glenda Ballantyne, Swinburne
University of technology

Prof Bob White, University of
Montreal

Prof Ricard Zapata-Barrero,
University of Pompeu Fabra,
Barcelona

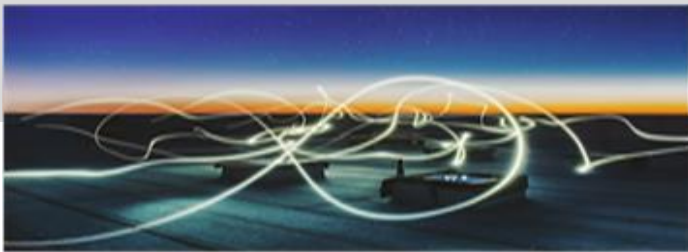
Prof Robyn Eversole, Bucknell
University, US

Dr David Radford, University of
South Australia

Dr Kiros Hiruy, Swinburne
University of Technology

Globally, intercultural approaches have been adopted primarily at the city level, and since 2017, several Australian cities have embraced an intercultural policy framework.

The *Making Connections* conference will explore the role the 'intercultural cities' approach could play in addressing rising diversity challenges internationally and in Australia.



International and local experts will explore the complementarity of multiculturalism and interculturalism and showcase the experience of intercultural cities in Australia, Canada and Spain.

We invite practitioners, stakeholders, policymakers at all levels of government and academics to be a part of the conversation.

Register [here](#)

Further information:

Dr Glenda Ballantyne gballantyne@swin.edu.au

Program details available on the International Intercultural Cities Comparative Study Website: [IICCS](#)

Day 1: Multiculturalism and Interculturalism: alternatives or mutually supporting approaches?

- What is the difference – in theory and in practice - between multicultural and intercultural approaches to diversity policy?
- Does Australia need an intercultural component in its diversity policies?
- How could multicultural and intercultural approaches be combined in Australia?

Day 2: Intercultural Cities in Global Context: Australia, Canada and Spain

- Australian Intercultural Cities showcase: Salisbury (South Australia) and Ballarat (Victoria).
- Preliminary findings of the International Intercultural Cities Comparative Study: Ballarat and Salisbury (Australia), Sherbrooke (Canada) and Sabadell (Spain).

The *Making Connections Conference* is an initiative of the *International Intercultural Cities Comparative Study* and *Embedding Intercultural Cities in the Antipodes* project supported by the Erasmus+ program of the European Union.



With the support of the
Erasmus+ Programme
of the European Union

2. Program

Making Connections: Multiculturalism and Interculturalism in Australia Conference

[Hawthorn Arts Centre](#), 360 Burwood Road, Hawthorn VIC 3122

Day 1 – Thursday 9 March 2023

Multiculturalism and Interculturalism: alternatives or mutually supporting approaches?

9.00-9.15 **Participant Reception**

9.15-9.35 **Welcome & Why this Conference?**

Dr Glenda Ballantyne (Swinburne University)

9.35-10.05 **Australian Multiculturalism - where are we at?**

Assoc Prof Anthony Moran (La Trobe University)

10.05-11.00 **What is Interculturalism?**

Chair: Ms Lynda Ford OAM (iGen Foundation, Intercultural Cities Expert, Intercultural Cities Australian National Network)

Ms Irena Guidikova (Head of Department, Council of Europe, Founding Manager of Intercultural Cities)

Ms Vesna Haracic (Manager Community Health & Wellbeing, City of Salisbury, SA)

11.00-11.30 **Morning Tea**

11.30-12.45 **Making Connections: Multiculturalism & Interculturalism**

Chair: Dr David Radford (University of South Australia)

Keynote: Prof Fethi Mansouri (Deakin University)

Discussants: Dr Glenda Ballantyne (Swinburne University), Assoc Prof Anthony Moran (La Trobe University), Assoc Prof Emma Gavin (Monash University)

12.45-13.45 **Lunch**

13.45-14.45 **International Perspectives**

Chair: Dr Kiros Hiruy (Swinburne University)

Prof Bob White (Université de Montréal): Moving Beyond the Paradox of Multi/Inter: Lessons from Québec

Prof Ricard Zapata-Barrero (Universitat Pompeu Fabra): Taking the Principle of Complementarity between Interculturalism and Multiculturalism Seriously

14.45-15.15 **Afternoon Tea**

15.15-16.30 **Open Mic**

16.30-16.45 **Concluding Remarks** Dr Glenda Ballantyne (Swinburne University)



Day 2 - Friday 10 March 2023

Intercultural Cities in Global Context: Australia, Canada and Spain

9.00-9.15 **Participant Reception**

9.15-9.30 **Welcome & Introduction to the International Intercultural Cities Comparative Study**

Dr Glenda Ballantyne

9.30-9.45 **What are Intercultural Cities?**

Ms Irena Guidikova (Head of Department, Council of Europe, Founding Manager of Intercultural Cities)

9.45-10.45 **Australian Intercultural Cities**

Chair: Dr David Radford (University of South Australia)

Ms Vesna Haracic (Manager Community Health & Wellbeing, City of Salisbury)

Ms Frances Salenga (Intercultural Services Coordinator) City of Ballarat

Ms Lynda Ford OAM (iGen Foundation, Intercultural Cities Expert, Intercultural Cities Australian National Network)

10.45-11.15 **Morning Tea**

11.15-12.15 **The International Intercultural Cities Comparative Study: Australian Findings**

Chair: Prof Bob White (Université de Montréal)

Dr Glenda Ballantyne (Swinburne University): City of Ballarat

Dr David Radford (University of South Australia): City of Salisbury

12.15-13.15 **Lunch**

13.15-14.15 **The International Intercultural Cities Comparative Study: International Findings**

Chair: Dr David Radford (University of South Australia)

Prof Bob White (Université de Montréal): Ville de Sherbrooke, Quebec, Canada

Prof Ricard Zapata-Barreron (Universitat Pompeu Fabra): Ajuntament de Sabadell, Catalunya, Spain

14.13-14.45 **Afternoon Tea**

14.45-15.30 **Planning for Interculturalism in your City: Policy and Practice Workshop**

Facilitators: Ms Lynda Ford OAM (iGen Foundation, Intercultural Cities Expert, Intercultural Cities Australian National Network) and Ms Laura Buchanan (Coordinator Social Inclusion, City of Ballarat)

15.30-16.00 **Reports from the Workshop**

16.00-16.10 **Concluding Remarks**

Dr Glenda Ballantyne

Please note: the conference proceedings will be recorded from the back of the room and there will be some photography. If you do not wish to appear on any photographs or recordings, contact gballantyne@swin.edu.au.

3. Presentations

Making Connections: Multiculturalism and
Interculturalism in Australia
A policy/science dialogue

Welcome and Introduction
Dr Glenda Ballantyne



With the support of the
Erasmus+ Programme
of the European Union

Acknowledgment of Country



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Why this conference?

Findings from the *International Intercultural Cities Comparative Study*

Ballarat | Salisbury | Sherbrooke | Sabadell

Dr Glenda Ballantyne, Swinburne University of Technology

Professor Bob White, Université de Montréal, Quebec, Canada

Professor Ricard Zapata-Barrero, Universitat Pompeu Fabra, Barcelona, Spain

Dr David Radford, University of South Australia

Dr Kiros Hiruy, Swinburne University of Technology

Why this conference now?

Australia is widely seen as a successful multicultural society, but is facing new circumstances and new challenges

- More and differently culturally diverse, new challenges around social cohesion

Interculturalism is gaining traction around the globe

- The Council of Europe's Intercultural Cities (ICC) program is spreading around the world

Intercultural approaches are being adopted in Australia

- South Aust draft Multicultural Charter seeks 'to advance multiculturalism and interculturalism'
- Four Australian cities have joined the ICC program

What are multiculturalism and interculturalism?

- Conceptual frameworks vary
-
- Empirical models vary, often reflecting national circumstances and concerns
-
- Terminology used to describe elements of diversity policy vary
 - Inclusion/ integration, equity/equality, whole of government/ transversality

- **Multiculturalism**

- based on the principles of equality and social justice
- seeks to secure a political defence of minorities through legal and institutional frameworks
- Key concepts: recognition of diversity and equality

- **Interculturalism**

- based on the principle of intercultural dialogue
- seeks to foster societal desegregation and social mixing and a sense of belonging for all
- Key concepts: dialogue and interaction across cultural boundaries

South Australian Multicultural Act 2021

- **Multiculturalism**—policies and practices that recognise and respond to the diversity of the South Australian community, and that have as their primary objects the creation of conditions under which all members of the South Australian community, and groups within the community – may: (a) live and work harmoniously; and (b) fully and effectively participate in, and employ their skills and talents for the benefit of the economic, social and cultural life of the State; and (c) maintain and give expression to their distinctive cultural heritages.
- **Interculturalism**—policies and practices that recognise and promote in the community (a) a deep understanding of, and respect for, all cultures; and (b) a dynamic, inclusive interaction between diverse groups within the community.

Should multiculturalism and interculturalism
be combined?

- Initially they were seen as opposing approaches
- Increasingly, they are seen equally essential and mutually supporting

How should multiculturalism and interculturalism be combined?

- **Macro/Micro policy ‘division of labour’**
 - Multicultural principles of social justice and equality guide legislative and regulatory initiatives at the national level and the intercultural principle of dialogue guides initiatives to maximise social interaction at the local level
- **Multicultural and intercultural principles are both useful and necessary at all levels of government**
 - The latest version of the Council of Europe’s Intercultural Cities model is based on a mix of multicultural and intercultural principles- equality, diversity and interaction

Cities play a pivotal role in both scenarios

- level of government that is 'closest to the people'
- have greatest impact on day-to-day interactions

Thursday 9 March

Multiculturalism and Interculturalism

Australian multiculturalism- where are we at?

Assoc Prof Anthony Moran

What is interculturalism

Irena Guidikova and Vesna Haracic

Making Connections

Prof Fethi Mansouri

International perspectives

Prof Bob White, Prof Ricard Zapata-Barrero

Open Mic

Friday 10 March

Intercultural Cities

What are intercultural cities?

Irena Guidikova

Australian Intercultural Cities

Vesna Haracic, Frances Salenga and Lynda Ford

The International Intercultural Cities Comparative Study preliminary findings

Planning for interculturalism in your city: Workshop for policy makers and practitioners

Title: Australian Multiculturalism – Where are we at?

Keynote

Making Connections: Multiculturalism and Interculturalism in Australia Conference, Swinburne University, 9 March, 2023

**Dr Anthony Moran,
Associate Professor, Sociology, Department of Social Inquiry,
School of Humanities and Social Sciences**

Main Themes

- An overview and analysis of the distinctive features of Australian multiculturalism
- A brief overview of its achievements
- What it has not achieved

Defining Multiculturalism

As public Policy –

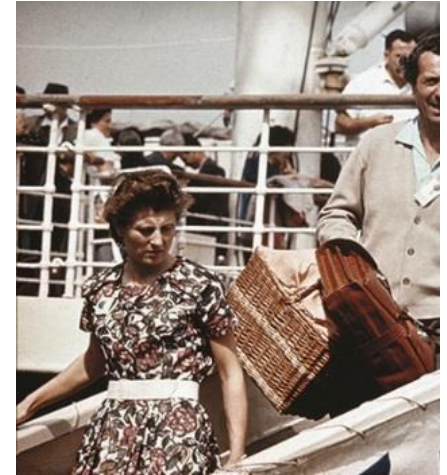
- Adjustments to public institutions, procedures, laws, funding, special programs, recognizing and celebrating reality of cultural diversity; enhancing equal participation (Crowder 2013)
- Recognition that culture and identity are important to individuals, shape people's opportunities and experiences; and an ethic of respect for cultures (Taylor 1994, Modood 2007)

Other meanings -

- Multiculturalism as an everyday lived reality – multicultural habits in everyday interactions
- Multiculture as a demographic fact – the many Indigenous peoples, ethno-racial/national ancestries, cultures, identities, religions, language speakers etc. that make up Australia's contemporary population

The general character of multiculturalism in Australia

- A global front-runner and innovator in multiculturalism – Australia as one of the first countries in the world (in 1973) (along with Canada, 1971) to officially declare itself a multicultural nation, and to adopt multicultural policies.
- Multiculturalism as replacing assimilation - Cultures, languages, ethnic identities no obstacle to being part of mainstream society.
- Social cohesion to be maintained in context of diversity, national identity.
- Multiculturalism attempts to be about whole society, but focus has been on NESB migrant diversity (Jupp 2007).
- Addressing inequality and discrimination.
- While to some extent recognising ethno-religious communities, has been primarily liberal in approach, focused on individuals (Kymlicka 2007, Levey 2010, Moran 2017).




'A Multi-cultural Society for the Future' – Al Grassby and the Whitlam Government (1972-75)

- “...the increasing diversity of Australian society has gradually eroded and finally rendered untenable any prospects there might have been twenty years ago of fully assimilating newcomers into the ‘Australian way of life’, to use a phrase common at that time’ (Grassby 1973: 3).
- Removal of race discrimination in immigration policy, and in citizenship, 1973.
- Racial Discrimination Act – Oct 1975 – promoted by Whitlam as supporting a multicultural society, and as honouring and defending Australia’s Indigenous people; promoting racial equality in society (equality before the law).



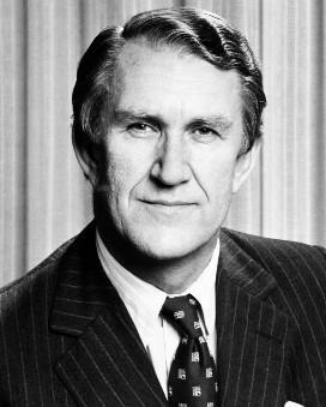
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AUSTRALIA

RACIAL DISCRIMINATION ACT 1975
Reprinted as at 31 October 1995

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6A.	Operation of State and Territory laws
7.	Ratification of Convention
	PART II—PROHIBITION OF RACIAL DISCRIMINATION
8.	Exceptions
9.	Racial discrimination to be unlawful
10.	Rights to equality before the law
11.	Access to places and facilities
12.	Land, housing and other accommodation
13.	Provision of goods and services
14.	Right to join trade unions
15.	Employment
16.	Advertisements
17.	Unlawful to incite doing of unlawful acts
18.	Acts done for 2 or more reasons
18A.	Vicarious liability
	PART IIA—PROHIBITION OF OFFENSIVE BEHAVIOUR BASED ON RACIAL HATRED
18B.	Reason for doing an act
18C.	Offensive behaviour because of race, colour or national or ethnic origin
18D.	Exemptions
18E.	Vicarious liability
18F.	State and Territory laws not affected



Multicultural Institution Building under the Fraser government (1975-1983)



- Institutionalises a multicultural approach
- Active in promoting non-discrimination in immigration; Indochinese refugees accepted
- **1978 Galbally report, Review of Post-Arrival Programs and Services for Migrants**, 4 guiding principles: Equal opportunity; Opportunity to maintain culture/ identity without prejudice; Mainstream services open to all, but also special ethnic services; Design of services and programs via consultation with clients, but self-help encouraged
- **Key institutional developments:** SBS (TV and radio); setting up FECCA, funding ethnic communities councils, and Migrant Resource Centres; Institute for Multicultural Affairs; Human Rights Commission



Hawke (1983-1991) and Keating (1993-1996) governments- multiculturalism as social justice

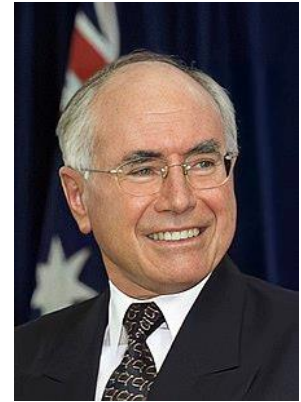


The National Agenda for a multicultural Australia: Sharing Our Future (1989) –

- Multiculturalism is for all Australians, including Aboriginal and Torres Strait Islanders, not just for immigrants
- Three main dimensions: Cultural Identity; Social Justice; Economic Efficiency
- Emphasises main commitment is to Australia
- Important developments: National languages policy (1987); Access and Equity policy, and equal opportunity policies; setting up of the Office of Multicultural Affairs; creates Bureau of Immigration Research
- Keating Government continues with the Agenda; links multiculturalism closely with Aboriginal reconciliation; anti-racism strategy ('Community relations' strategy) 'productive diversity' emphasised (embracing the economic and cultural dividend of diversity)

Multiculturalism in Howard years (1996-2007) and beyond

- PM Howard a strong critic of multiculturalism (dismantles multiculturalism agencies)– but eventually agreed to continue Federal multicultural policy (*A New Agenda for Multicultural Australia* in 1999); strong emphasis on ‘Australian values’, defence of older Australian national identity, border protection, emphasising unity, social cohesion and community ‘harmony’, over diversity.
- Rudd govt (2007-2010) – multiculturalism not a priority or emphasis
- Gillard Govt (2010-2013) introduces *The People of Australia: Australia’s Multicultural Policy*, 2011, with anti-racism strategy, strategy for multicultural youth (sports program), creates Australian Multicultural Council, multicultural ambassadors program; and also sets up *The Joint Standing Committee on Migration (2013) Inquiry into Migration and Multiculturalism in Australia*, which reports in 2013.



- Abbott Govt (2013-2015): ‘you don’t migrate to this country unless you want to join our team’ – ‘border protection’ emphasis, rather than multiculturalism



- Turnbull Govt (2015-2018) statement 2017 – *Multicultural Australia: United, Strong, Successful*, celebratory tone, no new strategies or directions (see Levey 2019, for critique of statement as ‘post-multicultural’).



- PM Scott Morrison (2018-2021) a strong critic of multiculturalism before he enters government, no definitive new policy on multiculturalism.



The states, territories and local governments all get involved in multiculturalism.

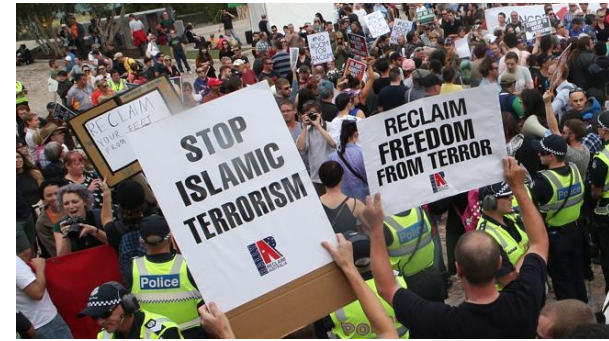
- **All state and territory governments have created their own multicultural and/or ethnic affairs acts, agencies, policy initiatives and programmes** (some examples of key agencies – Victorian Multicultural Commission, Multicultural NSW, South Australian Multicultural Commission)
- **Local governments play an increasingly important role** – close to the ground, liaising with local agencies and community leaders, with better understanding of local needs and issues (engagement with Welcoming Australia, Intercultural Cities).

Achievements of Multiculturalism

- **Opening a space for intercultural dialogue, expression of cultural diversity**
- **Role in supporting non-discriminatory immigration policy and program**
- **Survival as a policy at national level** (also consolidating at state and local), despite global retreat of multiculturalism, intense criticism, ambivalence of Federal political leaders, major race and immigration debates of 1980s and 1990s, and then debates about response to terror and extremism, post 9/11.
- **Policy Spread** to all levels of government, and embedded in a wide range of institutions; diversity as accepted by many orgs, including major education providers, the private sector (businesses etc.)
- **Shift in public attitudes** – strong public support for multiculturalism, recognition that diversity has been good for Australia
- **Has contributed to high level of social cohesion** – as measured by Scanlon Foundation Social Cohesion reports, since 2007.

What Multiculturalism has not achieved

- **Anglo dominance remains a major feature of Australian life** –multiculturalism has not been able to overcome this
- We still do not have a Multicultural Act at national level, which many have argued, since the 1980s, would strengthen multiculturalism, and make it more mainstream
- Despite the indicators on social cohesion – a considerable proportion of Australians experience racism and discrimination, as measured by many surveys (and communities singled out, targeted, and racialized, during Covid) – anti-racism seen as weak under multiculturalism.



References; and thank you for listening!

Crowder, G 2013, *Theories of Multiculturalism*, Polity Press, Cambridge.

Grassby, A 1973, *A Multicultural-Society for the Future*, Australian Government Publishing Service, Canberra.

