

Together in Diversity

A European Conference on Community Development and Interculturalism

Dublin Castle, Dublin, Ireland
Thursday 6th & Friday 7th November 2008

Conference partners:

- Community Action Network (CAN)
- Community Development Foundation (UK)
- Combat Poverty Agency (Ireland)
- Community Workers' Co-operative (Ireland)
- European Foundation for the Improvement of Living and Working Conditions
- European Network Against Racism
- Integrating Ireland
- International Association of Community Development
- National Consultative Committee on Racism and Interculturalism (Ireland)
- New Communities Partnership (Ireland).



Conference partners





What is the conference about?

Over the past 50 years, cultural diversity inside and between EU member states has created opportunities and challenges unimaginable by the original signatories of the first European Treaty. Issues such as migration, poverty, social inclusion and human rights are transforming both urban and rural social contexts.

What is intercultural dialogue in this context?

What is the contribution of community development to intercultural dialogue?

What is the contribution of community development to creating an intercultural society?

What can we share and learn about integrating intercultural approaches within community development practice?

What are the challenges of this?

A range of Irish and European bodies concerned with community development and interculturalism issues have come together to create a two-day European conference to reflect on these questions. The conference marks 2008 as the EU Year of Intercultural Dialogue and features international and Irish speakers, field visits and opportunity for discussion.

The event is for:

- Community activists and community workers across the EU
- Groups and associations of migrants, ethnic and indigenous communities across the EU
- Local, regional or national decision-makers across the EU concerned with creating intercultural and socially inclusive communities.

The event will:

- Use the theme of intercultural dialogue to explore contemporary migration and poverty within the EU
- Explore the role of community development in this context
- Promote the role of community development in challenging racism and in shaping an intercultural and equal society
- Include a focus on poverty and social inclusion among migrants and ethnic and indigenous communities within the EU
- Share experiences and network with others working on intercultural and community development issues across the EU.

Conference programme

Thursday 6th November 2008

9.30 am	Registration
11.00 am	Field visits to intercultural and/or community development organisations and projects in Dubin (see booking form for details)
1.00 pm	Return from field visits Showcases and photo exhibitions of intercultural and community development projects/activities
1.00 pm	Lunch
2.30 pm	Welcome and Opening Remarks Ms Anastasia Crickley, N.U.I. Maynooth, NCCRI, European Fundamental Rights Agency
3.00 pm	Keynote address Media and Policy Project: giving a voice to migrants and refugees Ms Nazek Ramadan, Migrants Resource Centre, London, and European Anti-Poverty Network (EAPN)
3.30 pm	Tea/coffee break
4.00 pm	Building an intercultural and socially inclusive society through community development – sharing what works and overcoming challenges <ul style="list-style-type: none">- Ms Ronnie Fay, Pavee Point Ireland,- Mr Hubert Krieger, European Foundation for the Improvement of Living and Working Conditions Cities for Local Integration Policy Network
4.45 pm	Facilitated roundtable discussion groups
5.15 pm	Presentation of conference discussion paper – <i>Together in Diversity</i> – Principles and Challenges for Intercultural Community Development Practice
5.30 pm	Closing Remarks
7.30 pm	Conference evening dinner for participants who have pre-booked in city centre venue (see booking form for details)

Friday 7th November 2008

9.30 am	Registration
10.00 am	Welcome and opening remarks Gary Craig, Professor of Social Justice, University of Hull International Association of Community Development
10.15 am	Keynote address Systematisation of experiences in social change: learning from our practices Mr Oscar Jara, Popular Educator, Costa Rica
10.40 am	Networking and Discovery Café (tea and coffee served) Three rounds of facilitated conversations where all conference participants have the opportunity to exchange views, ideas and experiences on the key themes in: <ul style="list-style-type: none">- the conference discussion paper presented on the previous day- Oscar Jara's address
12.15 pm	Keynote address United in Difference: The Work of London Citizens and its Living Wage Campaign Professor Jane Wills, Queen Mary University, London
12.40 pm	Lunch
1.30 pm	Building an intercultural and socially inclusive society through community development – sharing what works and overcoming challenges <ul style="list-style-type: none">- Mr Reginald Okoflex Inya, New Communities Partnership Ireland- Mr Gianni Orsini, Fundació Desenvolupament Comunitari Barcelona- Mr Joe Lenighan, Synergy
2.15 pm	Facilitated roundtable discussion groups
3.15 pm	Review of conference themes and implications for future work Gary Craig, Professor of Social Justice, International Association for Community Development
3.45 pm	Conference close Mr Clement Esebamen, Senior Policy Advisor to the (Irish) Minister for Integration

Speaker biographies

Anastasia Crickley

Anastasia Crickley is Head of the Department of Applied Social Studies, National University of Ireland, Maynooth, where she has played a lead role in the development of professional education for community and youth work at both undergraduate and postgraduate levels. She is a member of the Governing Authority of the University and has played an active role in promoting equality, diversity and interculturalism on campus. Anastasia is an active member of the Community Workers' Co-operative, of the Migrant Rights Centre, Ireland and Pavee Point. She is Chairperson of the National Consultative Committee on Racism and Interculturalism.