Jupp, J 2007 *From White Australia to Woomera*, 2nd edition, Cambridge University Press, Melbourne.

Kymlicka, W 2007, *Multicultural Odysseys*, Oxford University Press, Oxford.

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Levey, G B 2019, 'The Turnbull Government's "Post-Multiculturalism" Multicultural Policy', *Australian Journal of Political Science*, vol 54, no 4, pp. 456-73.

Modood, T 2007, *Multiculturalism: a Civic idea*, Polity Press, Cambridge.

Moran, A 2017, *The Public Life of Australian Multiculturalism*, Palgrave Macmillan, Basingstoke.

Taylor, C 1994, 'The Politics of Recognition', in A. Gutmann (ed.) *Multiculturalism: Examining the Politics of Recognition*, Princeton University Press, Princeton, pp. 25-73.

City of Salisbury

Community Development

What is Interculturalism

Presented by: Vesna Haracic, Manager Community Health and Wellbeing



Definition of interculturalism:

To move beyond the passive acceptance of different cultures to creating meaningful interactions and understandings across diverse cultures.

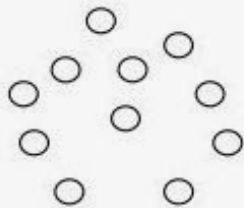
Culture:

Interculturalism takes the broadest definition of culture to include not only a country of origin, but age, disability, LGBT+, faith, social customs, life experience and other aspects of identity.

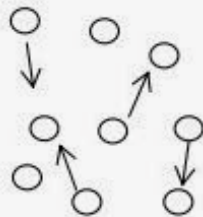


Interculturalism v Multiculturalism

MULTICULTURAL



CROSS-CULTURAL



INTERCULTURAL



Benefits of Interculturalism:

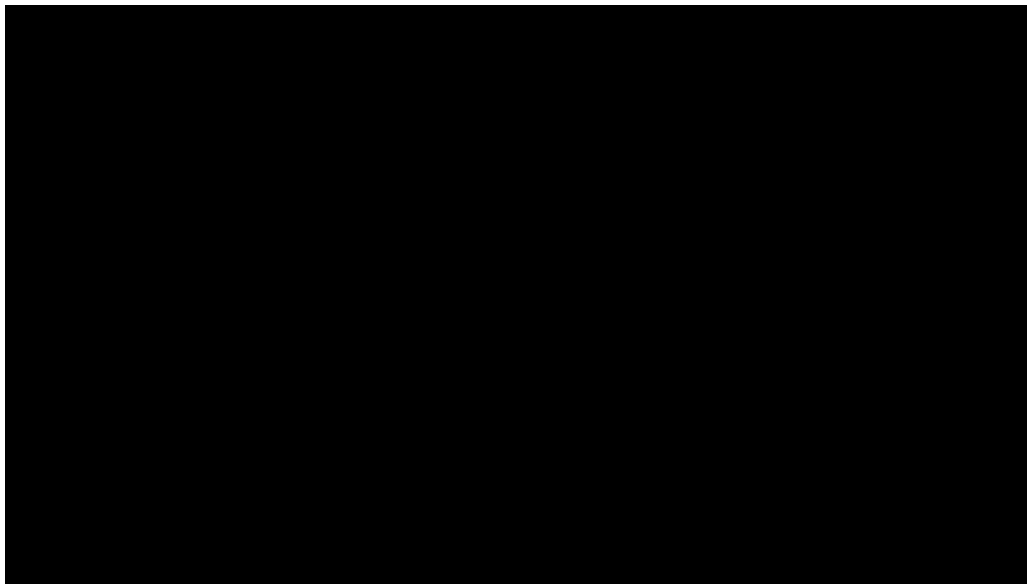
- Broadest definition of culture
- Applicable to people who have more than one cultural identity
- Includes both receiving communities and migrant communities
- Acknowledges the intersectionality of people
- Fosters understanding and meaningful connections between diverse groups
- Adopts a more proactive approach to inclusion compared to multiculturalism



Interculturalism beyond Local Government:

- United Nation's UNESCO 'Convention on the Protection and Promotion of the Diversity of Cultural Expressions 2005'
- Universities Germany wide require all Social Work degrees to include intercultural competence
- Application of interculturalism in medicine and healthcare
- Higher business success proven in intercultural companies



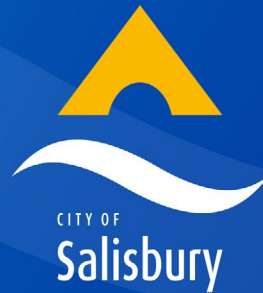


https://www.youtube.com/watch?v=DRbX5s_6nUs

Questions



Our Values



CITY OF
Salisbury

Prof Fethi Mansouri

UNESCO Chair/director Alfred Deakin Institute for
Citizenship and Globalisation (ADI)

Critical Reflections on MC/IC as pro-DG approaches

Making connections: MC and IC in Australia Conference

Swinburne University

9th of March 2023



ADI

ALFRED DEAKIN INSTITUTE FOR
CITIZENSHIP AND GLOBALISATION



Key prior publications/research underpinning this presentation:

Mansouri, F. (2022), [‘Interculturalism: Re-imagining dialogue and connectedness in super-diverse realities’](#). In R. Zapata-Barrero, D. Jacobs & R. Kastoryano (eds.) ‘Contested Concepts in Migration Studies’. Routledge, pp-149-166.

Zapata-Barrero, R, & Mansouri, F. (2022) [A Multi-scale Approach to Interculturalism: From Globalised Politics to Localised Policy and Practice](#). Journal of International Migration & Integration. 23, 775–795. <https://doi.org/10.1007/s12134-021-00846-w>

Mansouri, F & Elias, A (2021), ‘The Intercultural Dialogue Index (ICDI): An Index for Assessing Intercultural Relations’. Journal Social Indicators Research. <https://link.springer.com/article/10.1007/s11205-021-02616-8>

Elias, A. & Mansouri, F (2020): [A Systematic Review of Studies on Interculturalism and Intercultural Dialogue](#), Journal of Intercultural Studies, DOI: <https://doi.org/10.1080/07256868.2020.1782861>

Mansouri, F, & Modood, T, (2020) [The complementarity of multiculturalism and interculturalism: theory backed by Australian evidence](#). Ethnic and Racial Studies, DOI: [10.1080/01419870.2020.1713391](https://doi.org/10.1080/01419870.2020.1713391)

Mansouri, F (2019), [‘L’INTERCULTURALISME à LA CROISÉE DES CHEMINS Perspectives comparatives sur les concepts, les politiques et les pratiques’](#). UNESCO Publishing, Paris. [Also available in English.](#)

Mansouri, F. Elias, A. and Sweid, R. (2017) The Doing Diversity Project: Revitalising Multiculturalism through an Intercultural Lens and Deliberative Interventions. Melbourne: Deakin University.

On the comparative analysis of pro-DG concepts

- Pro-DG Concepts do **overlap** but also exhibit **distinguishable** features/dimensions
- Overlap relates in particular to **key normative questions**: equality; national belonging; social incorporation etc...
- **Differentiation** occurs e.g. in relation to how to deal with the individual/collective nature of claims; governance level of diversity; the place of the religious etc...
- Pro-DG concepts have been treated/pursued differently in relation to diversity/integration policies: how do we **methodologically categorise/characterise** certain concepts/policies and not others as pro-diversity? what **kind/level of data** do we need? From whom should this data be solicited? How should be it be **interpreted**?
- Given all the above (challenges of appraising of how minoritized individuals/groups experience everyday diversity): what is the utility of focusing on pro-DG concepts in **isolation of a multitude of contextual**, socio-economic and political factors?

Diversity within diversity concepts

- DG concepts are **not uniformly** framed/approached in the same manner across various socio-political contexts: e.g. MC in Canada and Australia differs significantly to other countries (e.g. the UK or NZ) in the manner it is understood/applied in relation to e.g. social incorporation and identity claims.
- Wrt to IC: it does exhibit a **high level of variability** across jurisdictions and therefore manifests differently in Quebec/Canada than it does in the UK, South America or indeed Australia.
- Many related DG concepts can exhibit a **high level of malleability/elasticity** to the point that in some contexts such concepts can be equated with (neo)assimilationism whilst in others they retain certain positive characteristics around cultural recognition and social empowerment.
- Therefore: We need to be **more precise methodologically and conceptually** not to homogenise inherently malleable concepts;
- Similar **conceptual fuzziness** exists in relation to e.g. social inclusion vs social cohesion; integration vs neo-assimilationism; colour-blind equality vs deep equality (equity); etc....

Cont....

- Core **normative questions** in the DG literature to consider and account for:
 - **Difference**: (from outside e.g. racism; vs subjective sense of identity that allows individualised as well as some form of group identity that is not homogenising)
 - **Equality**: equality with respect (deep equality/equity); it is more than simply non-discrimination (in Canada reasonable accommodation; in OZ provision of Halal/Kosher, bi/multi-lingual services etc...)
 - **Inter-group relations** (dialogue within and solidarity towards others...)
 - **National Identity**: through the vehicle of citizenship (e.g. Kymlicka/Parekh/Taylor) so that nationally set up policy/institutional conditions can facilitate DG locally;
 - **Level of GD**: local/national/transnational etc...

Epistemological constraints within DG concepts?

- DG concepts will always have limited impact on lived reality of racialized/minoritized groups without an explicitly **de-colonial lens**;
- In other words, majoritarian groups (as holding certain historical/structural privileges) **do not see a necessity for being part of the DG agenda**, hence weakening the prospects for a two-way conversation and therefore improved inter-cultural relations.
- And finally, we can't under-state the inherent **epistemic bias** in how these DIVERSITY concepts are framed almost exclusively from within a western-centric epistemological tradition!!!!

Cont....

- **Temporality** is a critical dimension of DG discussions that needs to be engaged with: migrants' practices, needs, engagements change over time and thus necessitate different policy interventions at different points in time;
- We can think here of something akin to the formation of **social capital** over time: it starts with bonding, then moves to bridging then linking forms of social capital;
- ditto here for **spatiality** in particular in relation to the notion of public paces: new digital/social media platforms are opening up new possibilities for what we now frame as alter publics

Moving forward.....

- We can think of DG concepts in terms of a number of key connecting/synthesising questions:
 - 1. conceptual/normative differentiation
 - 2. Context-sensitivity/specificity;
 - 3. Potential complementarity, but also
 - 4. Epistemological inter-dependence: e.g. IC (if we think of it as building on the inter-cultural contact theory) cannot succeed in the absence of certain structural conditions (often captured by MC);

What about the question of MC/IC connectivity/complementarity

- How did it get to the situation of debating these particular two DG concepts (what are the **key phases in this epistemological/discursive** journey)?
- How do we move towards a genuine **intellectual rapprochement** (referred to as phase 4 complementarity)?
- Is conceptual/methodological/policy complementarity **necessary**?
- What is the role of **empirical examination** of these theoretical and policy and how does it impact concept validity?

Critiques of MC

- Historical context of MC in the broader **civil rights movement; emancipatory ideologies** and **anti-discrimination/anti-imperialist struggles;**
- MC a **rights-based approach** to diversity governance: inclusion, recognition and citizenship-inspired equality
- Owing to emerging forms of international conflict, social fissures and intercultural tensions, MC has recently come under severe criticism in several immigrant societies in particular in relation to its effectiveness in fostering social cohesion (Cantle 2012; Taylor 2012; Vertovec 2010).

But part of this supposed failure is the way MC is homogenized across national settings, conceptual framings and philosophical foundations?

First of all we need to delineate the different types of MC that we are discussing:

- MC as a **political ideal** (in particular in relation to the 3 Rs: recognition/redistribution/representation with underlying principles being equality, anti-discrimination and justice);
- MC as a **policy conduit** aimed at supporting migration/diversity management (in particular in the case of Australia); and
- MC as a **public discourse** that is dominated by media/political rhetoric



The foreign invasion

Australia is being swamped by non-English-speaking immigrants who refuse to assimilate and accept our values. In the face of this influx, we're losing our identity

There is no "us" any more, as a tidal wave of immigrants sweeps away what's left of our national identity. Another 240,000 foreigners joined us last year, not just crowding our cities but changing our culture.

For instance, in 1996, there were 119,000 Chinese-born people living here. Now there are 526,000.

In 1996, there were 80,000 Indian-born people living here. Now there are 469,000.

Once we might have assumed that such migrants — just like my own parents — would assimilate into the wider "us".

We'd still be able to recognise Australia and talk about what "we" wanted and believed.

But something has changed, and no longer can we assume Australians share anything but territory.

Immigration is becoming colonisation, turning this country from a home to a hotel.

We are chattering into tribes that live apart from each other and often do not even speak the same language in the street.

Check the new Chinese suburbs, such as Melbourne's Box Hill, where an astonishing two-thirds of residents were born in China

and, following the same faith.

In Sydney's Lakemba, nearly two-thirds of all residents are Muslim, and nearly 70 per cent were born overseas.

In Melbourne's Springvale, one-in-four residents speak Vietnamese at home. Another 10 per cent come from China or Cambodia.

In Sydney's Fairfield, one-in-four residents were born in Vietnam, Cambodia or China.

In Sydney's Five Dock, long after the heyday of immigration from Europe, one-in-seven residents still speak Italian at home.

In Melbourne's North Caulfield, 41 per cent of residents are Jews, including hundreds who have lately fled South Africa. Dandenong now has an official Little Indian Cultural Precinct, with 11 Indian businesses.

Such colonising will increasingly be our future as we gain a critical mass of born-overseas migrants.

Like tend to attract like, and these new colonies can then more easily keep their cultures thanks to satellite TV, the internet, and cheap travel.

This would already be a huge challenge to our sense of a common identity — an "us" to which we owe our loyalty and mutual support. But this massive immigration challenge has been dumped on us exactly when we're at our weakest.

We have for decades had activists, academics and politicians push multiculturalism — a policy to emphasise what divides us rather than celebrate what unites.

That has been made even worse by the new identity politics, and our sense of an "us" is now being shattered — deliberately.

What do we today share as Australians, when we don't even have a national day or flag we can agree on any more?

Even our national broadcaster, the ABC, has agitated against keeping January 26 as Australia Day, and several Melbourne councils now refuse to celebrate it, claiming it's divisive.

Over most government buildings at least three flags are now flown — including ones for the Aboriginal and Torres Strait Islander "nations" — while many activists and republicans deride the Australian flag as racist and colonial.

The Western civilisation that gave this nation its character — and especially its democratic institutions — is damned as oppressive and racist even by our universities, with the academics' union attacking "the alleged superiority of Western culture and civilisation".

Meanwhile, Christianity is losing its hold as the country's faith, and is followed now by just over half of the population.

Even the law no longer binds Australians into an "us". We instead have Aboriginal-only courts, and politicians of the Left now want to create an Aboriginal-only advisory council.

Meanwhile, Muslim extremists refuse to stand for our judges, claiming their religion is higher than Australia's law.

As I say, there is no "us" any more. No flag, faith, national day, law or civilisation can be said to represent all of us.



ANDREW BOLT



KIN
SITY

Therefore: Must IC necessarily replace MC?

- In general terms, and while endorsing its strong **contact-based approach to DG**, my position has been not to subscribe to the view that IC must necessarily be seen as a substitutive concept in a post-multiculturalist diversity project ([Mansouri and Modood 2021](#); [Elias and Mansouri, 2020](#)).
- IC, therefore, should not be framed in **an oppositional manner** vis-à-vis MC (and other DG concepts), despite the underlying theoretical and empirical that suggests some important distinguishing features ([Mansouri 2022](#)).

And like MC, there is NO one IC!



IC has different politico-geographically specific meanings, where its meaning IC is shaped by its character as a critique and possibly an alternative to the local understanding of MC ([Mansouri and Modood 2021](#)).

At least three prominent versions of IC are:

- IC in the context of **Quebecer exceptionalism and francophone nationalism** (probably the oldest), it emerged as a reaction to federal Canadian MC;
- IC as “interculturalidad” in Latin America, which **rejects state MC as a feature of colonialism**; and
- And IC in **Anglophone discourse** (the most prominent), originating in Western Europe, with its most notable political statements being the White Paper of the Council of Europe (2008) and the world report produced by UNESCO (2008).

Framing IC:

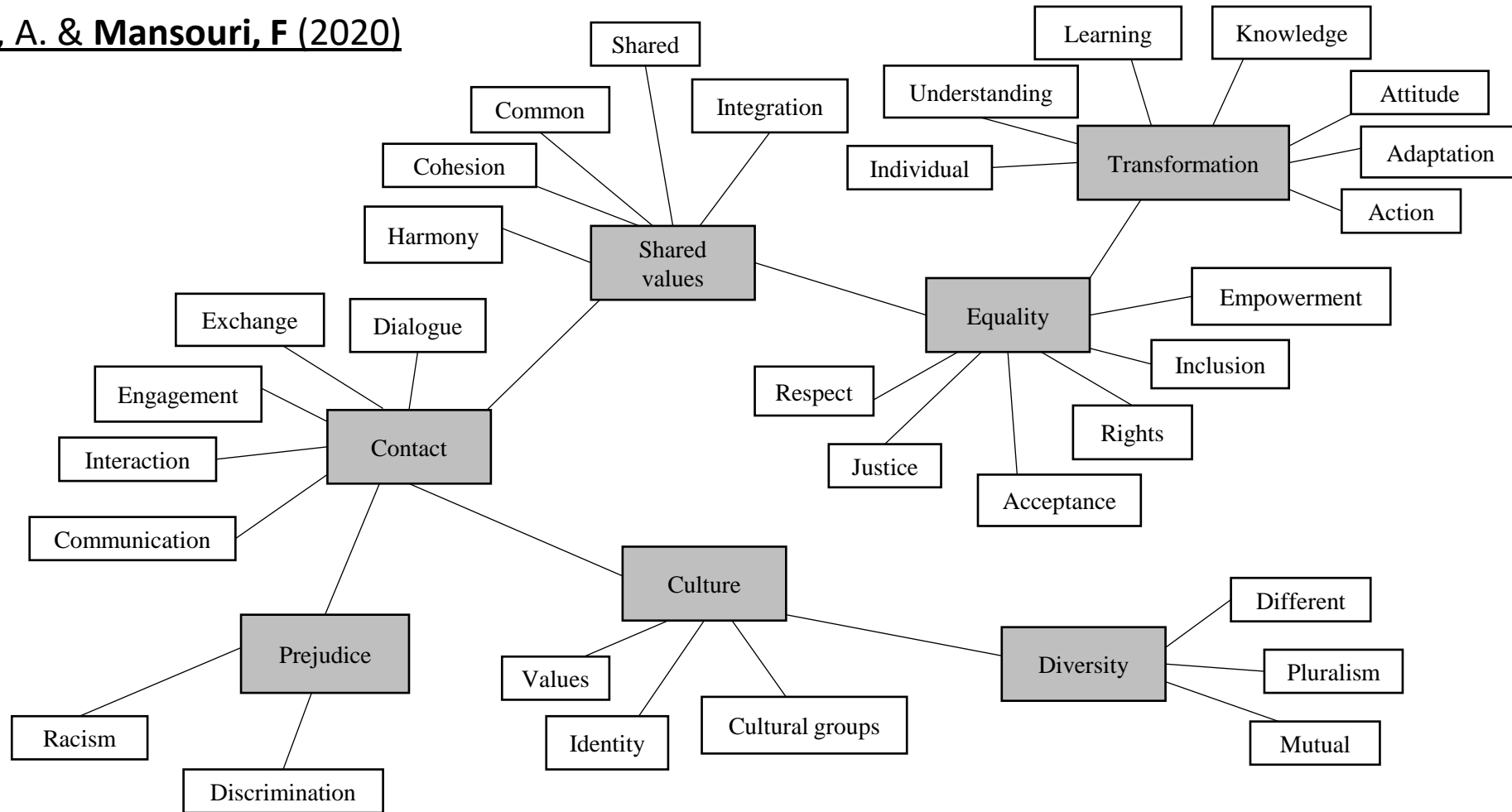
- IC framework is built around foundational notions of **contact, exchange, and transformative change**, all of which emphasize integrative orientations and mainstreaming tendencies;
- Critically important to account for the **specificities of the local socio-political context** for understanding the extent to which IC approaches can be successfully pursued within super-diverse settings;
- IC exhibits a methodological concern with the **micro level of everyday diversity**: i.e. local cross-cultural exchange, interpersonal contact, and individualized transformative change.
- These features offer a conceptual as well as a policy platform for **mainstreaming the diversity agenda** beyond minoritized groups, thus ensuring its viability as a social good

Normative Features of IC approach

- **Relational:** contact/dialogue/exchange
- **Integrative:** grounded, practice-oriented
- **Transformative:** positive attitudinal change

Thematic analysis (SLR) of concepts associated with the definitions of interculturalism and intercultural dialogue (N = 351)

Source: [Elias, A. & Mansouri, F \(2020\)](#)



Testing DG concepts empirically?