Anastasia is a firm believer in the need to link local, national, European and global concerns. She is the first Chairperson of the European Fundamental Rights Agency based in Vienna, and was previously Chairperson of the European Union Monitoring Centre on Racism and Xenophobia. She is Special Representative of the Chair in Office of Organization for Security and Co-operation in Europe (OSCE) on discrimination and contributes to UN and Council of Europe fora.

Nazek Ramadan

Nazek Ramadan is a Migrant and Refugee Empowerment Worker at the Migrant Resource Centre (MRC) in London. The MRC works with migrants and refugees in partnership with other agencies, to effect social justice and change, enabling migrants and refugees to fully participate in this society.

Nazek is coordinator of the very successful 'Migrant and Refugee Media and Policy Project' focusing on inclusion and representation of migrants and refugees in Britain at a policy and strategic level. This includes the production of *The New Londoners* - the first migrant and refugee free newspaper in London. www.migrantsresourcecentre.org.uk

Gary Craig

Gary Craig, the world's first Professor of Social Justice is Head of the Centre for Research in Social Inclusion and Social Justice at Hull University in the UK. His main areas of research interest are race and ethnicity, children and young people, poverty and inequality, community development and local governance. He is also Associate Director of the Wilberforce Institute for the study of Slavery and Emancipation (WISE) and is the immediate past President of the International Association for Community Development.

Oscar Jara

Oscar Jara – popular educator and analyst of the role of popular education in social change – lives and works in Costa Rica. Born in Peru, he studied Sociology and Philosophy and is a long-standing activist and writer on education and social movements. His 1981 book *Educacion Popular: La Dimension: Educativa de la Accion Politica*; and his 1994 book: *Para Sistematizar Experiencias- una propuesta teórica y práctica* - are widely cited, especially by those who have an interest in the work of Paulo Freire. Jara is coordinator of a Latin American support programme in adult education and is Director of the educational and research centre CEP Alforja, in San Jose in Costa Rica. www.alforja.or.cr

Jane Wills

Jane Wills is Professor of Human Geography and Director of the City Centre at Queen Mary, University of London. Her research explores what changes in work mean for politics, labour organisation and power relations. Her recent research includes 'Global cities at work: migrant labour in low-paid employment in London' which offered comprehensive empirical evidence about the role and experiences of migrant workers and their families in low-paid employment in London and highlighted the implications for public policy. Jane has also been researching the London living wage campaign and the community coalition behind the campaign. More information can be found at: www.geog.gmul.ac.uk/livingwage.



Café World Networking

The world café is an innovative yet simple methodology for hosting conversations about questions that matter. These conversations link and build on each other as people move between groups, cross-pollinate ideas and discover new insights into the questions or issues that are most important in their life, work or community. As a process, the World Café can evoke and make visible the collective intelligence of any group, thus increasing people's capacity for effective action in pursuit of common aims.

Field visits (see booking form for details)

A range of organisations will be hosting project visits. Each field visit is within walking distance of Dublin Castle. The aim of the visits is to highlight the practice of local projects working from a community development approach and to provide the opportunity for projects to showcase their work and material as well as providing an informal opportunity for questions and answers. Participants are asked to select their first and second preference on the booking form.

Working Language of Conference

The proceedings of the conference will be through English. Translation will be available through French and Arabic subject to demand. Café Networking may also take place in French and Arabic subject to demand.

Costs

Public sector or statutory body	€150
Funded voluntary or community group	€75
Unfunded group or association	€50

Limited free places are available.

For further information contact Michelle Griffin at 353 1 6026630 or michelle.griffin@combatpoverty.ie

Venue

The conference takes place at **Dublin Castle Conference Centre**, Dame Street, Dublin 2, Ireland. Refreshments and lunch will be provided. (See map overleaf for full details)

Access

The venue is accessible for people with disabilities. Please indicate on the booking form if you have special needs, require sign language or have particular dietary requirements.

Social care/bursaries

A contribution towards essential social care costs/bursaries for participants from community and voluntary groups can be requested. This must be agreed in advance with Combat Poverty. Please indicate on the booking form that you are seeking reimbursement of social care costs.

Accommodation

The accommodation listed below vary in price range and are within walking distance of the conference centre in Dublin Castle.

Jurys Inn Christchurch, Christchurch Place, Dublin 8
t: 353 1 454 0000 f: 353 1 454 0012 www.jurysinn.com

Isaacs Hostel Dublin

2-5 Frenchmans Lane, Dublin 1
t: 353 1 8556215 f: 353 1 8556574 e: hostel@isaacs.ie www.isaacs.ie

For more information on accommodation, visit www.visitdublin.com or www.discoverireland.ie

Together in Diversity

A European Conference on
Community Development and
Interculturalism
Dublin, November 6th & 7th 2008

Initiating Dialogue; The Migrants Resource Centre Experience in London



Nazek Ramadan, MRC Media and
Policy Coordinator
European Anti Poverty Network (EAPN)
& Migrants Resource Centre, London



EAPN Europe is a network of 26 national anti poverty networks which lobbies and campaigns to combat poverty and social exclusion in the European Union

MRC works with migrants, refugees and asylum seekers and in partnership with others to effect social justice and change, enabling migrants and refugees to fully participate in the society



MRC Media and Policy Project

- Is the Centre's programme of inclusion, participation and representation of migrants and refugees in the media and at a policy and strategic level
- The project empowers migrants and refugees in London to have a voice in the media and at a policy and strategic level to break some of the barriers to inclusion and equality



Some background to our work

- Identifying the gaps and needs
- The Missing Voice in the Dialogue – what did intercultural dialogue look like to us



The Missing Voice in the Dialogue – what did intercultural dialogue look like to us

Migrants in the British media

- A British journalist: “where are they?”
- A British audience: ”get them out of here”
- A Migrant (asylum seeker): “how can they hate us so much when they don’t even know us?”



The Missing Voice in the Dialogue – what did intercultural dialogue look like to us

Migrants in the Public Domain

- A Politician: “migrants need to learn English, adopt the British way of life and culture, integrate in the society...”
- A Migrant: “I like to feel part of this society but the people here are not open to us”
- A Migrant: “no one ever asked me my views on the policies that have direct impact on my life”



Developing the strategy

- Building migrants’ confidence and skills
- Working with participants on user led agenda
- Building contact and trust with the media
- Exploring and seizing opportunities
- Producing own work and leading on initiating the dialogue
- Partnership building
- Innovating



Why do we need to have the right dialogue?

Lack of dialogue and understanding as a direct link:

- Poverty
- Discrimination
- Social Exclusion



Role of EAPN in our work

- EAPN, European and National Processes and Platforms for Dialogue
- National Action Plans for Social Inclusion – ‘Get Heard’ project – ‘A Stronger Voice’ report
- European Meetings of People Experiencing Poverty



Role of EAPN in our work

(continued)

‘You listen to and hear someone better when you can look them in the eye’

Brigitte Weinandy, SPC for Luxembourg



Innovation in Cultural Dialogue

- Getting started and building the confidence in initiating the dialogue – early work – ‘Seeking Asylum’ report and film
- Facilitating an intelligent dialogue – a dialogue with a clear, specific, strategic and ambitious aims: ‘The New Londoners’
- Ensuring a voice in important ongoing debates – ‘Integration Debate: Migrant perspectives’ report



Innovation in Cultural Dialogue

(continued)

- Ensuring voice, direct representation and a real dialogue with the policy makers on vital issues – SHSH and ‘Life on Vouchers’ Campaigns
- Different styles and forms of dialogue – MRC’ other experiences in engaging the host community with migrants – Dance sessions, mentoring schemes, volunteering, outreach and media work
- Reaping the awards for innovation – ‘Torn’ film and ‘The New Londoners’



Intercultural Dialogue and Community Development

- Building the capacity of under-represented minority groups
- Creating equal grounds for dialogue – initiating the dialogue and using the ‘same language’
- Facilitating the dialogue



Conclusion

**Migrants, refugees and asylum seekers
are the best representatives
for their own voice and issues**



Thank You



Contact details

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London, SW1V 2LP


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nazek@migrants.org.uk
www.migrantsresourcecentre.org.uk
www.thenewlondoners.co.uk



The Traveller Community


Pavee Point- Intercultural
Community Work in Action

Ms. Ronnie Fay
Director



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Presentation Outline



- Introduction to Pavee Point
- Overview of Travellers
- Our approach to Community Work
- Challenges & Opportunities
- Use of Terminology/Lost in Translation

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Pavee Point Travellers' Centre



- National NGO
- Partnership Organisation
- Recognise Travellers as a minority ethnic group
- Racism
- Traveller Self-Determination
- Community Development Approach

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Irish Travellers



- Indigenous MEG
- Nomadic Tradition
- 35,000 Population
- 1,000 on Roadside
- 97% would not accept a Traveller as a member of their family
- 80% would not accept Traveller friend

B&A 2000

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Indicators of Disadvantage



- unemployment
- poverty
- social exclusion
- health status
- infant mortality
- life expectancy
- literacy
- education and training levels
- access to decision-making and political representation
- gender equality
- access to credit
- accommodation and living conditions

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Community Development



Our Understanding

- Social Analysis/Social Change for Justice
- Collective Action vs. Individual Casework

Based on Principles

- Self Determination & Empowerment
- Participation & Partnership
- Process & Task

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Community Development Contd.