Empirical examination of various DG concepts need to engage with the **philosophical assumptions** underpinning different DGs; their **intellectual differentiations**; as well as their **public understanding and application**.

In the Australian case study, this empirical investigation is useful not only in relation to the **MC/IC connectivity issues**, but also to account for the apparent **paradoxes of public attitudes towards diversity/migration**:

The paradoxes of MC in the OZ context

- MC is **valued and overall supported** by the public at one level **BUT** growing concerns around **security**; lack of integration of particular 'racialized' groups; persistent racism etc....
- MC becoming more **interactive at local/inter-personal** levels **BUT** younger CALD Australians still feel a sense of **incomplete acceptance** into mainstream;
- MC in OZ **talks up the different ways of belonging BUT** these very differences are also causing confusion and **discrimination.**

Key documents/full reports

**Mansouri, F. A. Elias, R. Sweid, (2017),
*'The Doing Diversity Project:
Revitalizing Multiculturalism through
Intercultural Dialogue and Deliberative
Interventions'*. Deakin University
Publishing, Melbourne.**

<https://www.fethimansouri.com/>

Revitalising multiculturalism
through intercultural
dialogue and deliberative
interventions

Fethi Mansouri
Amanuel Elias
Reem Sweid

The Doing
Diversity
Project



Key Findings from:
national random survey [N=1004];
27 interviews with community leaders and policy-makers

Public understanding and attitudes

- Approximately 64% of respondents reported “Australia is a successful multicultural society.”
- This is broadly consistent with other national surveys
- Most survey respondents understood multiculturalism as a state of social harmony between various ethnic/cultural groups.

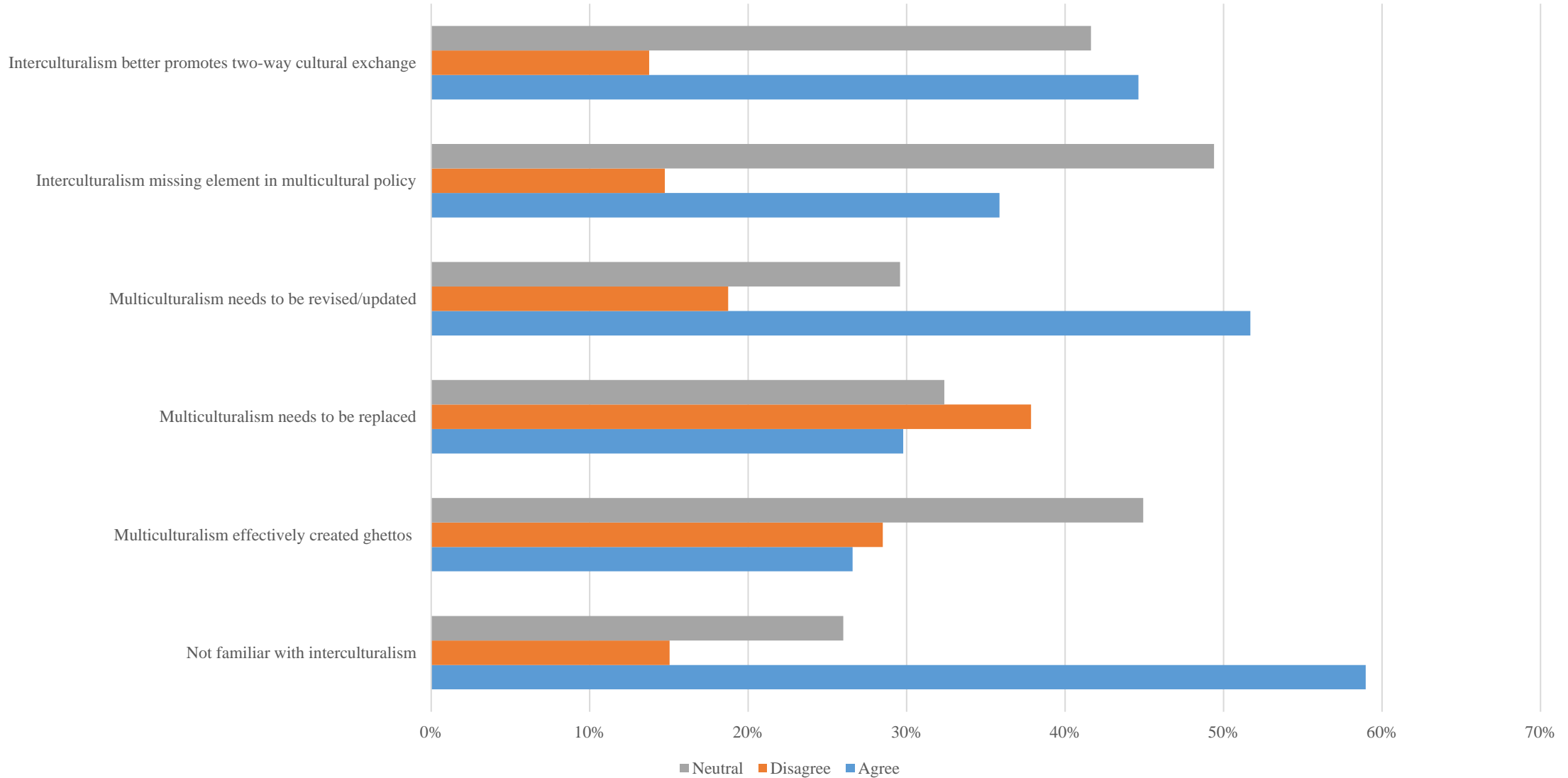
Two fundamental findings that support the MC/IC connectivity thesis:

- firstly, the **enduring relevance of MC** and its critical positive role for all society (perceived by both migrants as well as Anglo-Celtic background respondents); and
- Secondly, and equally important, is the finding that indicates that despite its enduring relevance, there is a need to **revise and update MC (via IC strategies)** to overcome persisting challenges around social integration, racism and discrimination

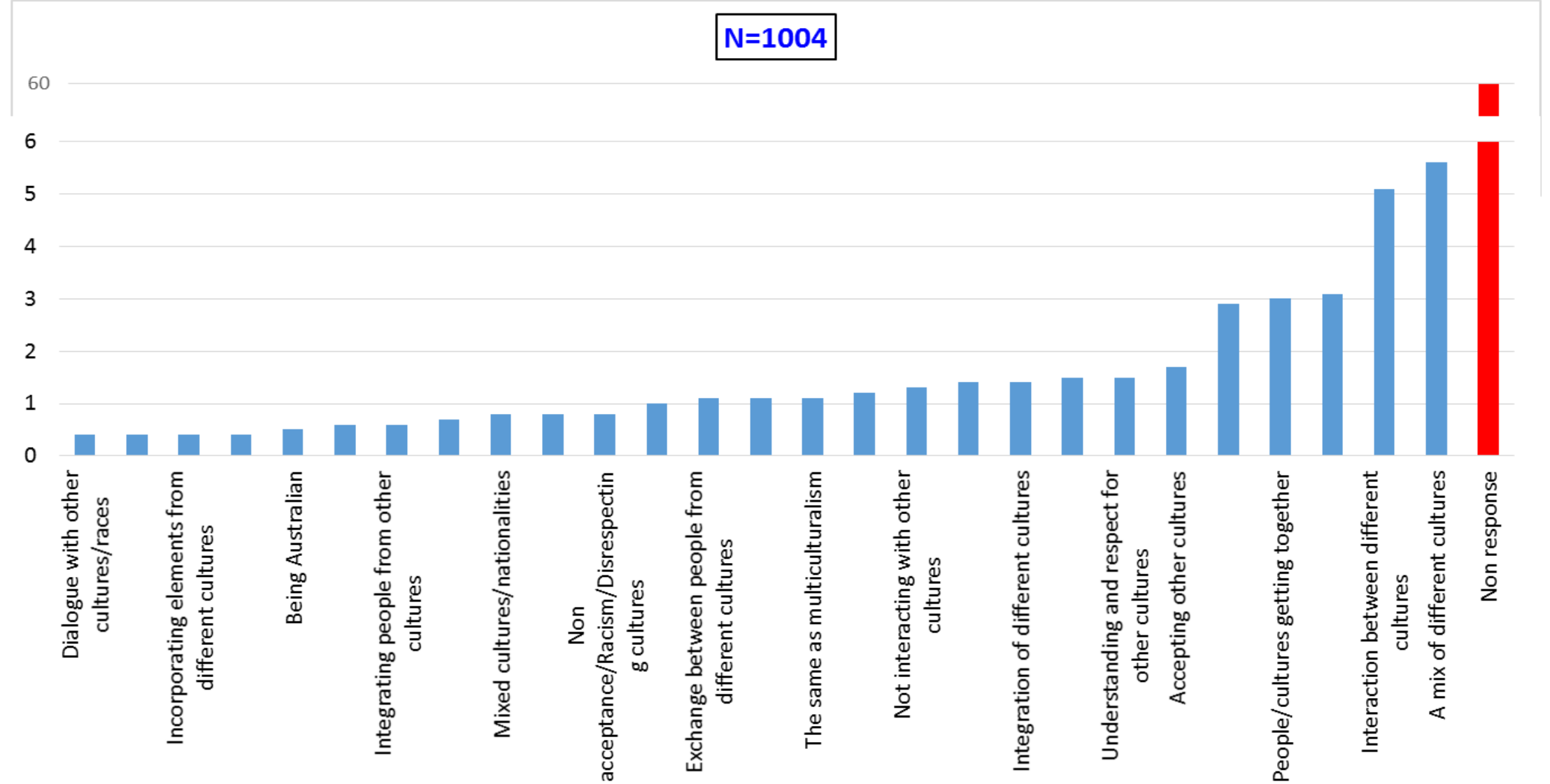
Continued ...

- ~ 53% understood multiculturalism as something synonymous with cultural diversity.
- ~ 68% considered cultural diversity as a fundamental feature of the Australian society.
- Non-Anglo white Australians indicated a slightly higher proportion of a positive view of multiculturalism (65%) compared to Anglo-Australians and people from NESB (62% each).
- Anglo-Australians expressed the highest level of negative view of multiculturalism (20%).

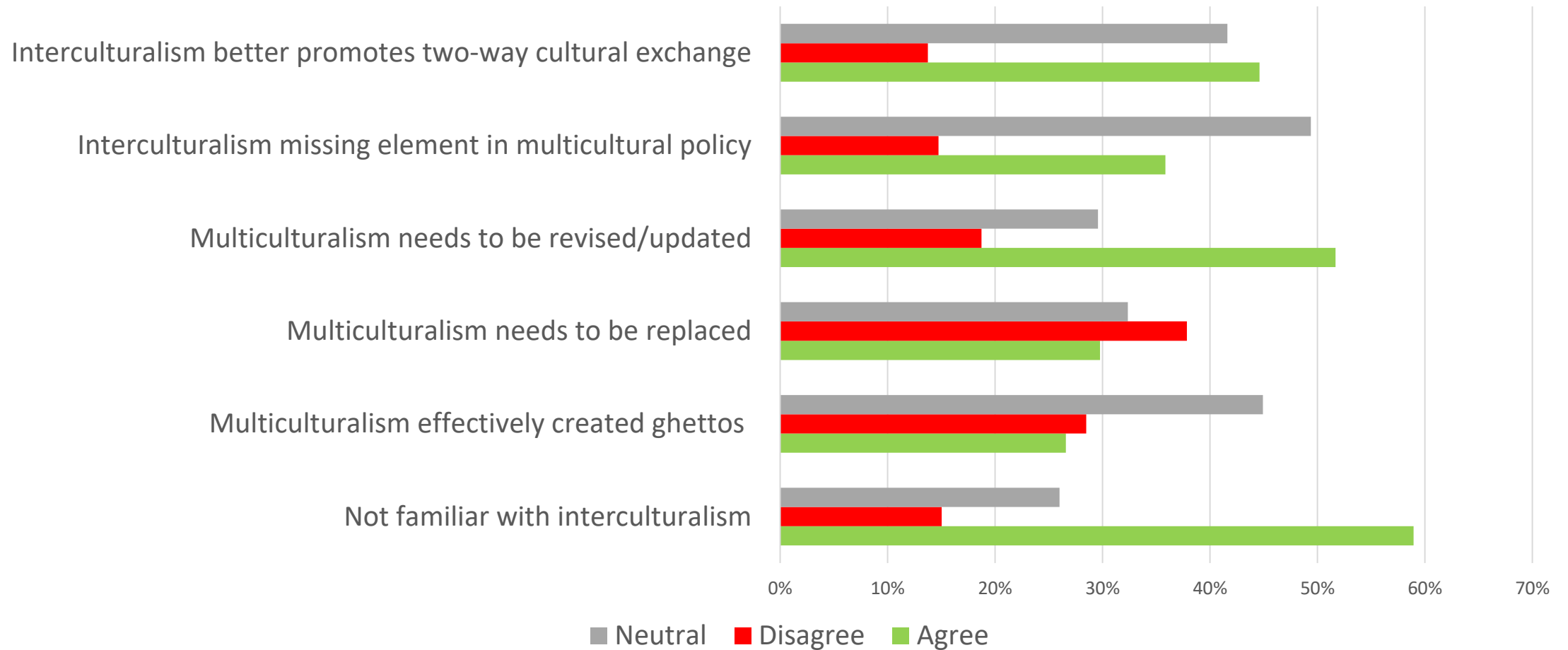
Understanding among Australians of IC in relation to MC



What does Interculturalism mean to you?



Views on multiculturalism and interculturalism as policy options



Some qualitative insights:

- Participants spoke about this complementarity, rather than a supposed oppositional relationship, indicating that:
 - “For a lot of people, the two concepts are the same. I would say they are aspects of the same process. And I think that’s how people sort of see them. (interview participant 43, male, aged 40, ethnic community representative)
- And in some cases, this public support for complementarity was even more explicitly articulated:
 - “I really see the two complementing each other rather than being different or opposing each other”. (focus group participant, woman, aged 65)

Implications of these theoretical framings and empirical explorations

Many of the DG concepts and in particular IC and MC form part of the **pro-diversity agenda**.

Yet, though they undoubtedly exhibit a number of overlapping features pertaining to diversity and equality, these concepts do **compete around some fundamental normative questions** in the diversity and migration debate.

Most notably, these relate to, the nature of **identity, citizenship, and social cohesion**.

Implications for connecting MC to IC (Phase IV engagement)

Normative/conceptual implications:

- Ontologically, divergent origins but increasingly **overlapping** agendas;
- Politically, within the broader 'recognition/Diversity' agenda, need to avoid **fragmentation and hierarchies**
- Epistemologically, the potential for **complementarity**: IC being a **hermeneutic tool** for realizing MC's grand narrative;

Methodological implications:

- IC with a **spatial** focus on the 'local' allows MC to revitalize 'Justice/equality' as **performed** rather than aspired values
- Recognizing '**super-diversity**' as a dynamic/fluid overlapping cultural terrain: steer away from dualism/binary analysis of **individualized** cultural identities (now **performed** much more than ascribed)

Political implications:

- Issues of **power/hegemony**: Struggle/disrupt: Focus more on 'creative dissent' vs 'living in harmony.'
- Problems of **communication as syncretic expression**: Dialogue/interaction towards interconnectedness vs assumed static (co)existence;

To sum up:

Methodologically:

- **1. Spatiality:** IC focusing on the local, micro-level politics; whilst MC operates at the macro level in particular in relation to equality and national membership;
- **2. Individualisation:** nature of fluid, multi-dimensional Identity in superdiverse societies

Politically: in relation to **power and hegemony**

And finally:

- On the basis of both the **theoretical synthesis** as well as the **empirical examination**, we should think of these DG concepts in terms of:
 - 1. Understanding conceptual/normative differentiation
 - 2. Accounting for context-sensitivity/specificity;
 - 3. Exploring complementarity, but also
 - 4. Accounting for inter-dependence: e.g. IC (if we think of it as building on the inter-cultural contact theory) cannot succeed in the absence of certain structural conditions (often captured by MC);

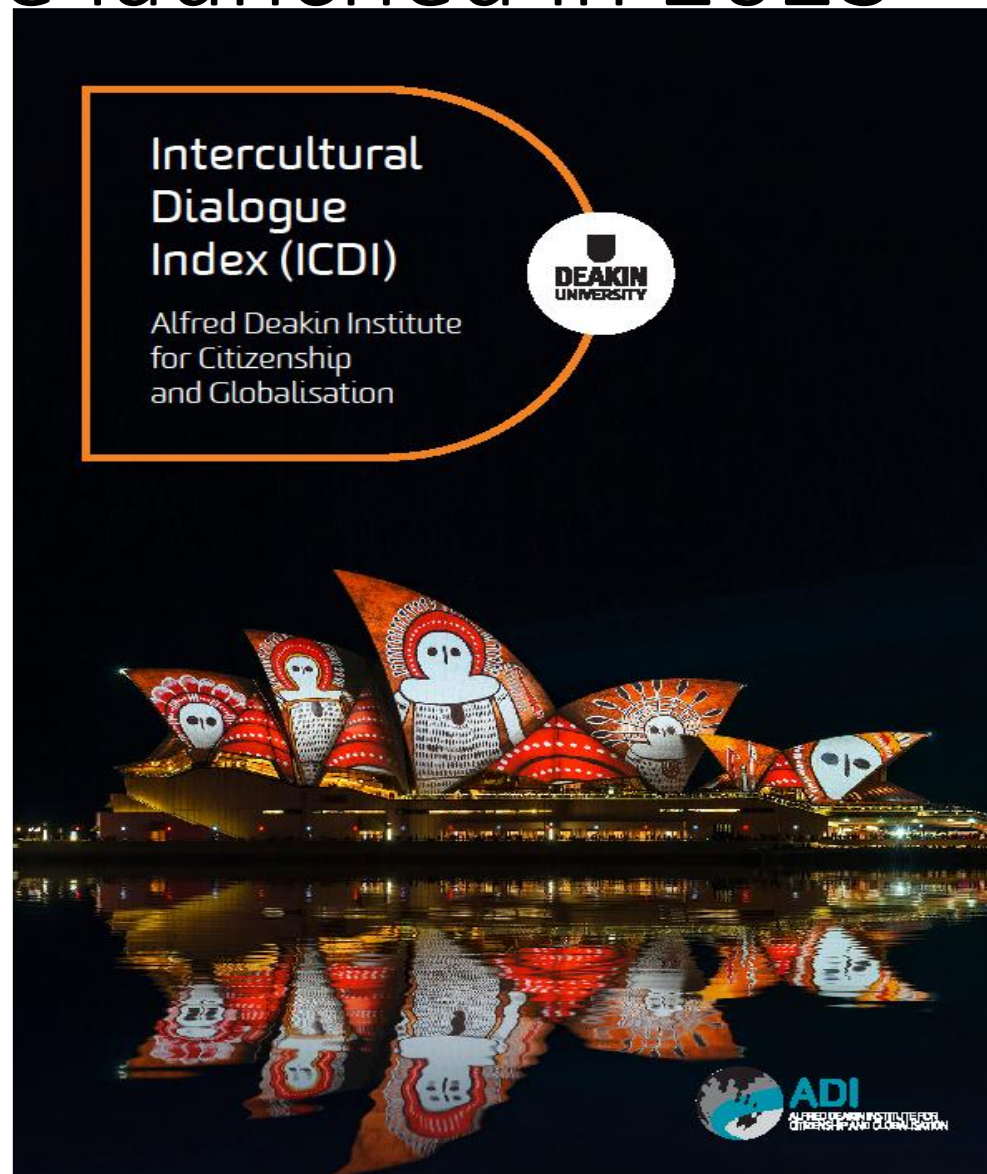
Ongoing collaboration around IC/MC connectivity

- **A multi-level approach to diversity governance: Re-calibrating multicultural-intercultural connections through a pluralist lens**

(Mansouri, Elias, Zapata-Barrero & Modood) (article and an ARC Discovery project under review)

An ICD index (Mansouri and Elias 2023):

ICDI to be launched in 2023



All references/data can be accessed freely via:

www.fethimansouri.com

Thank You





THE PARADOX OF PLURALISM: MUNICIPAL INTEGRATION POLICY IN QUÉBEC

*Bob W. White, Ph.D.
Département d'anthropologie
Université de Montréal*

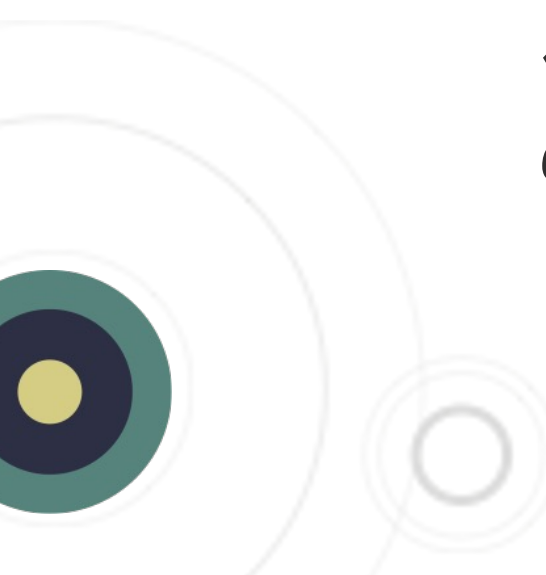


3 MYTHS ABOUT THE MULTICULTURALISM-INTERCULTURALISM DEBATE

« These are just theoretical debates between academics. »

« The two may be different at the policy level, but on the ground they are virtually the same.»

« Multiculturalism and interculturalism are basically complementary. »





HOW DO WE UNDERSTAND THE RELATIONSHIP BETWEEN THE TWO MODELS?

- *A lot at stake in academic circles, but the debate is not sterile and it is certainly not over.*
- *Three basic postures: antithesis, subset, evolution*
- *Complementarity changes our vision, but which complementarity and how do we study it?*






THE LEAP TO PLURALISM

- *Multiculturalism-interculturalism debate puts us in the position of a double bind*
- *From the perspective of systemic theory, double binds require us to change our frame of reference*
- *One way of doing this is by talking about pluralism (White, Kymlicka)*





THREE PROPOSITIONS ABOUT PLURALISM

1. *Pluralism is an ideology*
 2. *Pluralism is plural*
 3. *Pluralism is in crisis*
- 



THE PLURALISM FAMILY

Multiculturalism and Interculturalism are both members of the larger family of pluralism.

In Canada, multiculturalism and interculturalism are deeply intertwined and they serve as proxies for longstanding historical tensions.





PLURALISM AND MUNICIPAL INTEGRATION POLICY

The study of pluralism has been dominated by research at the national level.

How do municipal governments in pluralist societies mobilize the principles of pluralism?

In the case of the Québec, the answer to this question is complex and somewhat surprising...





QUÉBEC AND CANADA

- *Canada is officially bilingual, Québec is officially French*
- *Québec is the only province to have almost complete control with regards to its own immigration*
- *Cities in Québec are « creatures of the (provincial) government », which funds the majority of programs*





THE PARADOX OF PLURALISM

- *Municipal officials are aware that there are two models but they do not know how to differentiate them.*
- *They do not necessarily want to oppose the two models, but to better understand how they inform decisionmaking.*
- *They say the two models are confusing and that they are often stuck (« coincés ») between the two.*





THE PARADOX OF PLURALISM

On the one hand, they want to be sure the different communities that make up the diversity of their city feel recognized, and they see this recognition as essential.

At the same time, they are conscious that not everyone is comfortable promoting cultural diversity, claiming that “everyone should be treated the same.”



DOUBLE BINDS IN MUNICIPAL INTEGRATION POLICY

- *Multilingual documentation about Covid-19*
- *Funding request for a Muslim community center*





GETTING AROUND DOUBLE BINDS

- ▶ Looking for non-governmental funding sources
- ▶ Working with organizations on their mission statement
- ▶ Policy frameworks: *vivre-ensemble* and inclusion





DOUBLE BINDS IN MUNICIPAL INTEGRATION POLICY

The models of multiculturalism and interculturalism are not merely theoretical, and they are also not always complementary.

A systemic approach to the analysis of double binds makes it possible to see how municipal officials deal with the paradoxes inherent in pluralist ideology.

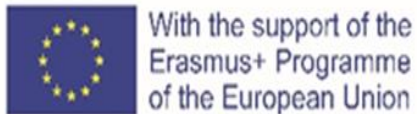


LABRRI
LABORATOIRE DE RECHERCHE EN RELATIONS INTERCULTURELLES

Making Connections:
Multiculturalism and
Interculturalism in Australia
conference
9-10 March 2023

Day 2: Intercultural Cities in Global Context

Dr Glenda Ballantyne, Lead Researcher, *International
tive Study*



Today

What are intercultural cities?

Irena Guidikova

Australian Intercultural Cities

Vesna Haracic, Frances Salenga and Lynda Ford

*The International Intercultural Cities Comparative
Study preliminary findings*

Dr Glenda Ballantyne, Professor Bob White, Professor Ricard Zapata-Barrero, Dr David Radford

*Planning for an interculturalism in your city: Workshop
for policy makers and practitioners*

The International Intercultural Cities Comparative Study

The Investigators

Dr Glenda Ballantyne, Senior Lecturer, Department of Social Sciences, Swinburne University of Technology, Victoria, Australia

Professor Bob White, Département d'anthropologie, Université de Montréal, Quebec, Canada

Professor Ricard Zapata-Barrero, Department of Political and Social Sciences, Universitat Pompeu Fabra, Barcelona-Catalonia-Spain

Dr David Radford, UniSA Justice and Society, University of South Australia

Dr Kiros Hiruy, Centre for Social Impact, Swinburne University of Technology, Victoria, Australia

Why this study?

The 'intercultural city' model is gaining traction around the world as a local-level diversity policy approach, including in Australia

There is a wide variation in how the principles of intercultural dialogue and interaction are being translated into policies and practice, which requires examination

The adoption of interculturalism in Australia marks a departure in diversity policy that calls for examination

Aims

To map similarities and differences in the implementation of the ICC model in three national contexts: Australia, Spain and Canada

To identify the 'conditions of success' for intercultural cities

To connect intercultural cities in different parts of the world

Contexts

Spain: relatively little international immigration, has never embraced multiculturalism

Canada: a 'settler colonial society' recognised as a bastion of multiculturalism and the home of its own variant of interculturalism

Australia: a 'settler colonial society' in which multiculturalism has until recently reigned unchallenged as 'the' diversity approach

The Cities

Ballarat, Victoria. Pop. 111,000, Overseas born 10%

Salisbury, South Australia. Pop. 140,000, Overseas born 30%

Sherbrooke, Quebec. Pop. 173,207, Foreign born <10%

Sabadell, Catalonia. Pop. 207,500, Foreign born 11%

- members of the Council of Europe's Intercultural Cities (ICC) program
- broadly comparable population and demographics

Methodology

Document Analysis

Focus Groups

Council Officers

Stakeholders

Research questions

- How do the cities understand the interculturalism?
- How have the cities translated intercultural objectives into policies, programs and practices?
- What are the main factors assisting or hindering the implementation of intercultural policies, programs and practices?
- How have existing national - and provincial - level policy frameworks influenced the implementation of intercultural policies, programs and practices?

City of Salisbury

Community Development

Interculturalism in Australia

Presented by: Vesna Haracic, Manager Community Health and Wellbeing



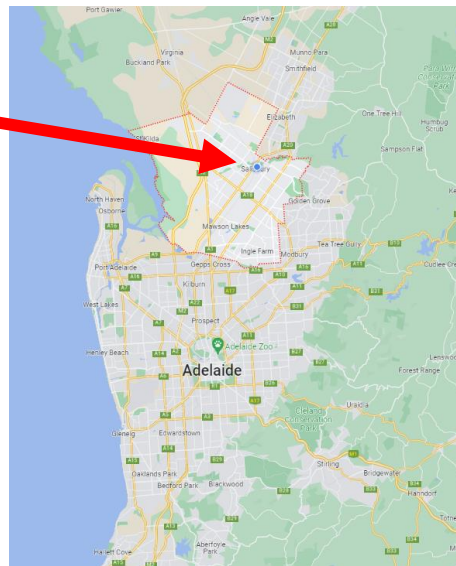
Growing popularity of interculturalism in Australia:

- Interculturalism has emerged in Australia over the last 10 years
- Australia's identity is traditionally linked to multiculturalism
- Multiculturalism has been prevalent since 1973



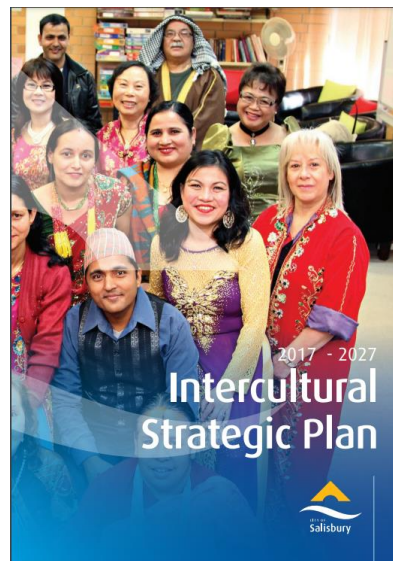
City of Salisbury

- Local government area 20km north of Adelaide CBD
- Population: 150,000
- Cultural diversity rapidly increasing
 - 35% of population born outside Australia
 - 70% of refugees entering South Australia are living in Salisbury
- Demographic change has created community demand for interculturalism



Developing the Intercultural Strategic Plan:

- Community wanted more meaningful and deep connections with others than what multiculturalism could offer
- Staff already had strong relationships with community so were able to consult widely
- 900+ community members participated in the development of the plan



Challenges of Adopting Interculturalism:

- Support & understanding from Elected Members
- Educating staff across the organisation
- Being the first Intercultural City in South Australia

Solutions:

- Committing to ongoing education & reports to Council on interculturalism
- Cross departmental collaboration, staff training & education (pictured)
- Leveraging off events to promote interculturalism
- Council of Europe support



Interculturalism in Salisbury:

- Advisory bodies: SICA & SISA
- SICA: Salisbury Intercultural Community Alliance
- SISA: Salisbury Intercultural Strategic Alliance
- These groups have enhanced our capacity to deliver the Intercultural Strategic Plan, helped us collaborate with community and foster strong relationships



Interculturalism in Salisbury:

- Interfaith Blessing
- 30+ Faith Leaders participated
- Largest Interfaith Blessing held in South Australia



Interculturalism in Salisbury:

- Intercultural Events and Programs
- Harmony Week Celebration
- Intercultural Parade
- Intercultural Kitchen



Questions



Our Values



CITY OF
Salisbury

CITY OF
Salisbury



Building an Intercultural Ballarat

10 March 2023



Creating a better future for our city



Presented by:

**Laura Buchanan – Coordinator
Social Inclusion**

**Frances Salenga – Coordinator
Intercultural Services**

10 March 2023





Ballarat Vision

**An inclusive intercultural city
that celebrates diversity
and is welcoming to people
of all cultures**

Ballarat is diverse and changing



113,763

population of Ballarat at August 2021



12,880

residents were born overseas (89 different nationalities)



29%

of residents had at least one parent born overseas



57%

of residents from overseas arrived in Australia since 2001



7,976

residents were from non-English speaking backgrounds



Inclusion principles



Our diversity is our strength



Equity



Intersectionality



**Diversity and inclusion
= business as usual**



Strong partnerships



Inclusive engagement



Current Programs

- Intercultural Ambassador Program
- Intercultural 'All of Us' Calendar
- Intercultural Services Directory
- Harmony Fest
- Survival Day Dawn Ceremony
- Development of Public Spaces
 - * Alfredton Community Hub
 - * Wendouree Recreation Reserve
- Ballarat Local Food Coalition



Next Steps

- Activation of the Intercultural Garden
- Community Directory
- Customer Charter
- Delivery of the Commonwealth Games
- Inclusive Events Checklist
- Welcome and Anti-Racism Initiatives
- Community Infrastructure Guidelines
- HR Policies and Training
- Inclusive Design and Language Guide



Thank you

Contact:

interculturalservices@ballarat.vic.gov.au

Socialinclusion@ballarat.vic.gov.au



INTERCULTURAL CITIES

CITÉS INTERCULTURELLES

The CoE's Intercultural Cities Programme

- enables network exchanges between cities
- fosters the testing of new methodologies
- stimulates policy innovation



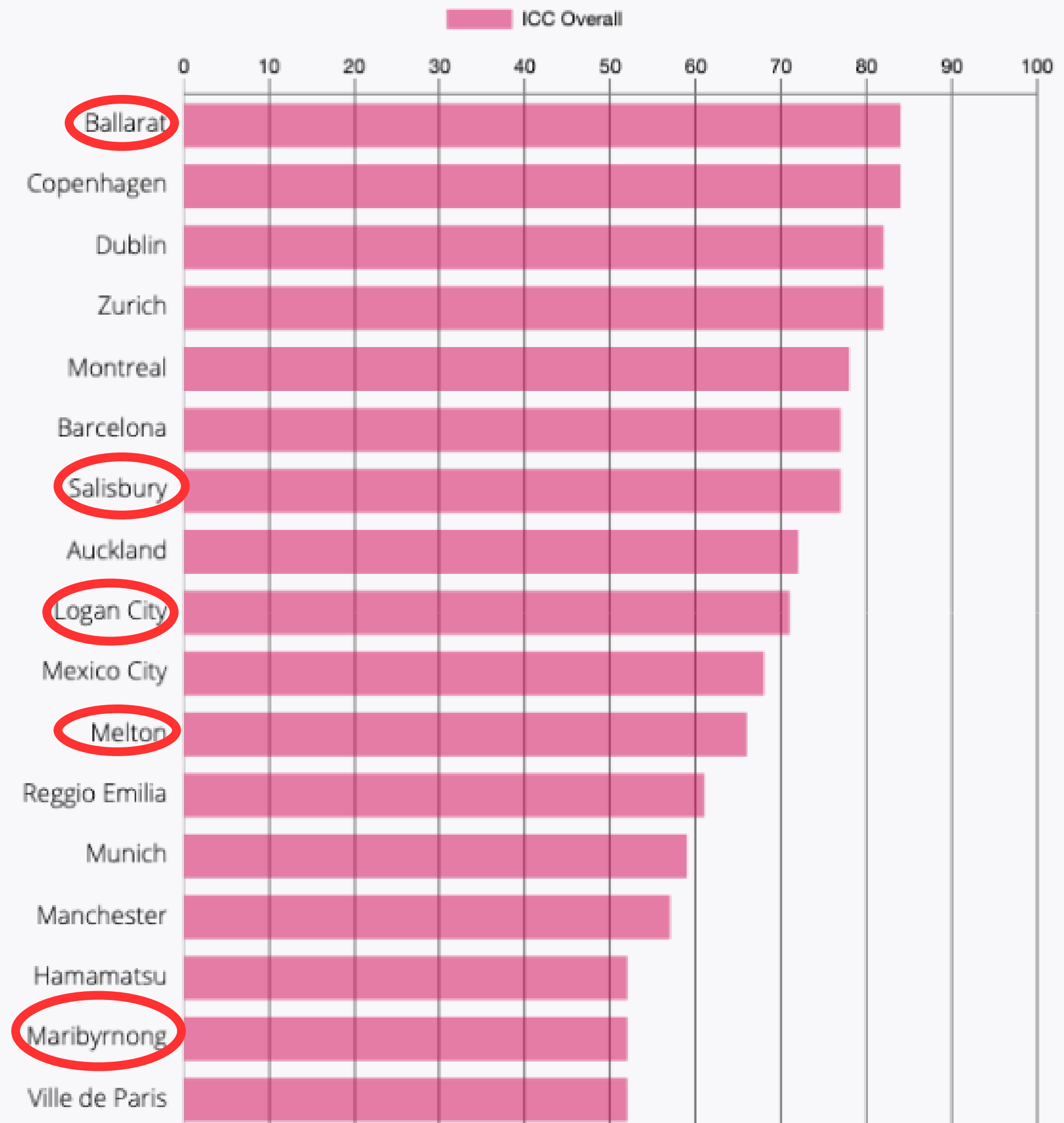
Evaluations

5 in 15 years

Migration Policy Group

- strong link between local intercultural policies and local wellbeing
- existing residents believe migrants are good for their city
- migrants find it easier to find jobs
- feel safer than in non-intercultural cities
- higher levels of satisfaction – an important fact for elected members!
- public opinion of migrants influenced more by intercultural policies
- local policies are the key factor of successful integration (inclusion)

Intercultural Cities Index



161

cities

36

countries

7

**national
networks**

**Intercultural
Cities
Australian
National
Network**

Objectives

- Peer support and information exchange
- Create and adopt of intercultural policies and practices
- Represent Australian cities as a group
- Foster international communication and collaboration
- Promote intercultural approaches in public forums

Membership

- open to Australian local government authorities
- open to other interested parties eg state and federal governments
- open to practitioners and policy makers external to government
- academics involved in intercultural research
- don't have to be a member of Council of Europe ICC
- no cost

Why become a member?

- Access to Australian and international networks
- Access to colleagues and ICANN coordinators
- Access to webinars, national and international practice, experience and research
- Social inclusion
- Contributing to and learning from intercultural policy and practice
- Increase the attractiveness of your local government area

For more information



- Lynda Ford 0414 440 483 lynda@igenfoundation.org.au
- Dr Glenda Ballantyne 03 9214 5300 gballantyne@swin.edu.au
- Vesna Haracic City of Salisbury 08 8406 8520 VHaracic@salisbury.sa.gov.au
- Frances Salenga City of Ballarat 03 5320 5853 francesalenga@ballarat.vic.gov.au

<https://www.coe.int/en/web/interculturalcities/>

International Intercultural Cities Comparative Study Preliminary Findings

City of Ballarat
Australia

Dr Glenda Ballantyne



Australian context

Immigration

- Settler-colonial society
- Racially selective immigration program until the mid-twentieth century
 - 'White Australia' policy
- Post-war largescale immigration program
 - Low skilled, mostly European
- From 1990s
 - Shift to skilled migration
 - Asian immigrants outnumber Europeans

Diversity Policies

- Until 1950s - assimilation
- Since 1970s – multiculturalism
 - Adopted in the 1970s as a framework for managing post second world war immigration migrant settlement
 - Retains high levels of support among the public and political leaders
 - Conservative parties have placed more emphasis on cohesion and unity in the last two decades

Multiculturalism progressively embedded across three levels of government

- Federal government
 - Introduced the policy in the 1970s
 - protect minorities from discrimination
 - ensure equality of opportunity
 - recognise and value diversity
 - Ethnic Community Councils established to represent migrant groups to government
- State governments
 - increasingly taken on responsibility for multicultural agendas
 - since the 2000s, have required local governments to adopt measures to meet the needs and enable civic participation of diverse communities
- Local governments
 - have become the interface between diversity policy and the community

A multicultural success story?

Multiculturalism seen by many as a success story

- Relatively high levels of social cohesion & low levels of tension and conflict
- Deeply entrenched

Critics:

- Focuses on migrant settlement, not diversity
- 'Soft' support among official attitudes
- Does not address First Nations Peoples, second generations, the majority
- Discourse of 'tolerating' minorities

Interculturalism

- Until recently, little presence in policy debates in Australia
 - Low familiarity with interculturalism
 - No institutional base like the Council of Europe's Intercultural Cities program
- Recently, escalating interest
 - Since 2017, four cities have joined the ICC
 - Ballarat, regional Victoria
 - Melton, Melbourne, Victoria
 - Maribyrnong, Melbourne, Victoria
 - Salisbury, Adelaide, South Australia

Ballarat

- Regional city in Victoria, 105 kilometers from Melbourne
- Established during the Victorian gold rush transformed Ballarat from a small sheep station
- 200,000 migrants from around the world, including large Chinese community
- Site of the 'Eureka Rebellion,' goldminers revolted against the colonial authority of the UK over mining licenses





2022

Population - 113,763

- 11.21% increase in past 5 years
- 28% overseas migration, 6% international students, 19% natural growth, 47% internal migration

Main industries

- Health Care and Social Assistance, Construction, Retail Trade and Manufacturing
- Federation University

Cultural diversity

One of Australia's least culturally diverse cities

- 11.3% of its citizens were born overseas, compared with the state average of 28% and the national average of 27%

Birthplace – 11.3% born overseas

- Diversity has grown since 2006
- 9.5% in 2016
- Countries of origin 1-UK 2-India 3-New Zealand 4-China 5-Philippines 6-Netherlands 7-USA 8-Germany 9-South Africa 10-Sri Lanka

Languages – 7% of people speak a language other than English at home

- 5.3% in 2016
- Most common languages other than English: 1-Mandarin 2-Punjabi 3-Malayalam 4-Filipino/Tagalog 5- Hindi 6-Urdu 7-Spanish 8-Nepali 9-Sinhalese 10-Italian

Migration stream

- 65% skilled migration, 34% family and 1% humanitarian.