- Equality: Anti racist & anti sexist (avoid liberal 'culture argument'/start where at)
- Challenges negative attitudes & behaviour (conflict/homophobia)

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Community Development Contd.

- Links Practice & Policy
- Strategic thinking

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Creating Conditions for Community Work

- Travellers are not the Problem-as a community they experience problems
- No immediate solutions-long term process
- On going dialogue & learning-by both Travellers & Settled People

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- Acknowledge power differentials
- Working 'with' not 'for'
- Challenging Racism
- Voluntarism & Charity vs. Professional accountable services
- Building Solidarity-among Travellers and between Travellers and majority & minority populations

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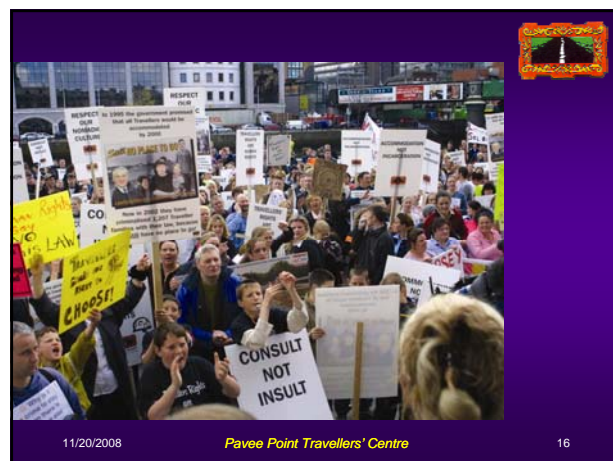
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- Developing Traveller Leadership
- Acknowledging Traveller Heterogeneity
- Engaging with the Media-Travellers as spokespeople and also informing the nature of debate within media
- Intercultural Dialogue

- Holistic approach-health, education, accommodation, employment etc etc.
- Lobbying; direct action; social partnership; networking




- ### Internal Challenges
- Constant reflection on approaches and levels of participation
 - Tensions between Traveller participation & functioning effectively
 - Generative themes to mobilise-currently drug misuse, suicide & internal conflict

- ### External Challenges
- Traveller ethnicity contested
 - Traveller Exclusion from 'Integration' and anti-racism initiatives
 - Focus on New Communities/Language
 - Undermining of Community & Voluntary Sector



- Dismantling of Equality/Human Rights and Anti-Racism Infrastructure
- Right of NGO's to Advocate
- Retreat from Participation-Centralised Government Approach emerging
- Increasing Influence of Civil Servants (little diversity)
- Lack of Funding/Move to 'Programme'
- Hostile media
- Little public sympathy


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Conclusions

- Openness
- Intercultural dialogue
- Use the experience of Traveller organisations
- Vision for change

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Obama – “YES, We can change !”


- *“... I will always be honest with you about the challenges we face. I will listen to you, especially when we disagree. And, above all, I will ask you to join in the work of remaking this nation..”*

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European Foundation for the Improvement of Living and Working Conditions

Local diversity and equality policies supporting community development: Experiences of the CLIP network

Dr. Hubert Krieger
Eurofound (Dublin)



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Diversity: Challenges and opportunities for local community development

- European cities become more diverse
 - Nationality, ethnic origin, religions belief, cultural background
- Diversity: Opportunities and threats
 - Demographic and economic development
 - Social and cultural development
- Management of diversity: Key issue for policy makers
 - Optimise "external" positive effects on diversity and provide equal opportunities for all
 - Optimise "internal" positive effects of inter-group relationships
 - Minimise negative effects
- Local level is of high importance for successful policies

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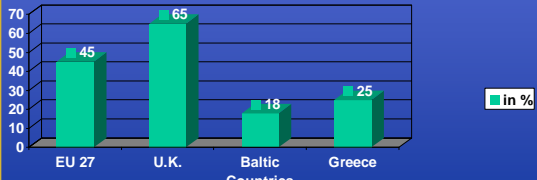
Relevant local, national and European policies supporting community development