'Outlier' among ICC cities in Australia

- Regional
- Relatively low level of cultural diversity



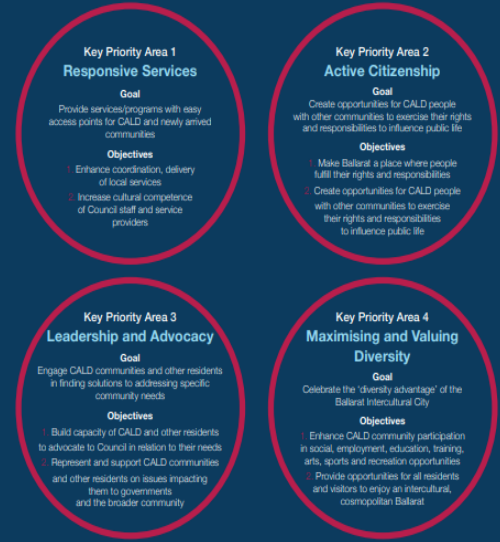
3.3 The Intercultural Strategic Plan links to other City of Ballarat Strategies/Plans

This Strategic Plan is linked to the different services that operate in the City of Ballarat:

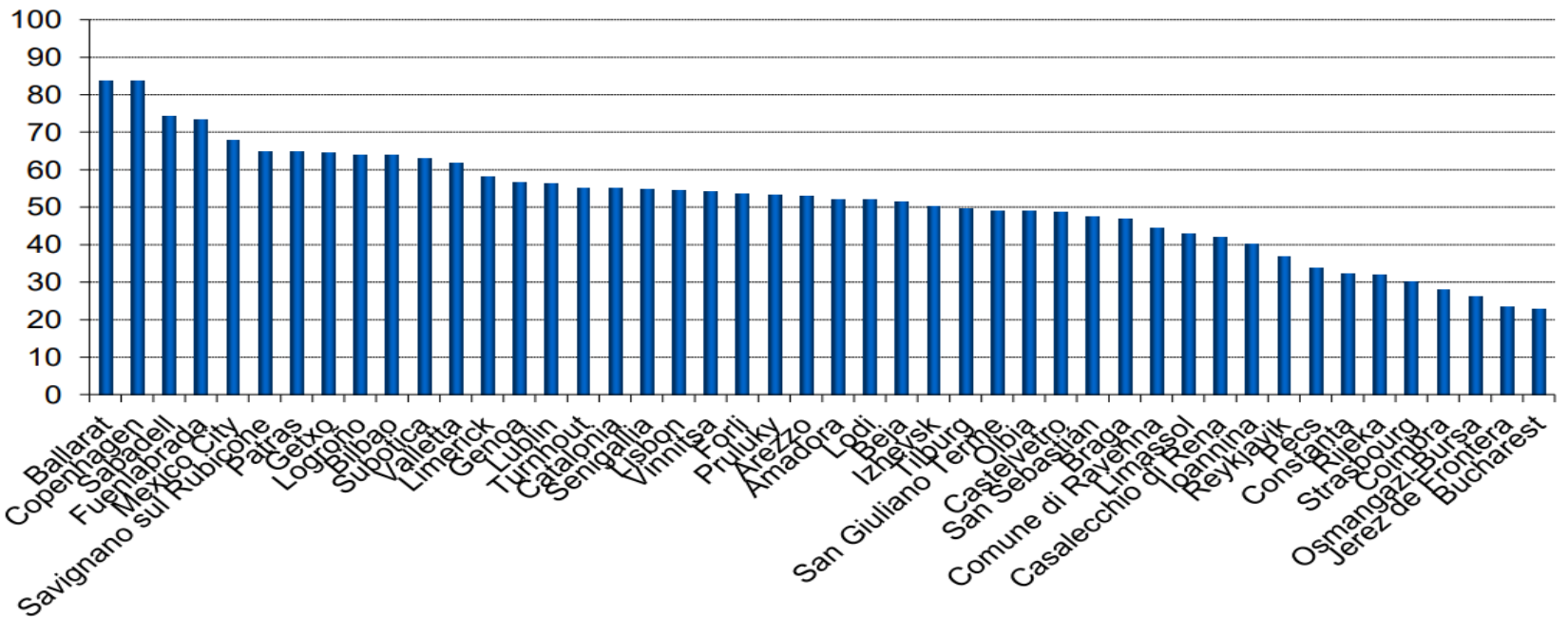


6. The Intercultural City Strategic Plan

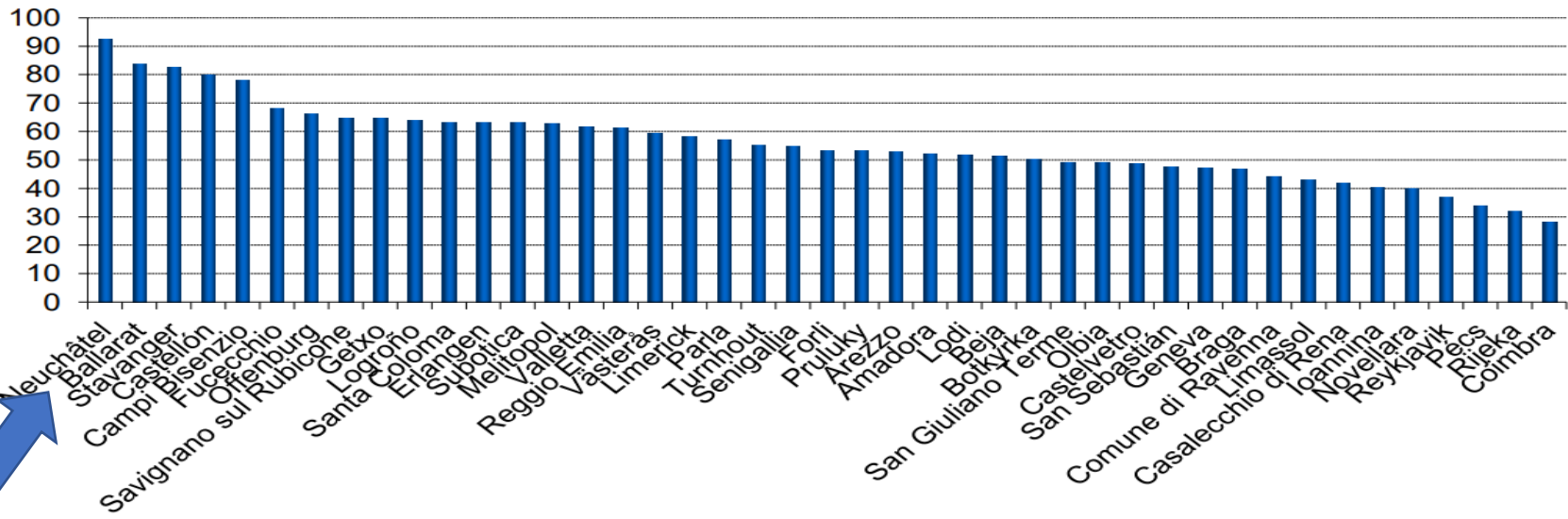
In the development of this Strategic Plan, the City of Ballarat played an active role in working with the community and in promoting successful and inclusive partnerships. Actions were in the context of 'collaborative approaches to achieve collaborative impact' which reflect the realistic aspirations of the community and of our various stakeholders.

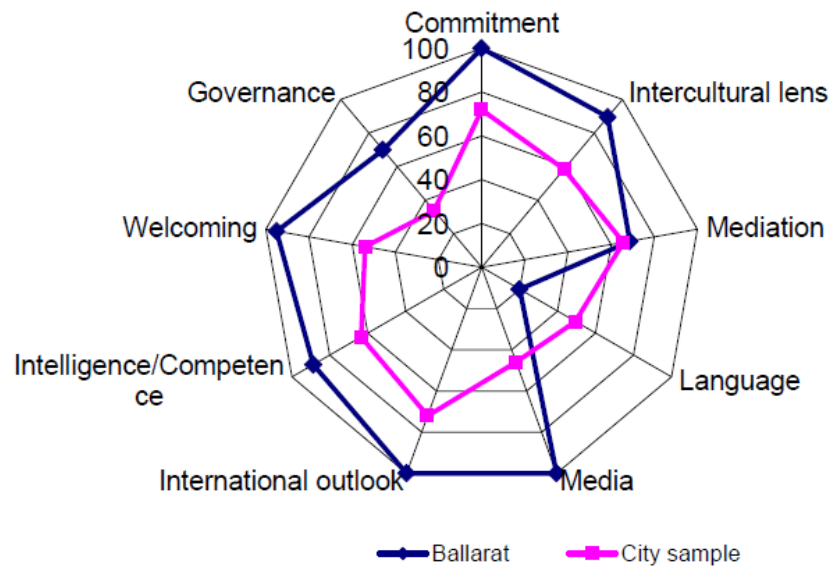


Intercultural City Index (ICC) - City sample (non-nationals/foreign borns < 15%)



Intercultural City Index (ICC) - City sample (inhabitants < 200'000)





How do policy makers & stakeholders understand interculturalism?

In multiculturalism, *“you don't have to interact with each other. ...But interculturalism is a different thing, because that is where we interact ..., we entwine with and are .. learning from each other”*

“when they participate in decision making, they are encouraged to be active citizens”

- Key principle: intercultural exchange and dialogue
- Essential, but missing from multiculturalism
- MC was meant to foster integration with mainstream, but in practice it does not
- More inclusive, more authentic mode of living together, more genuine interaction and dialogue
- Enhances participation in social and civic life

Relationship between multiculturalism and interculturalism

- interculturalism builds on multiculturalism, adds important elements
- is the 'natural progression' of multiculturalism

Relative importance accorded to equality, diversity and interaction

- recognition of diversity and equality/combating discrimination are principles of *multiculturalism*
- essential elements of diversity policy

How has Ballarat translated intercultural objectives into policies and practices?

- Initiatives which recast multicultural processes, policies and programs
 - Harmony Festival : supported cultural groups and organisations financially to mount events through which they could engage the wider community
- New approaches to policies, processes and programs
 - ‘Whole of council’ approach

Most successful elements of intercultural strategy

- Policy makers: ‘whole of council’ approach
 - Capacity building, education, strengthening opportunities for intercultural programs
- Stakeholders: ‘whole of society’ approach
 - Expanded vision of Ballarat’s diversity to include the Anglo majority

What factors assisted implementation of IC policies and practices?

- Bi-partisan support from elected representatives
- Whole of council approach

What factors hindered implementation of IC policies and practices?

- Absence of critical mass of intercultural cities
- Embeddedness of multiculturalism in Australia
 - Lack of familiarity with interculturalism Australia
 - Resistance to change

Gaps between policy and practice

“I would like to see this council have intercultural competency training, not only open for the various groups and organizations, it's got to be to the wider community, stakeholders, communities of Ballarat.”

Policy makers:

- Specific programs “look good on paper” but not always implemented
 - Lack of resources
- Promoting interaction of and with Anglo majority could be enhanced
 - Insufficient time to show value of IC

• Stakeholders

- Need more programs on intercultural competency and combatting racism in the community

How have national policy contexts impacted on efforts to implement IC policies?

'we are a very strong, multicultural country. Why are you creating something different?'

Hegemony of multiculturalism across all levels of government

- **Positive:**

- robust diversity policy ecology and widespread acceptance and valuing of cultural diversity among Australian public.
- a strong foundation for the implementation of intercultural policies and programs because

- **Negative:**

- Many policymakers and politicians were unfamiliar with interculturalism, and/or invested in the multicultural 'brand'



University of
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With the support of the
Erasmus+ Programme
of the European Union

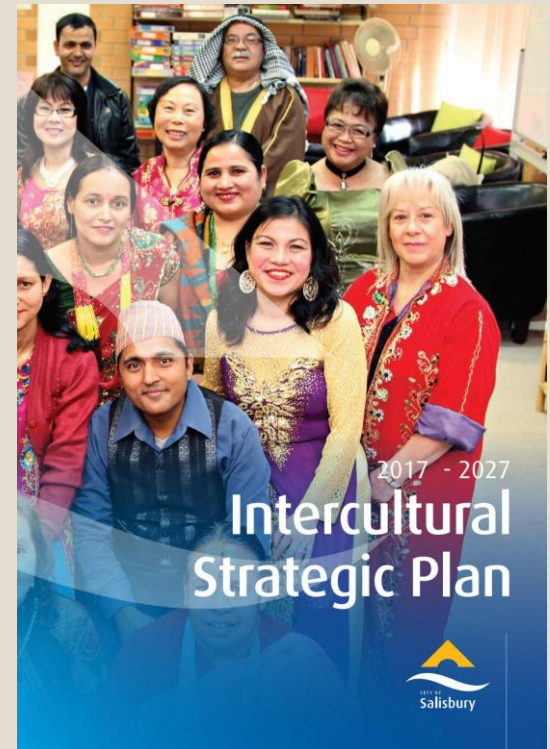
International Intercultural Cities Comparative Study

City of Salisbury, South Australia

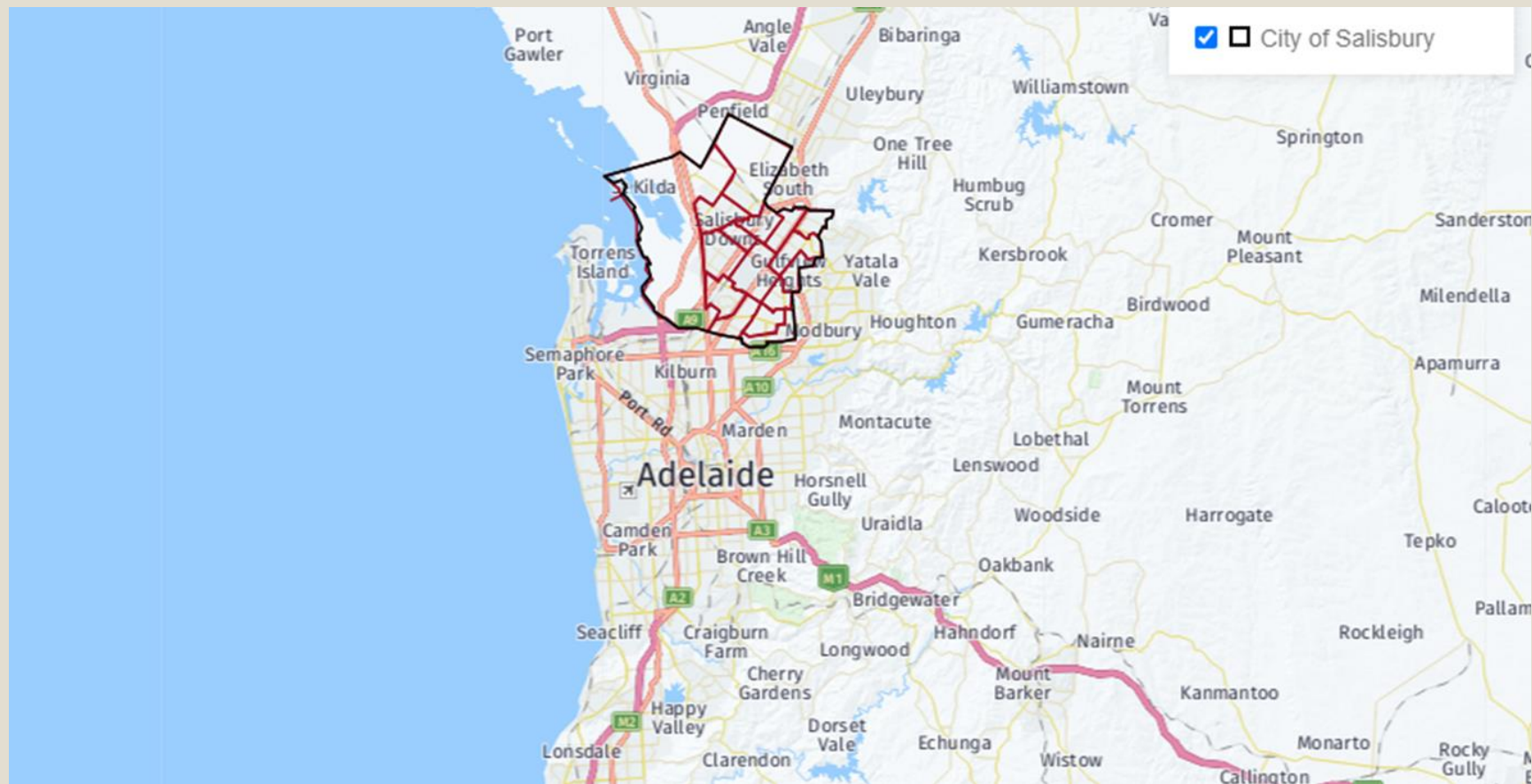
Dr David Radford

CITY OF
SALISBURY

BACKGROUND







Population Information

Population
(2021)
147, 602

Most culturally
diverse City
Council in greater
Adelaide region

One of the largest
Aboriginal (First
Nations)
communities 2%

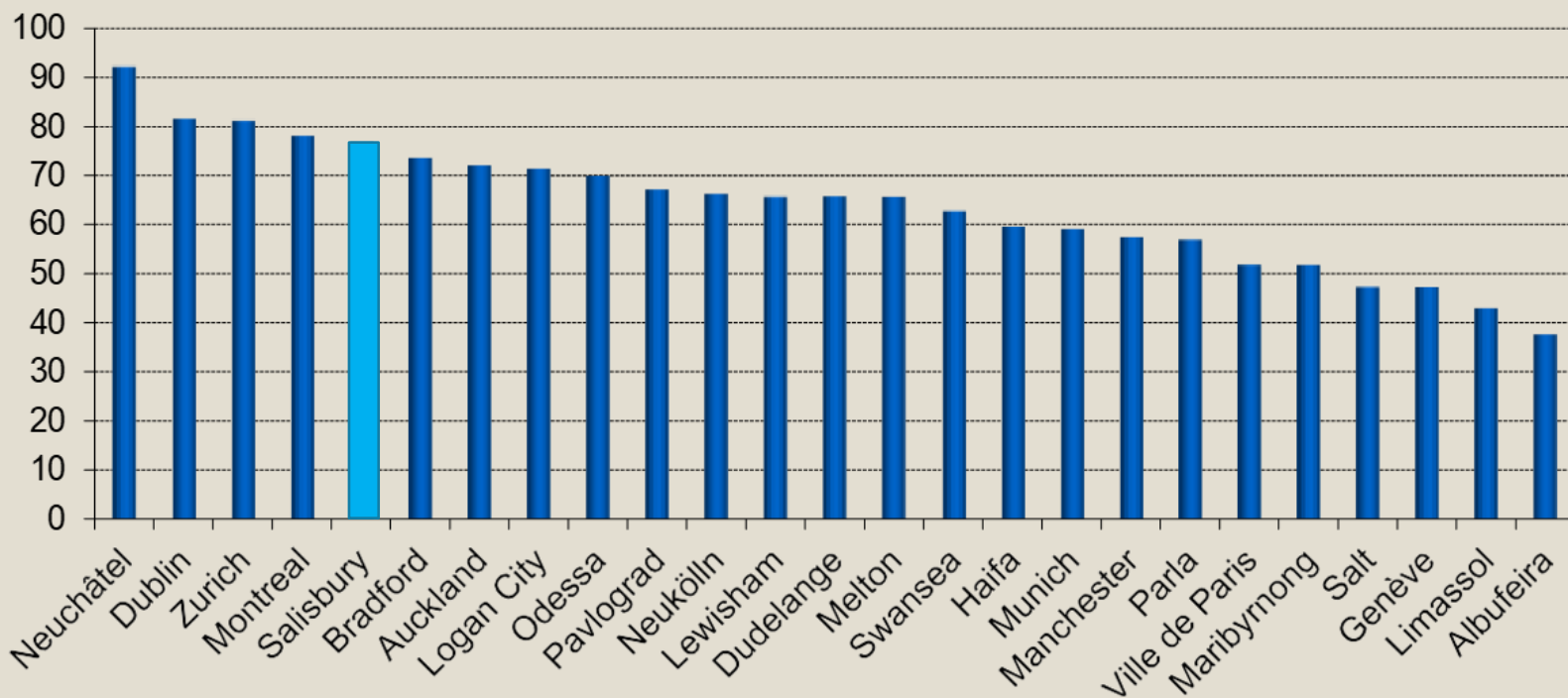
40% non-Anglo
(British origin)