- Intercultural policies
 - Ethnic and religious inter-group relations
 - 2008 European Year of Intercultural Dialogue
- Diversity policies: Improved performance
 - Mobilisation and use of people's differences and similarities in order to improve quality of services and cost efficiency of cities
- Equality policy
 - Non discrimination, equal opportunities,
 - Positive action, positive discrimination
- Integration policies for migrants
 - Common basic principles on integration (2005)
- Social inclusion and social cohesion policies

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Diversity: Interaction with different ethnic, religious and national groups during last week



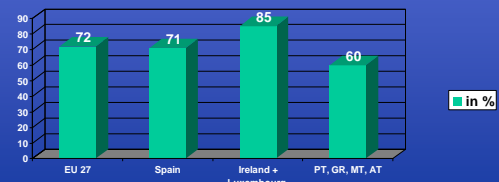
Region/Country	Interaction (%)
EU 27	45
U.K.	65
Baltic Countries	18
Greece	25

Source: Eurobarometer on intercultural dialogue, 2007

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Diversity: Cultural diversity enriches host society?



Region/Country	Cultural diversity enriches host society (%)
EU 27	72
Spain	71
Ireland + Luxembourg	85
PT, GR, MT, AT	60

Source: Eurobarometer on intercultural dialogue, 2007

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Focus: Practice of local diversity and equality policy towards migrants

- Why relevant for community development?
 - Migrants are an important target group
 - Successful diversity and equality policy of the city supports the integration of migrants in the community
 - Sustainable integration of migrants enhances the social cohesion of the community
- Focus on specific domains of diversity policy within CLIP network
 - Personnel policy of cities
 - Service provisions by cities for migrants
- Why relevant for community development?
 - Integration into the labour market and access to public services enhances the capabilities of migrants and supports their integration

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What is CLIP?

- CLIP stands for
 - Cities for Local Integration Policies for migrants
- Network of more than 30 European cities managed by the Eurofound (EU-Agency): Start January 2006
 - Two meetings of all cities per year, regional seminars
- Other strategic partners
 - Cities of Stuttgart, Amsterdam and Vienna
 - Council of Europe
 - Committee of the Regions
 - Private co-funding organisations
- Research support by six leading European research centres
- Eurofound overall funding over 4 years: 1,6 million Euro
 - Research budget plus personnel costs

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Who is who? Cities in the CLIP network

- Cities in all regions of Europe
- Mix of medium sized and larger cities
- Participating cities in the network:
 - Dublin, Sefton, Wolverhampton, Antwerp, Liege, Amsterdam, Breda, Luxembourg, Frankfurt, Stuttgart, Arnsberg,
 - Prague, Budapest, Zagreb, Tallinn, Wroclaw
 - Copenhagen, Turku, Malmö, Sundsvall, Helsinki,
 - Terrassa, Mataro, Barcelona, Valencia
 - Athens, Lisbon, Torino, Montcalieri, Istanbul, Izmir

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CLIP Cities across Europe



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How does CLIP work and what is its content of work?

- Effective peer review process between cities
 - Describing, comparing and evaluating local policies
- Themes
 - Housing conditions and segregation of migrants (published)
 - Personnel policy of local authorities and provision of social services for migrants (published)
 - Intercultural relations in particular with Muslim communities (started)
 - Ethnic entrepreneurship (start in Spring 2009)
- Output
 - Case studies, comparative analysis, practical policy recommendations

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Diversity and equality policy by cities

- CLIP focused on two domains
 - Personnel policy of cities for migrants
 - Administration
 - Service provision
 - Companies in public ownership, e.g. public utilities
 - Service provision for migrants
- Background and importance:
 - Local authority is often the largest or second largest single employer in the city
 - Cities are key service providers to migrants
- Contribution of CLIP
 - 25 case studies in European cities
 - Overview report and policy recommendations (just published)

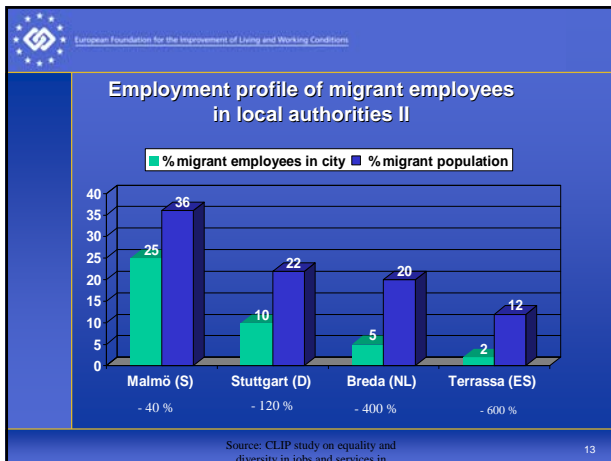
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Employment profile of migrant employees in local authorities I