Nearly 60% of all
new migrants to
Adelaide settle in
Salisbury

32.5% of people
spoke a language
other than English
at home in 2021

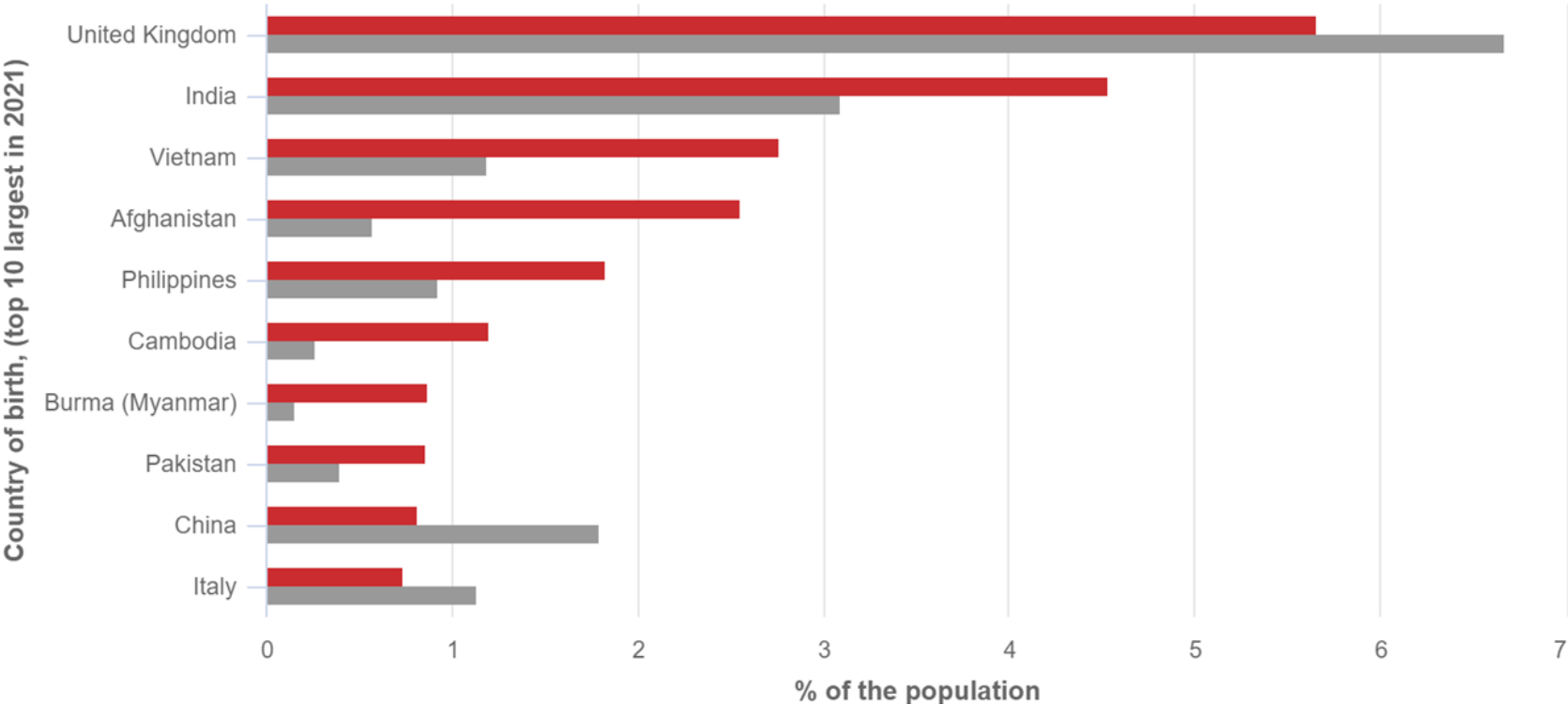
34.1% were
born overseas

Intercultural City Index (ICC) City sample (non-nationals/foreign borns > 20%)



Birthplace, 2021

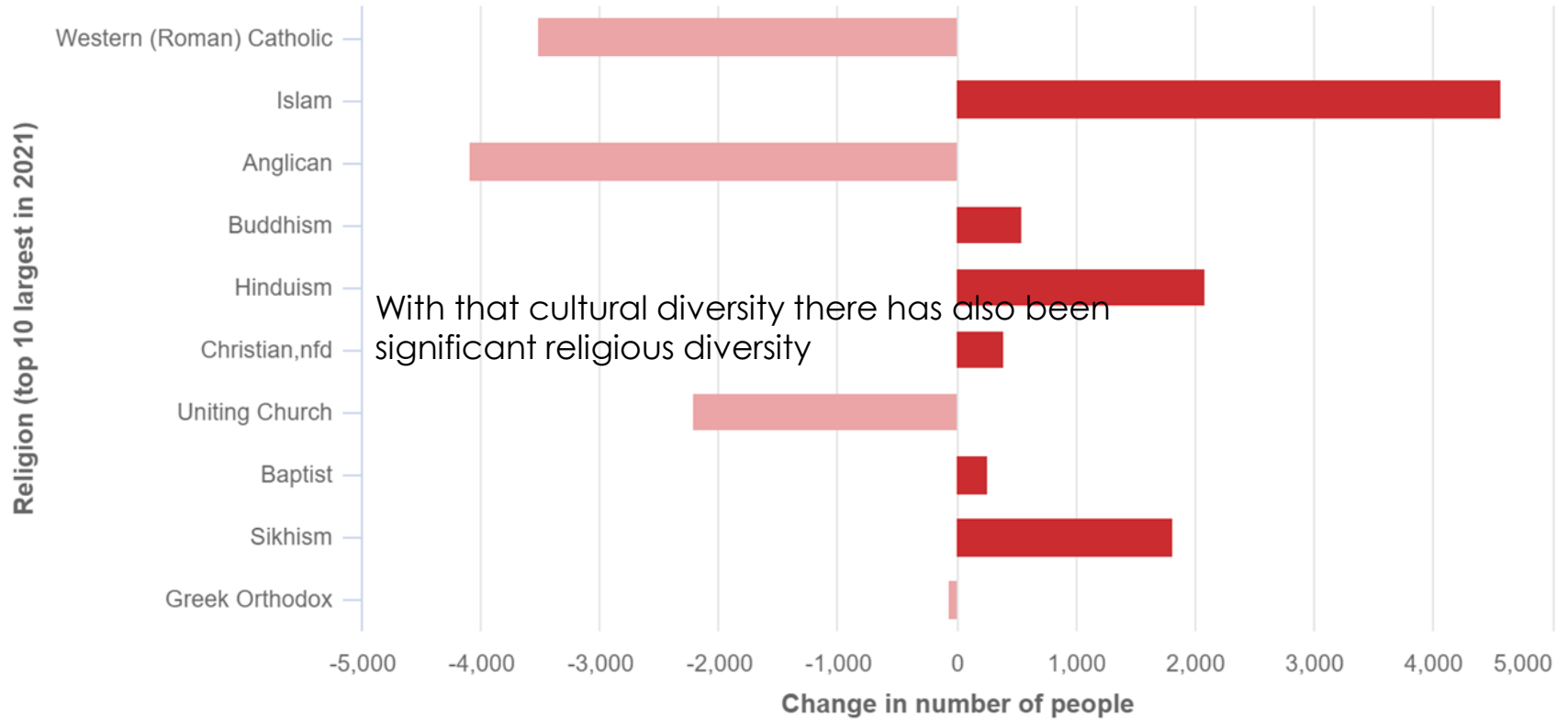
City of Salisbury Greater Adelaide



Source: Australian Bureau of Statistics, Census of Population and Housing, 2021 (Usual residence data). Compiled and presented in profile id by id (informed decisions)

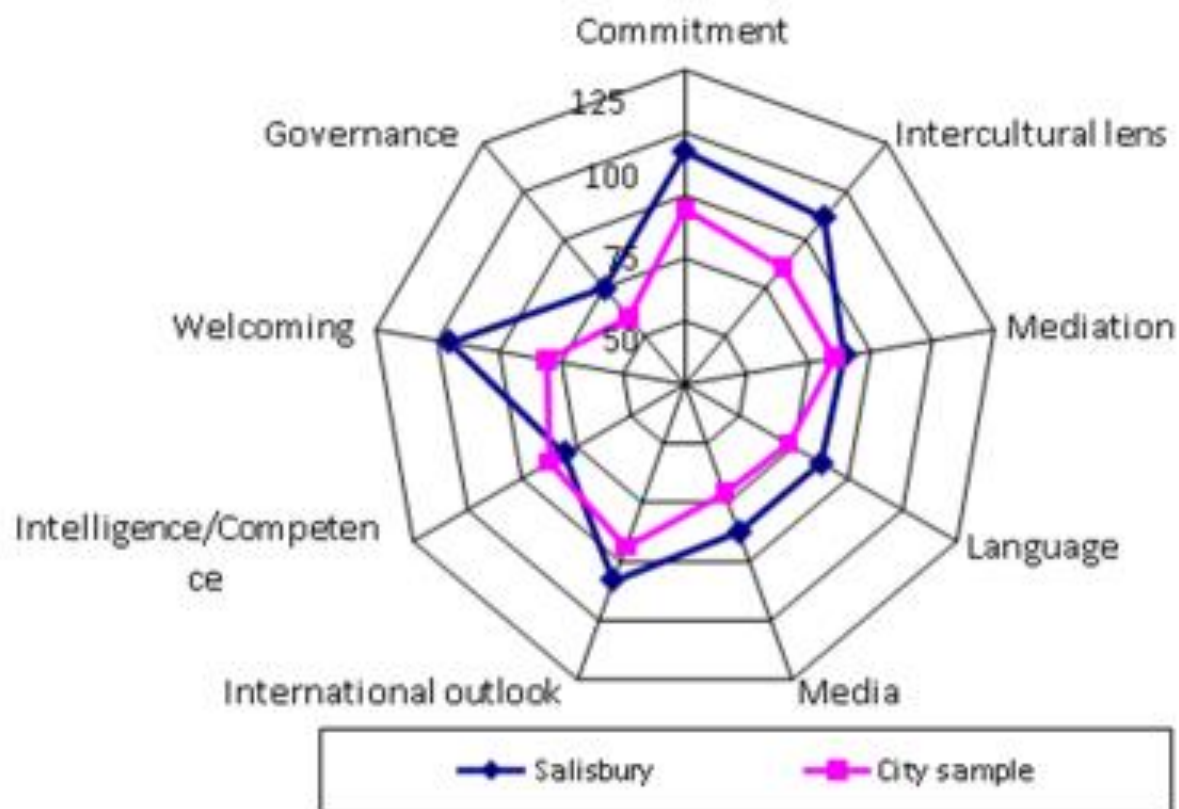
Change in religion, 2016 to 2021

City of Salisbury



Source: Australian Bureau of Statistics, Census of Population and Housing, 2016 and 2021 (Usual residence data). Compiled and presented in profile.id by .id (informed decisions).

Salisbury City ICC index compared to member average



Preliminary Research Findings

1. Understanding Interculturalism
2. Implementation in policy and practice
3. Conditions enabling/constraining implementation of IC policy/practice
4. Influencing Contextual Factors

1 - What is Interculturalism?

a – City Representatives

- Multiculturalism (MC) – Focus on individual communities/being part of a cultural group
- Interculturalism (IC) – Helps to bring them together in social equity, giving opportunities for everyone
- “I can’t be a part of another cultural group but I can be a part of an intercultural group...I’ve got something to offer”

Intercultural community

- IC community – a place of belonging and safety with difference, how each group can assist others
- Not leaving a person's own culture, its about bringing them together and working with what looks like totality of various cultures

Driver for 'total community'

- IC - The driver for total community, not just about cultural community or people from different backgrounds – its about everyone regardless of where they came from, their background or where they were born
- IC driving the city forward, pushing an agenda in an active way – better outcome – a collective one

Priority around recognition

- Different groups have needs but without an IC strategic plan there was not a clear way forward
 - Recognition a priority, dealing with discrimination/dialogue followed
 - There was strong engagement because of recognition and relationship with communities
 - Example: Interfaith blessing of Salisbury Community Hub
- 'They loved seeing their culture, religion recognised and invited'*

b - City Stakeholders

- Difference of opinion between MC and IC

- a. 'Why change what is not broken?'

- 'The mainstream is now multiculturalism'

- b. Mainstream has only taken what it wants -Multiculturalism refers to 'us' and 'them'

- In IC there is no hierarchy

Not what we label it, but what we do

- At the end of the day it is not the label but what we actually do that accounts, how we engage, the outcomes

Outcomes:

Everybody has an opportunity to contribute to the socio-economic, political and cultural aspect of the country

Recognition/discrimination/dialogue?

- Depends on the context – all three are important and hard to weight, they come into play and are priority at different times e.g. school environment
- Importance of leadership

2. Interculturalism in policy and practice: A 'whole-of-city' approach – 'all of us'

1. Development of an Intercultural Strategic plan

- IC is not just community development but across the whole city, the whole city council – requires an action plan for every department, with people responsible and accountable to regularly report to the city council on delivering those action plans
- Its about everybody's business – inclusion and access creating opportunities for every resident...all of us working

2. Intercultural Community Alliance

- Different cultures, volunteers, organisations aged 18-65 who can bridge with staff implementing strategic plan – sharing of information both ways
- community ↔ city council – 2 way engagement
- Trusted by community, reliance on relationships

Examples of programmes/practice

- COVID vaccination roll-out
- Seniors Centre and Bhutanese group
- Intercultural group meeting together (across 15 cultures)
- Sport
- Solving neighbourhood complaints

- Salisbury youth council '1125' – developing future leaders
- Volunteering – new and long-term migrants – formal programmes leading to informal connections
- Social media spreading positive stories
- Identifying community champions

b. City Stakeholders – Policy and practice

- Knowing how to engage and bring people into conversation esp. with distrust of government
- Difficulty with favouring some groups above others
- Gap between government policy and grassroots
- Private sector often better at this than government

3. Conditions enabling/constraining implementation of IC policy/practice

- Risk management/risk appetite - Hesitation to convince elected city officials - is there negative implication for the city council?
- Will some groups be favoured above others?
- Critical role of leadership – elected (mayor) and non-elected (CEO)

- Allies among volunteers
- Responding to social media antagonisers
- Educational events
- Fear as the biggest obstacle

Mosque building controversy

- Salisbury had land suitable for religious activity – legitimate community request based on numbers
- Polarisation promoted from outside Salisbury
- Lack of understanding and knowledge leads to fear
- Council grappled with policy – not land but political
- Elected officials played role of community advocate
- Non-elected officials – gathered non-biased facts' not based on whether you supported or not Muslims

Other factors

- Interculturalism can be more inclusive as it has potential to include all groups – mainstream, ATSI, newer migrant communities whereas multiculturalism has been seen to be about cultural groups apart from majority traditional Anglo-Celtic (British)-background community
- Old history of multiculturalism can be hindrance – Australia is a successful multicultural society – why something new

4. Influencing Contextual Factors

- Applying for state and federal funding where Interculturalism is seen as negative or a threat to traditional views of multiculturalism
- Current – State dept. of Premier and Cabinet dialoguing with key community stakeholders on new Multicultural charter with specific discussion on difference between MC and IC
- Just the ‘flavour of the month’? – political cycles
- New Federal govt. with most CALD and women politicians – change of approach?

- Restructuring local government – Management of IC not in urban services but community well-being committee as a vehicle and governance to drive IC agenda across the council
- Community members don't want to always be 'migrants' or 'refugees' but a part of local communities
- The everyday Australian is not necessarily Anglo any more



**University of
South Australia**

THE INTERNATIONAL INTERCULTURAL CITIES COMPARATIVE STUDY (IICCS):

SOME PRELIMINARY OBSERVATIONS FROM QUÉBEC

*Bob W. White, Ph.D.
Département d'anthropologie
Université de Montréal*





QUÉBEC IN CANADA

- *Only official french-speaking province in Canada*
- *Historical tensions between French and English Canada*
- *Competition between multiculturalism and interculturalism*
- *Only province to have jurisdiction over its own immigration*
- *Expansion of QC Ministry of Immigration in last 5 years*





SHERBROOKE IN QUÉBEC

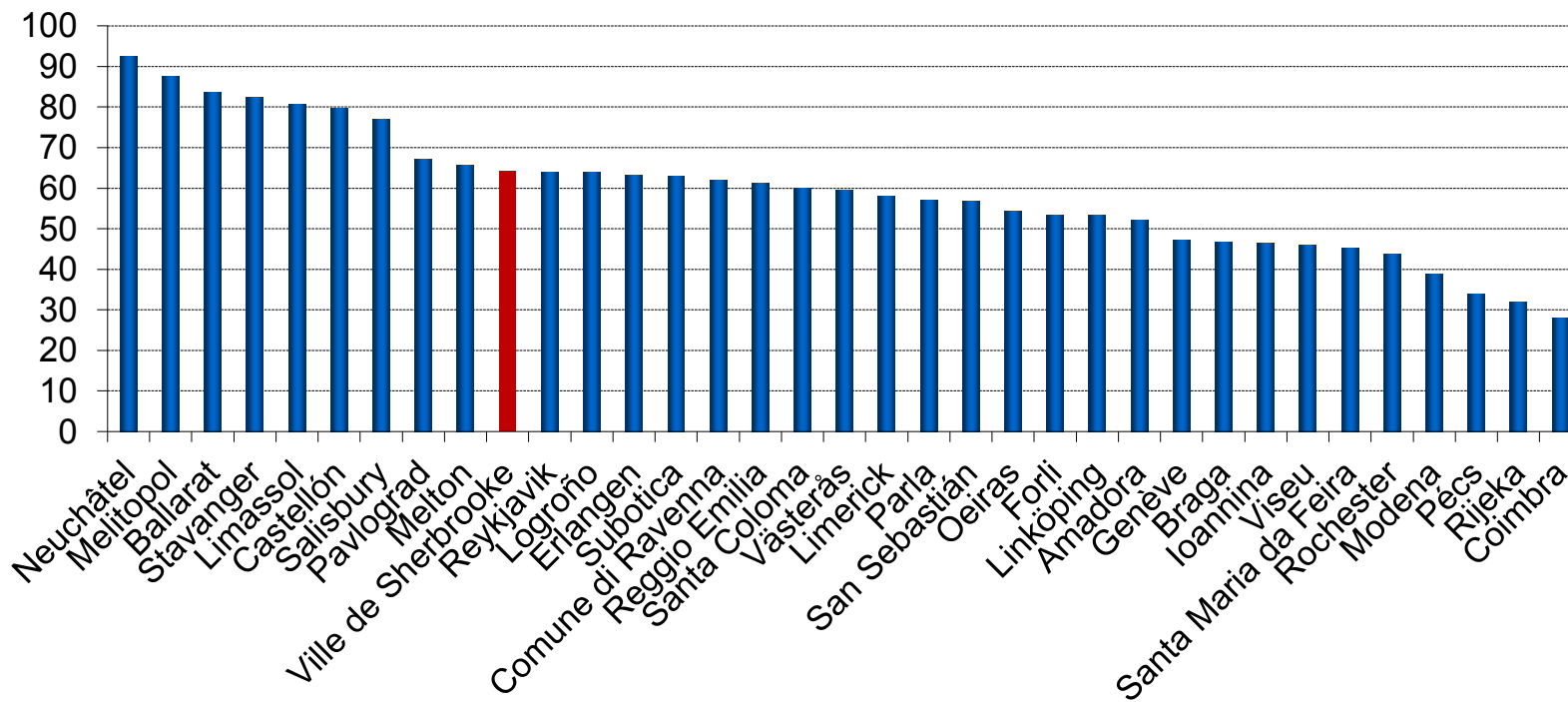
- *6th largest city in Québec (170,000), 130+ communities*
- *3rd largest immigration region in Québec, 50% refugees*
- *Eastern Townships, historically bilingual region of Canada*
- *4th intercultural city in the Americas, 2nd in Canada*
- *One of the first cities in Québec to develop a municipal integration strategy, 3rd generation of strategy in Spring 2023*



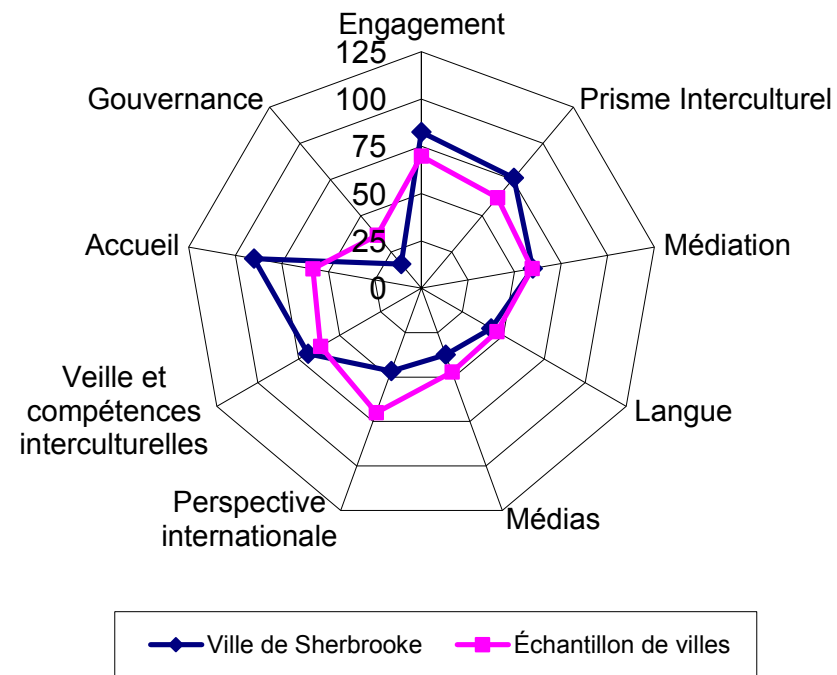


Selon la taille

L'Index des Cités Interculturelles (ICC) Villes participantes (habitants 100'000 - 200'000)



Index original





IICCS
Sherbrooke
Québec

Focus groups with 25 local actors (June 2022)

City representatives: leisure and community development, libraries, human resources, communications, public works, fire department, police

Community stakeholders: refugee support group, employment integration, post-secondary education, local school board, leisure, intercultural dialogue



UNDERSTANDING INTERCULTURALISM

- *Confusion concerning terminology*
- *Positive disposition towards IC and a vague familiarity:
Rapprochement, mutual adaptation, vivre-ensemble*
- *Concern about misusing the terms:*
 - *Too theoretical (« j'ai comme un syndrome d'imposteur »)*
 - *Too political (« des mots qui sont plus près du citoyen »)*
- *Cities often find themselves in a **double bind**, having to choose between multiculturalism and interculturalism*



Multiculturalism vs. Interculturalism



TRANSLATING INTERCULTURALISM



- *Municipal authorities how to promote diversity without provoking backlash from French-speaking majority*
- *Creativity in terms of policy frameworks and programmes (living together policy framework, inter-departmental committee, intercultural councils)*
- *IC policy can have an impact on organizational practices and structures (recruiting police officers, adapting forms in HR forms, parrainage professionnel)*



ASSETS AND OBSTACLES

- *Mainstreaming interculturalism, professionals have the expertise but no political support, other departments become dependant on them*
- *Cities taking on role as local facilitators; stakeholders want them to go beyond facilitating (« faire faire »), and take a leadership role (« la ville est trop discrète »)*
- *Strong sense of attachment to Sherbrooke, but the city does not how to promote a sense of municipal identity (current« ouverte, accueillante, innovante »)*
- *Most **significant obstacles** experienced by local authorities: language barriers and systemic discrimination*



Frontières abolies, cultures enrichies

**SEMAINE
SHERBROOKOISE
DES RENCONTRES
interculturelles**

Du 5 au 13 novembre 2022



STRUCTURAL CHALLENGES FOR CITIES

Promoting meaningful interactions:

« Au Québec on a toujours été capable de se côtoyer...Donc c'est un peu normal qu'il y ait le souci du vivre-ensemble, mais c'est difficile pour les villes de savoir comment faire pour encadrer les interactions positives. »

Avoiding cultural ghettos:

« Si on veut éviter les ghettos, il va falloir que l'urbanisme soit un peu plus encadré qu'il est à l'heure actuelle...chaque communauté garde sa langue, on n'en arrivera pas, on risque de diminuer... Donc le fait de faire l'interculturel, ça aide à préserver la langue. »

The problem of non-participation:

« Sherbrooke c'est une ville où il y a des gens qui sont très ouverts à la diversité, mais qui sont les gens du groupe majoritaire qui ne se pointent pas? Quand on pense aux quartiers homogènes francophones on pourrait considérer que c'est un ghetto aussi! »

THE BROADER POLICY CONTEXT



Meetings in Montreal on September 15th with city representatives and stakeholders from across the province

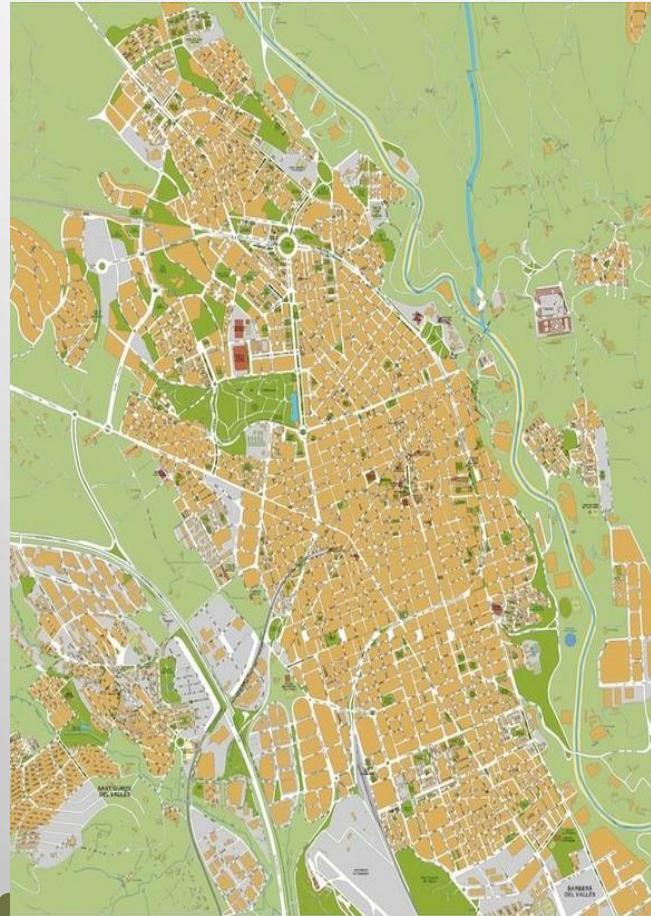


THE BROADER POLICY CONTEXT

- *Changing roles of cities in the context of super-diversity: role model, mediator, funding agency, and pedagogue*
- *Varied experiences with provincial government: « The government has too much control » and « there is a lot of arbitrary decisionmaking » vs. « Close contact helps us build trust »*
- ***Different visions of interculturalism** : government's version of IC seen as assimilationist, refusal to acknowledge systemic racism*
- *Participation in ICC and RÉMIRI as a form of leverage*
- *Need to have better tools for training and for evaluation*

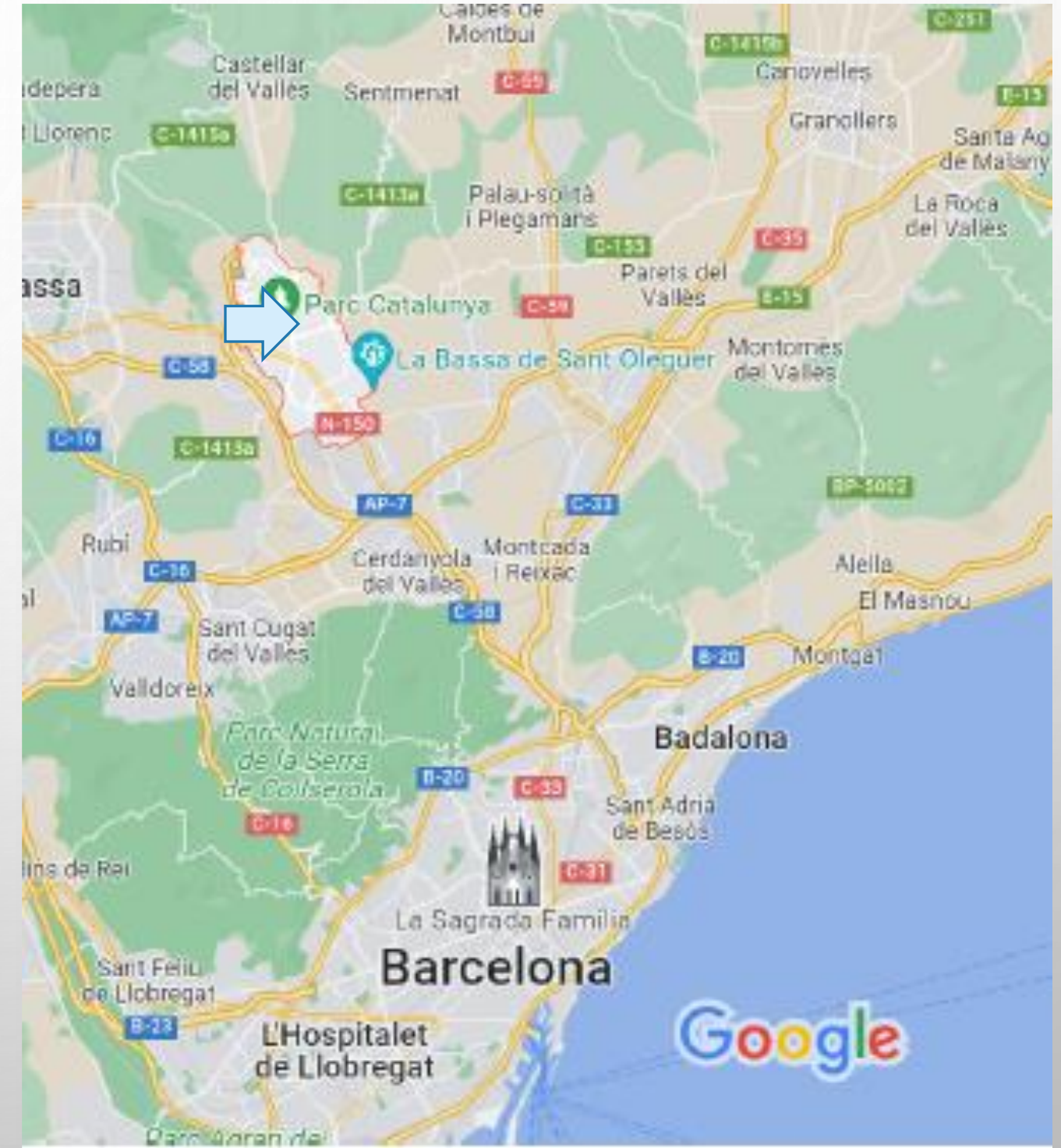


LABRRI
LABORATOIRE DE RECHERCHE EN RELATIONS INTERCULTURELLES



SABADELL

SPANISH INTERCULTURAL CITY



SABADELL SNAPSHOT

Intercultural Cities of the Council of Europe (2012) and *Spanish Network of Intercultural Cities since 2014.

Fifth largest City in Catalonia

15% foreign population (32,400 inhabitants)

21,55% Moroccans,
7,37% Bolivians
6,34% Rumanians

216,520 inhabitants (IDESCAT 2021)

+ 8 religious communities and + 70 worship centers

Sabadell is Intercultural City

The first plan defined to work with and for interculturality dates from 2000, when the European Charter for the Safeguarding of Human Rights was signed. Besides, both the Centre for the Care of Women and the Commission for Coexistence were created in 2004, which are critical instruments for dealing with the issue of hate. This means a journey of almost two decades of experience and accumulated knowledge and work.

SABADELL PROFILE

Roma population

Following a 2008 study, the Fundació Secretariat Gitano estimated that there were 8,000 Roma people in the city, just over 4% of the total population.

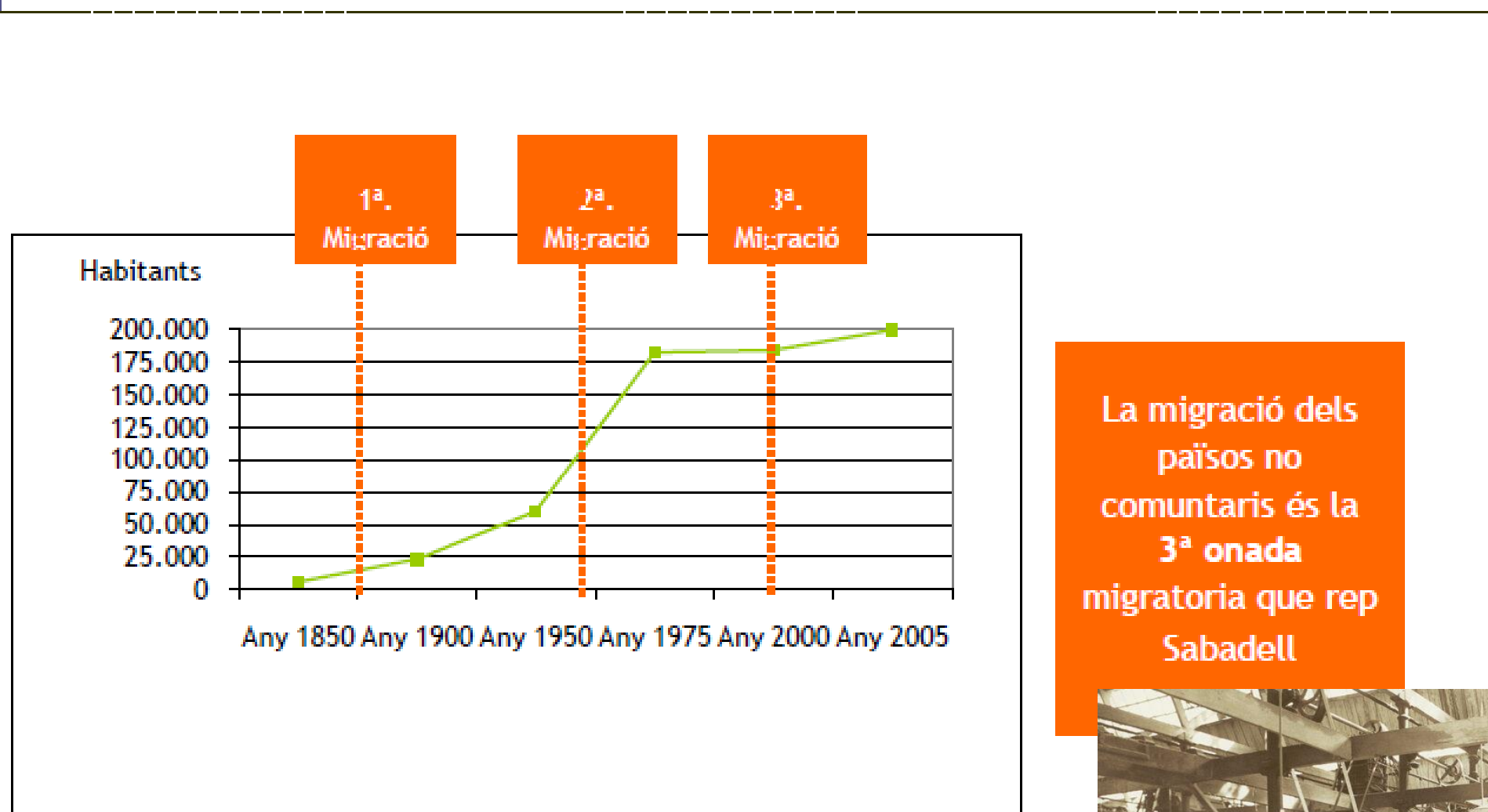
Today, the estimate is +10,000 people

Immigration is part of its heritage.

A traditionally industrial (textile) city (known as factory city, since more than 50% population worked for textile), the urbanization process that begun late XIXth, took place mainly in the 60s of the last century with a first wave of internal migrants. Creation of neighborhoods around a historic center full of factories



EVOLUCIÓ DE LA POBLACIÓ DE SABADELL 1850-2005



La migració dels països no comuntaris és la 3^a onada migratoria que rep Sabadell

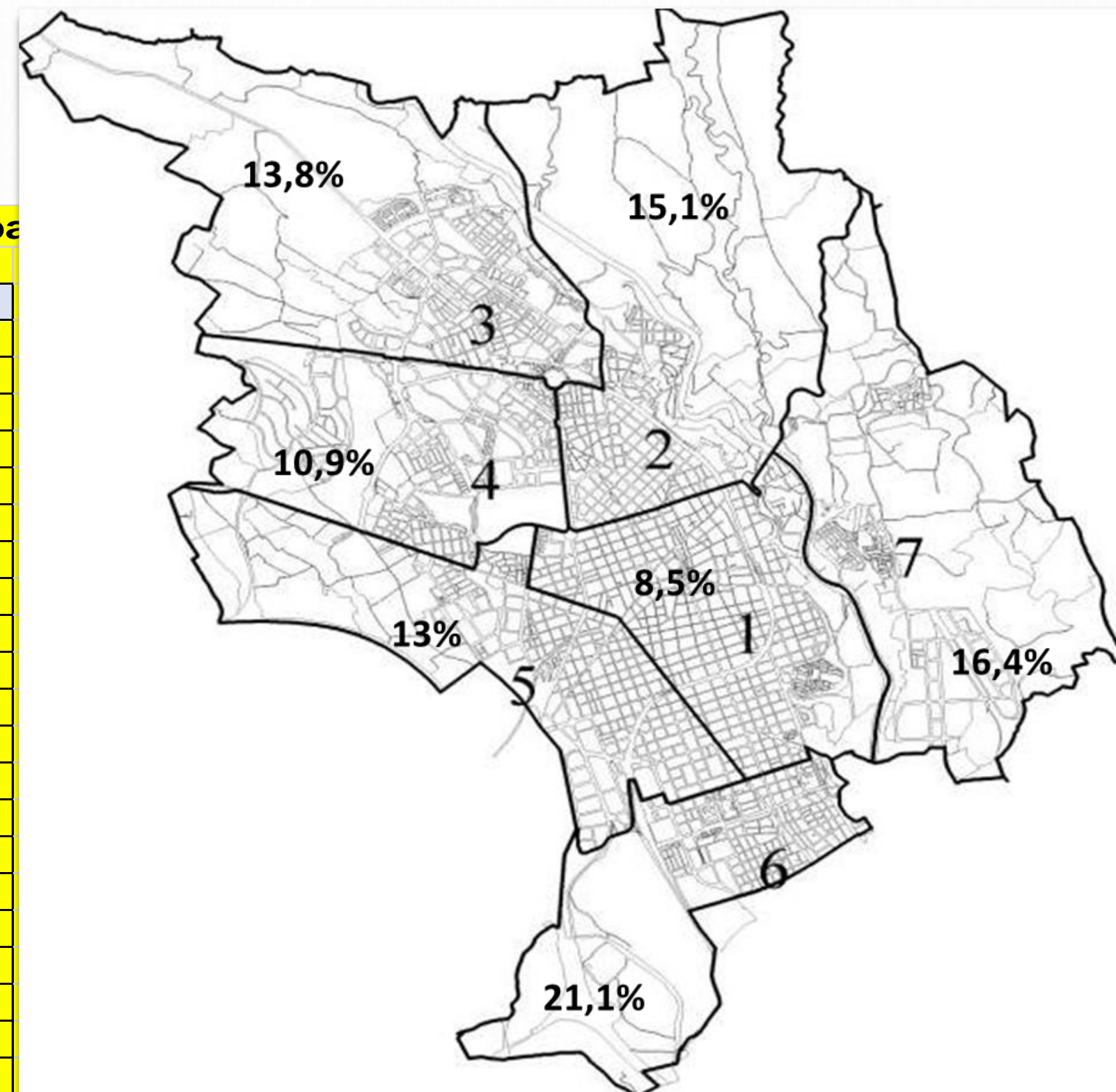
Elaboració pròpia a partir de Medina, i Ache, en *Diari Sabadell* (8-10-2005) i *El Periòdic Massot*, en *Revista Arraona* N.28, pàg. 74.