- Local statistics as regards ethnic and migrant status of workers employed by the city
 - 44% of cities: No information on migrant or ethnic origin of their employees
 - 40% of cities: Information on migrant or migrant background
 - 16% of cities: Information on foreign or national ethnic minority background

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- ### Employment profile of migrant employees in local authorities III
- Concentrated in manual/ less senior posts (e.g. Stuttgart)
 - Overall figure: 10%
 - Administration: 7%
 - Companies owned by city: 25%
 - Highest and higher grades: 1 to 3%
 - Clerical grade: 8%
 - Manual grade: 41%
 - High % of migrants with short term contracts
 - Higher % of migrants in contracted and outsourced services

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- ### Personnel policy of cities regarding migrants: Challenges
- Lack of data on employees with migrant background in order to
 - Identify problem, analyse barriers
 - Monitor progress
 - Lack of clear vision:
 - Importance of city jobs in wider integration strategy
 - Assumption 'we treat everyone the same' ensures equal access to jobs & promotion
 - Hostile media/staff
 - Low staff awareness regarding the value of a diverse workforce

- European Foundation for the Improvement of Living and Working Conditions
- ### Jobs in local authorities for migrants: Barriers
- Legal and procedural restrictions of recruitment of third country migrants
 - Public administration
 - Public service
 - Overall reduction of staff in local authorities
 - Bar on any recruitment
 - Array of different departmental responsibilities
 - Language requirements
 - Unnecessary high
 - Slow recognition of qualifications
 - Concerns of customer resistance
 - Resources: advertising, translation, data collection, outreach – cost money & staff time

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- ### Jobs: Steps taken I
- Targeted advertising, encouraging applications
 - Informal channels through migrant organisations
 - Non discrimination in recruitment
 - Reviewed level of knowledge in selection tests (e.g. language)
 - Education and training
 - Language classes
 - Illiteracy classes
 - Mentoring apprentices
 - Professional training in shortage areas


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- ### Jobs: Steps taken II
- Effective complaints mechanism
 - Training existing staff diversity management
 - Awareness raising
 - Adapt work environment to cultural needs
 - Translation health & safety information
 - Governance
 - Mainstreaming through all department
 - Collaboration between public agencies, private sector, unions & NGOs – planning & services

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Jobs: Steps taken III

- Accountability
 - ▶ Monitoring of recruitment and promotion
 - ▶ Dialogue with unions and organisations of migrants
 - ▶ Minority of cities: requirement of contractors to comply with diversity objectives
 - ▶ Minority of cities: performance management of staff considering achieved diversity objectives
 - ▶ Minority of cities: external accountability in achieving objectives


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What should be on cities' agendas?

- Review legal & procedural barriers to jobs: are they all necessary?
- Review recruitment methods: do they reach & attract diverse applicants?
- Assess work environment: would/do staff of differing backgrounds feel valued?
- Consult migrants: why don't they apply?
- Procurement: build diversity objectives into contracts
- Staff training & performance assessment: 'What gets measured gets done!'

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Thanks for your interest !!



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**The context for intercultural community development in Europe
today**

Conference Discussion Paper

**Together in Diversity
A European Conference on Community Development and
Interculturalism
Dublin Castle
Ireland**

6th & 7th November 2008

By
Professor Marjorie Mayo
Goldsmiths College
London
With
Bernadette McAliskey
Salome Mbugua - AkiDwA
And
Cairde



European Year of
Intercultural Dialogue

Bliain Eorpach na
Dialóige Idirchultúrtha



Preface

At a time when issues such as migration, poverty, social inclusion and human rights are transforming both urban and rural European contexts, identifying the principles and challenges for Intercultural Community Development practice has never been as important. Community development in the 21st century is taking place in a greatly changed environment. Cultural diversity, globalisation and increased mobility within states have directly impacted on social economic and cultural ways of life in European states, to create a more diverse Europe.

The question arises as to whether an Intercultural dimension to community development exists and if so, what impact will it have on human rights of migrants and ethnic and indigenous communities. Intercultural community development has the potential to interface in these new environments regardless of whether it goes by the name of community action, capacity building, or the capability approach.

This paper will address these issues in light of the 2008 European Year of Intercultural Dialogue, which recognises Europe's cultural diversity as a unique advantage. This European Year of Intercultural Dialogue provides an opportunity to critically appraise the application of community development principles and practices in the now enlarged Europe and its border territories.

This document will be used as guiding point in facilitated conversations of a Networking and Discovery Café organised to take place as part of the Conference.

We would like to sincerely thank Prof. Marjorie Mayo, Goldsmiths College, London, Salome Mbugua, Director of AkiDWA – the African Women's Network in Ireland, Cairde working with disadvantaged ethnic minority communities and Bernadette McAliskey, Chief Executive of S.T.E.P - a project with 11 years experience of analysis and community development with migrants in South Tyrone in Northern Ireland, for their contributions of time and effort to this conference policy discussion paper.

Conference Inter Agency Planning Group

Together in Diversity

The context for intercultural community development in Europe today

Community development is taking place in a rapidly changing context. Globalisation and increased mobility are having significant impacts on social, economic and cultural ways of life in both the Global 'North' and the 'Global South'. As the crisis in banking systems has been so graphically illustrating, civil society organisations, including trade unions, face new challenges in an evidently more uncertain world. Economic shock waves can and do spread across national boundaries more speedily than ever, bringing enhanced risks of poverty and social exclusion, together with the associated risks of social dislocation and conflict, threatening sustainable livelihoods and well-being in increasingly competitive environments. These changes are having major impacts upon communities, posing the risk of further polarisation and the exacerbation of social tensions within and between communities. There is an even greater need, then, to counteract these threats through the pursuit of a European Social Agenda offering social justice, equality, solidarity and human rights to all. This is a particularly significant time to be addressing these issues, given the European Year of Intercultural Dialogue.

This paper sets out to summarise these changes as they can be may be expected to impact upon the context for community development. What new challenges are being posed? And most importantly, what might intercultural community development approaches and practices offer in response, focussing upon learning and sharing across different cultures based upon mutual respect for diversity and difference? How might community development contribute to the pursuit of such a European Social Agenda?

Globalisation, migration and population churn

Communities are tending to become increasingly diverse. As social scientists have been pointing out 'People today are exposed to 'foreigners' to a degree and on a scale never before seen in history' (van der Pijl, 2007. vii). Of course peoples moved and encountered other peoples in the past, from the tribal encounters of ancient times to more recent migrations across Europe and beyond, over the past millennium (van der Pijl, 2007). But this is an increasing phenomenon, and one that has been gathering momentum in recent years, with increasing globalisation.

The term 'globalisation' represents a contested concept, with varying definitions depending upon differing perspectives and approaches (Cohen and Kennedy, 2000, Sklair, 2002). To unpack these would be beyond the scope of this particular paper. A minimum definition, as proposed by Tarrow (Tarrow, 2005) emphasises the increasing velocity and volume in the flux of capital, goods, information, ideals, people and forces connecting actors between countries, impacting upon the political and cultural, as well as the economic spheres. The point to emphasise in the context of this paper, then, is simply this – that globalisation has been associated with unprecedented migratory pressures in the late twentieth and early twenty-first centuries. People have been moving in search of sustainable livelihoods – or fleeing in search of refuge from the consequences of disasters whether natural or man made. The effects have been momentous, whether politically, socially and/or culturally.

We are constantly being reminded that the globe we inhabit is becoming smaller and more integrated in many ways, it has been argued, yet we are also 'witnessing a rebirth of ethnic nationalism, or religious fundamentalisms and of group antagonisms which were thought to have been long buried' (Smith, 1995, 1-3). Since the mid nineties, 'community cohesion' has

become identified as a major challenge for public policy, however 'community cohesion' is being defined or framed. And this was before the attack on the Twin Towers in New York, the bombings in Madrid and in London and the so-called 'War on Terror'.

People continue to move within and between states, whether to escape the effects of war, famine, flood, drought, ethnic, religious or political persecution or whether to seek new opportunities for education and employment – or some combination of the above. Forced displacements, as measured by the United Nations High Commission for Refugees' statistics on refugee trends (www.unhcr.org), have begun to rise again, - following some falls in recent years - reaching some 10 million in 2007, the highest in five years. Overall, industrialised nations have been receiving fewer applications for asylum however (although there have been variations between countries in terms of the numbers of applications and the numbers actually accepted as refugees). Increasing numbers of those displaced have actually been displaced as a result of major development projects such as dams or fleeing in search of safety from violence within the borders of their own countries, with an estimated 24.5 million civilians, mostly women and children, internally displaced in 2007. The Global South has actually been increasingly affected, then, rather than the industrialised North. Despite these facts, however, myths, negative stereotypes and popular fears about there being 'floods of refugees and asylum seekers' persist, too often amplified by the tabloid press in industrialised countries such as Britain. Migrant workers may be simultaneously blamed for taking jobs away from established residents AND for 'scrounging' by living off welfare benefits for the unemployed.