Issues of social inequality and territorial distribution have always been on Sabadell's agenda

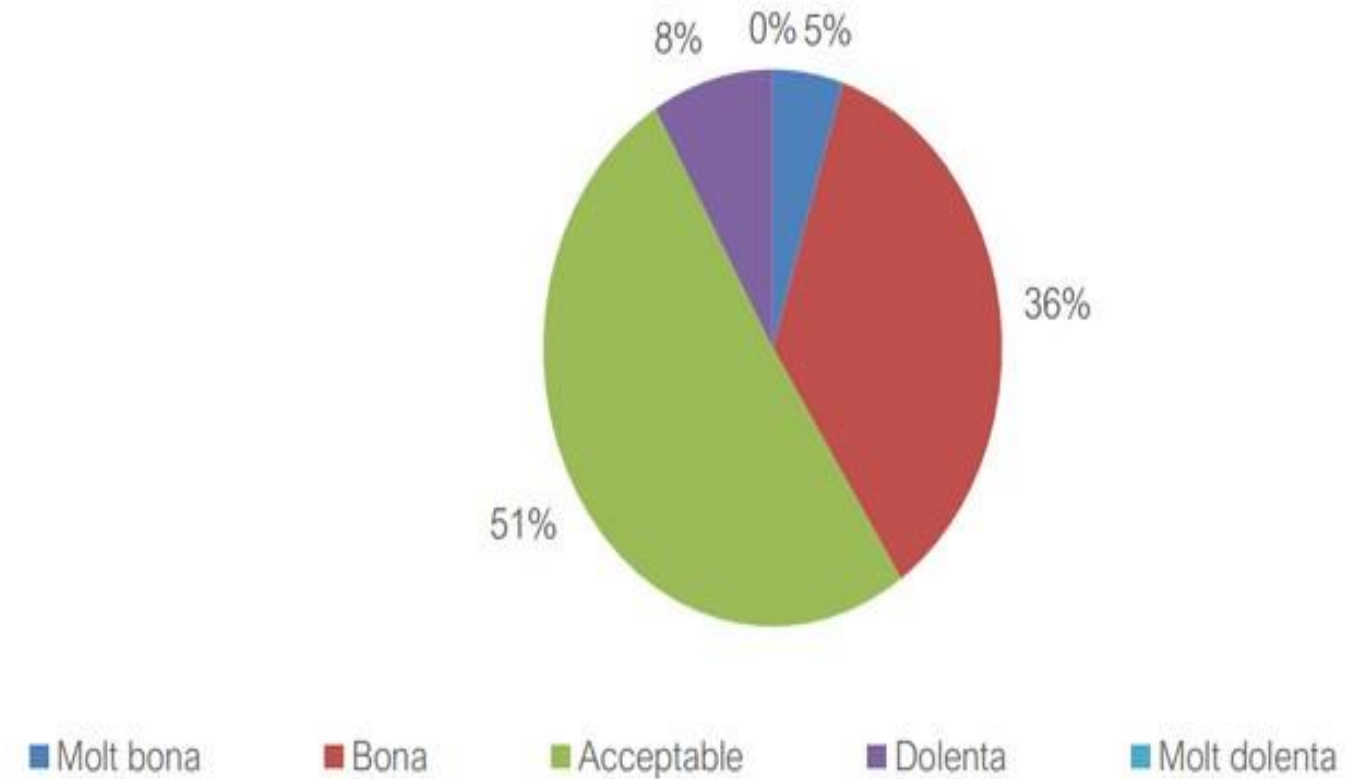
Table 1 - Percentage of population and foreign population by Sabadell

Sector	Foreign Population	Total	%
District 1	4.701	55.347	8,5%
Centre	2.813	37.124	7,6%
Sant Oleguer	1.888	18.223	10,4%
District 2	3.827	25.375	15,1%
Can Puiggener i Togores	1.942	6.783	28,6%
Creu Alta	1.885	18.592	10,1%
District 3	4.653	33.638	13,8%
Ca n'Orian	3.204	19.617	16,3%
Nord i Sant Julià	1.449	14.021	10,3%
District 4	4.562	41.833	10,9%
Berardo	499	11.849	4,2%
Can Rull	2.355	16.761	14,1%
Concòrdia	1.708	13.223	12,9%
District 5	2.655	20.494	13,0%
Can Feu i Oest	1.557	10.243	15,2%
Gràcia	1.098	10.251	10,7%
District 6	6.492	30.798	21,1%
Creu de Barberà	4.273	21.129	20,2%
Sud i Sant Pau	2.219	9.669	22,9%
District 7	1.489	9.058	16,4%
La Serra i Est	1.489	9.058	16,4%
Total	28.379	216.543	13,1%

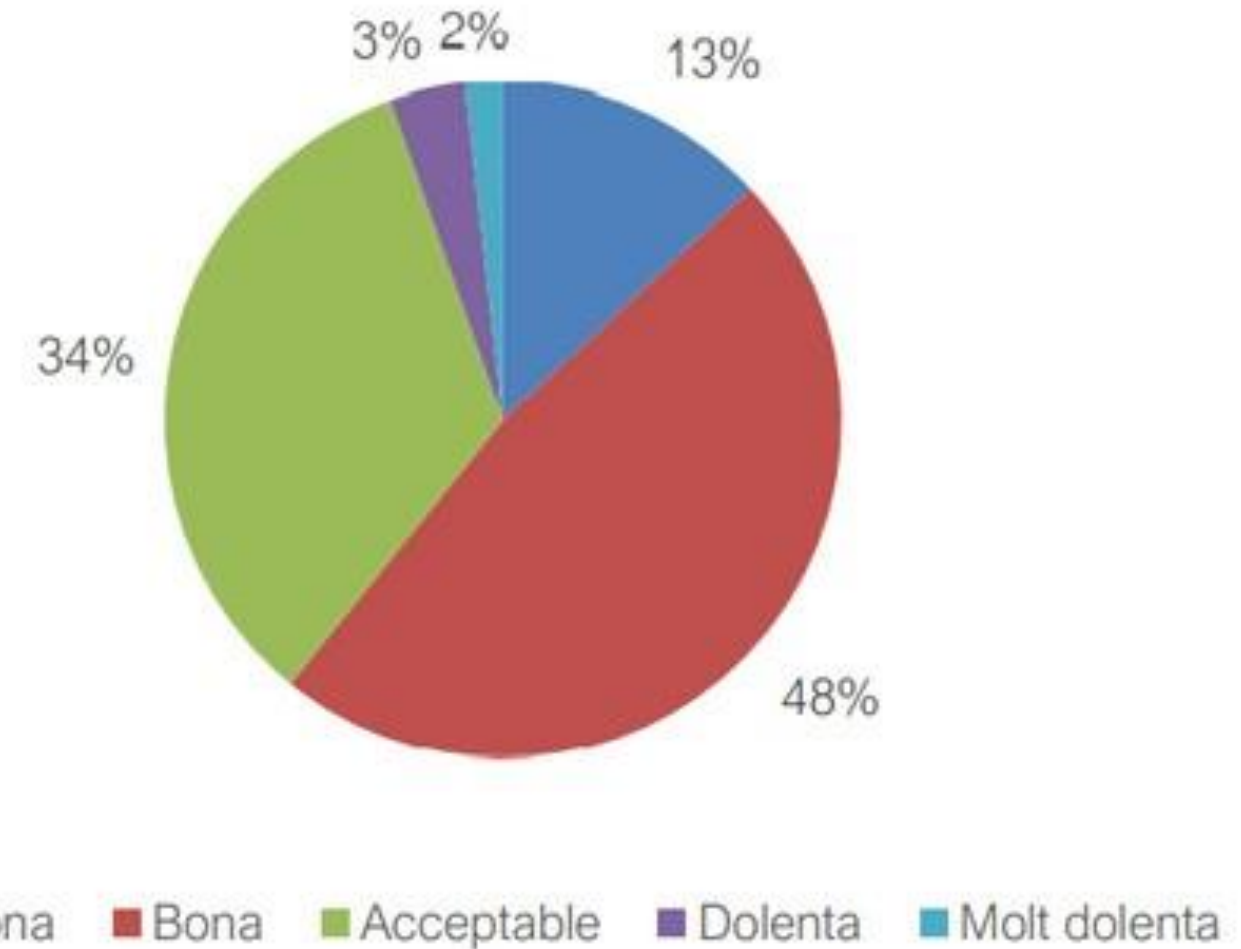


Source: Pla Sabadell Ciutat Intercultural 2021-2025, Setembre 2021. Ajuntament de Sabadell. Basis information

COHABITATION IN SABADELL



In the public survey, most participants point that coexistence in the city is acceptable, and a little over a third consider it good. Only 8% of participants consider coexistence in the city to be bad, and no one considers it very bad.



The neighborhood coexistence is valued positively in the city. In this regard, almost half of the participants consider coexistence to be good, 34% consider it acceptable and 13% consider it very good. Only 3% sees it as bad, and those who value it as very bad are 2% of the participants

How does Sabadell understand interculturalism?
With a focus on the recognition of diversity, the fight against discrimination and the promotion of intercultural dialogue

Sabadell Intercultural Plan 2022

RISKS AND CONSEQUENCES OF POOR MANAGEMENT OF DIVERSITY

DISCRIMINATION

Interculturality demands a commitment and a clear action against any discriminatory practice. It must be approached both from the perspective of prevention, questioning stereotypes, prejudices, rumors and the social norms that support them, as well as from the legal and institutional sphere to address structural changes and guarantee protection and support to the victims

HOMOGENEIZATION

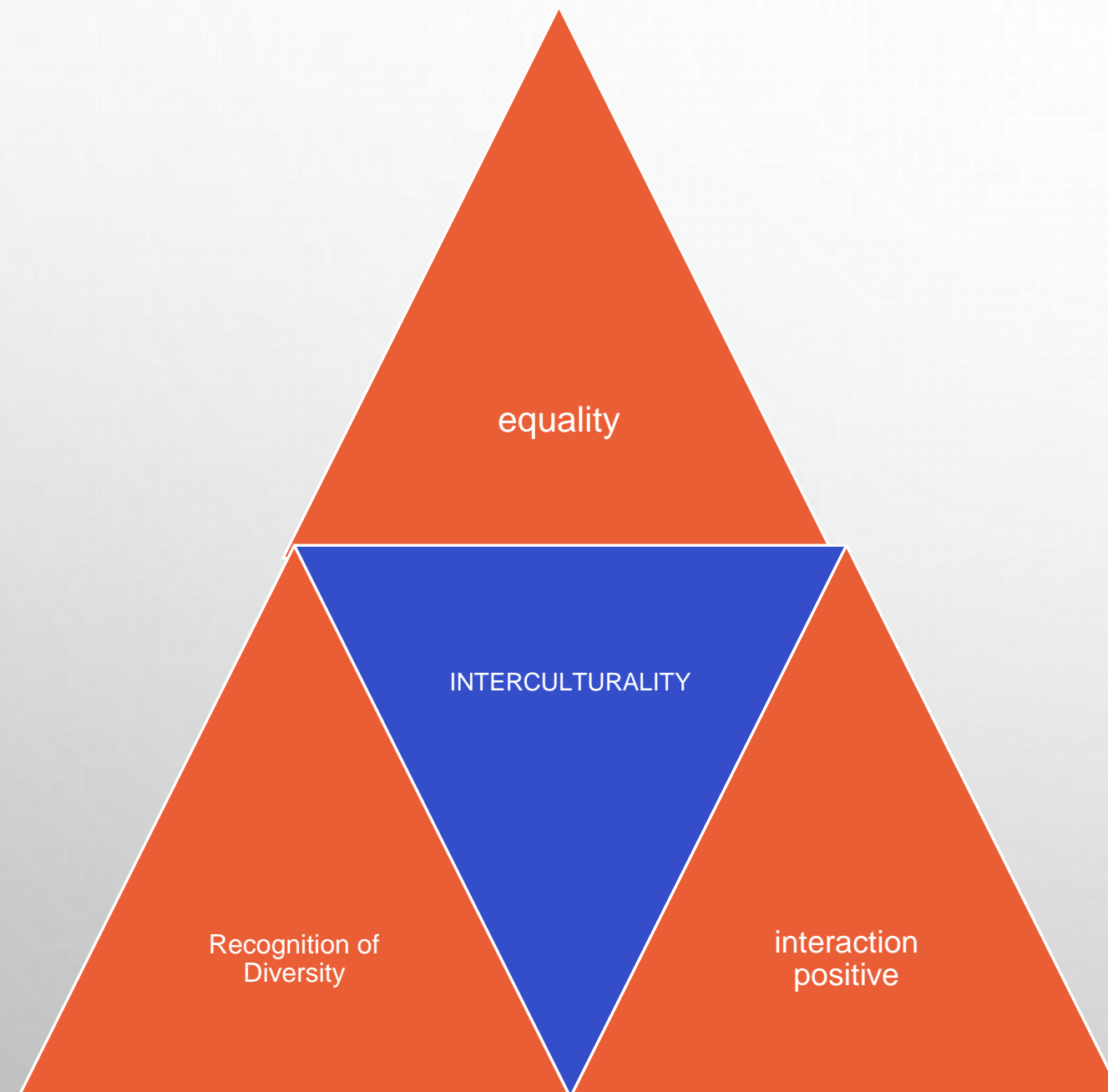
One of the main risks of not recognizing and valuing diversity positively are the processes of cultural homogenization, identity or thought. In general, in the most culturally homogeneous societies, progress towards interculturality is more complex due to the difficulties in accepting and recognizing the diversity and plurality of identities on the part of the majority and/or dominant group.

FRAGMENTATION

Society can fragment as a result of the indifferent coexistence of closed groups; by the segregation of certain groups motivated by processes of discrimination and exclusion; by an increase in social polarization and by the tendency to create multiple subgroups separated by identity nuances that end up deriving into insurmountable walls, generating attitudes of mistrust and hostility.

Sabadell Intercultural Plan 2022

The principles of interculturality



- **Equality** From an intercultural perspective, the concept of equality is understood as a basic commitment to promote equality of rights, duties and opportunities, within the framework of an inclusive concept of "resident citizenship".
- **Recognition of diversity** . Considering diversity as a structural element of society, making it visible and recognizing it is key in the intercultural approach. At the same time, while accepting the differences, it is necessary to work to highlight the common elements and the similarities that unite the citizenry as a whole.
- **Interaction** . The most innovative principle of the intercultural perspective is to emphasize the importance of facilitating contact, interpersonal relationships and positive interaction between citizens of diverse profiles and socio-cultural origins.

SABADELL INTERCULTURAL PLAN 2022

Sabadell Intercultural Plan

- Consistency of action
- Recognition of rights
- Transversality
- Participation
 - Gender perspective
 - Intersectionality
 - Evaluation

Five strategic lines of action

- Rights and duties for everyone
- Value of diversity
- Strengthening ties
- Historical Memory
- Global commitment
- Governance

Main Actions

- Commitment diversity
- Education
- Neighborhoods
- Public Services
- Business and labor market
- Cultural and Social Life
- Public space
- Mediation and conflict resolution
- Language

SABADELL FOLLOWS A RATHER ICC CONSTRUCTION OF MC VS IC, FROM THE *WHITE PAPER* 2008

MULTICULTURAL (BRITISH MODEL)

Based on outcomes and inequalities it generated. Specific actions.

A society segregated into groups that maintain their culture and traditions, without interaction with others. Melting pot of cultures that can generate ghettos

Part of hospitality and welcoming. Entails Sabadell is not homogeneous society from the beginning

Prevention rather than conflict-resolution (pro-active rather than re-active)

Tool against populism, racism, hate speech

Tool against discrimination

Instrument for socialization in Diversity

Diversity understood broad sense, including all forms of difference, not only migrants

INTERCULTURAL

Model based on what is common among people over difference. Three principles in its last intercultural plans

IC does not see MC as an instrument for equality Building.

For IC the main instrument for equality building are anti-discrimination policies and social policies.

IC is a strategy for cohesion-making and Community-building

FOCUS GROUPS 9TH SEPTEMBER 2022



Policy makers from all sectors

- Economic promotion
- Trade and consumption
- Sports
- Health
- Social action
- Education
- Community intervention
- Citizen participation
- Municipal police
- Feminism and gender
- Youth
- Life cycles
- Civil rights and welcoming



Civil Society: both nationals and migrants associations

- Roma
- Federation of Neighborhood Associations of Sabadell
- Roma Secretariat Foundation
- The People's Rights League
- Citizen Service for the Reception of Immigrants
- Red Cross
- Mercantile Sports Club
- Christian Family Center
- Anasiha Socio-Cultural Association (ASCA) Torre Romeu

SABADELL DISTINCTIVE FEATURES

ACCUMULATED KNOWLEDGE THAT IS NOW PART OF THE HERITAGE IC

1. **DNA network culture** as a way of working IC (internal and external with other cities and civil society).
2. IC in the field of **historical memory**: remembering the history of the city as a history of migration (broad European history related to democratic and human rights values and contextual dimensions).
3. **Diversity > broad sense**: Sabadell has incorporated Roman population and other forms of diversity
4. Link between innovation and the context specificities that require distinctive responses.
5. The **territorial approach** (decentralization). Territory is a unit for the implementation of IC (district) each district is a different reality / has its own challenges
6. The mediation of the IC is also a pattern for Sabadell.
7. Space-based approach of identity building (neighborhood)
8. IC is a daily-life experience / practice. Micro experiences

FEARS AND FRUSTRATIONS

- ❑ Although decades of work, discrimination, racism and xenophobia are still increasing
- ❑ Greater coordination is needed between social entities and the City Council

- ❑ Albeit the index of intercultural cities is useful, more measurement tools are needed to evaluate Ic policies.
- ❑ There is a certain lack of training in interculturality and awareness in public establishments
- ❑ More discussions between different levels of governments are needed

How has Sabadell translated intercultural objectives into policies and practices?

1. Through a commitment by officials and politicians not to politicize the issue of diversity.
2. Incorporating IC principle into most of the Sabadell Plans. Using the institutional tools to create different plans (for example, Pla de Memoria Democrática or Espai Dona)
3. Collaborative and interdepartamental work between services
4. Decentralization and link to territorial specificities

What are the conditions enabling and constraining successful implementation of intercultural policies and practices?

Constraining factors

1. Legislative framework that still discriminates;
2. Lack of resources,
3. Socio-economic inequalities;
4. Neighborhoods diversity distribution;
5. Knowledge for public officials / Nationals leaders associations
6. Stigmatization and stereotypes

Facilitators factors

1. Sharing the migration history rather than a plurality of historical narratives
2. Interdisciplinary work
3. Intersectional lens (discrimination, gender diversity, reception, violence)
4. Fluid interaction with the community

In what ways have contextual factors influenced how intercultural objectives were translated into policies and practices?

1. Prior political conditions in favor of diversity management without partisan purposes have paved the way towards objective implementation of intercultural projects.
2. The territorial associative network facilitates information collection, design and implementation of programs. Bureaucracy that in some cases helps facilitating the inclusion of newcomers (e.g: registration). Institutional decentralization of teams at the local level that tend to deliver agile and closer solution.
3. Internal mobility of policy officers make them to have a more holistic view of Ic policies

FINAL REFLECTIONS

What can we learn and debate from the sabadell case study?

- **THE IMPORTANCE OF MEMORY AS AN INTERCULTURAL PRINCIPLE**
- **MEMORY TAKES TWO ROUTES**
 - Intergenerational: need to work interculturalism between different waves and profiles of migrants, basically internal and domestic migrants and external
 - The fact that there is an old community of roma that needs to interact with the society.
- Needs to debate recognition, heritage, Memory and probably reconciliation



THANK
YOU FOR
YOUR TIME!