Meanwhile economic migration has also been increasing in recent years, as people move in search of better employment opportunities. Since the accession of a number of East and Central European states (2004) there have been significant shifts across the enlarged European Union, with an estimated three quarters of a million migrants coming from Poland to Britain for example (almost certainly a considerable under estimate, in fact). Too often these newcomers have also experienced exploitation, discrimination and social exclusion (Spencer et al, 2007). Far from benefiting from unfair advantages, as the less responsible sections of the media have been suggesting these migrants have been disproportionately likely to be in low-skilled jobs (whatever their actual qualifications), living in poor housing conditions and lacking effective access to services (Markova and Black, 2007).

Despite these facts, however, there have been disturbing cases of social tensions when established communities, including more established minority communities, have come to blame newcomers for their problems in accessing social housing and other services themselves – situations that risk being exploited by political groupings of the extreme Right. It is important not to exaggerate the scale of such tensions. As the British Commission on Integration and Cohesion pointed out, in 2007, over 80% of those who responded to the British Citizenship Survey agreed with the view that their local area was a place where people from different backgrounds got on well together (COIC, 2007). But there are serious issues to be addressed all the same. These are issues to be faced across Europe, in fact (see the European Network Against Racism Concept Paper, 'Framing a Positive Approach to Migration', 2008).

In summary then, communities have been changing rapidly, in recent years. Increasing globalisation has been accompanied by increasing movements of peoples within and across national boundaries, for whatever reasons (including reasons associated with the impact of globalisation, exacerbating conflicts across the globe). This has been leading to super diversity and population churn. As Robert Putnam, that controversial, but much quoted, social scientist has reflected 'One of the most important challenges facing modern societies, and at the same time, one of the most significant opportunities, is the increase in ethnic and social heterogeneity in virtually all advanced countries. The most certain prediction that we can make about almost any modern society is that it will be more diverse a generation from now than it is today' (Putnam, 2007. 137).

Case Study – S.T.E.P. South Tyrone Empowerment Programme

The borough of Dungannon and South Tyrone lies along the southwest shore of Lough Neagh and stretches to the Fermanagh county border. It also borders Armagh and Monaghan, in the Republic of Ireland. It is a rural area of approx. 780 sq km (including inland waterways and lakes) as measured in the census 2001. The estimated population in June 2005 was 50,747 an increase of 1,440 (2.9%) on the 2004 population of 49,307. The population density is 0.61 persons per hectare compared to the 1.19 average for N. Ireland. The population is concentrated around the medium sized town of Dungannon (population 11,000 approx) and neighbouring small town of Coalisland (5,000 approx).

The remainder of the population is in small village settlements of less than 1,000 people and scattered rural communities. Of the 26 current district council areas it ranks 9th on a scale of 1-26 in relation to multiple deprivation where 1 is the most deprived. It has two local wards Coalisland south and Ballysaggart (Dungannon West) which fall within the most deprived 10% of NI wards. Both these areas are characterised as ‘catholic/nationalist/republican.’ Current estimates (school census; Southern Health Board) indicate that 7-10% of the population of Dungannon ‘conurbation area’ have come into the area since 2001 from within and beyond Northern Ireland) - 38% of expectant mothers in the Dungannon Surestart area (covering the two ‘deprived’ wards) are not citizens of either the U.K. or Republic of Ireland.

The STEP programme was initially established as a cross-community network of grassroots organisations in 1996. Its mission: to support community organisations in Dungannon in negotiating the process from violent political conflict to:

‘ the development of a rights based, integrated community which respects difference and celebrates diversity, and actively participates in the decision-making processes which impact on their individual well-being and collective sustainability’. (STEP founding document).

The network facilitated and supported the community in the development of a five –year community empowerment programme to develop capacity and infrastructure across the district council area. This programme was EU funded and its key features are:

Territorial approach: The core community was spatial – any person whose feet were currently located within the council boundaries belonged

Rights based approach: All persons and communities retained the same rights

Equity approach: all persons and communities were entitled to equality of opportunity, access and outcome.

Collective ownership: all infrastructures developed belonged to all the community, and needed to be equally accessible by all the community.

Community development approach: built from the ground; open, accountable; transparent; ethical; non-judgemental of persons

Partnership building and working: recognition of need for inter- and cross-sectoral interculturalism and shared working

Within this framework the organisation developed as a key community resource in actively positioning those traditionally at the margins of the community at the centre of development and planning; the first to be consulted, not the last. This community development process created a dynamic understanding that processes needed to change; attitudes needed to change but that fundamentally people just need room to be themselves and to develop their individual and group potential.

So before the migrant workers' project began in 2001, STEP already had a well-developed training/learning and resource centre as well as its core programme of community capacity development. This involved building anti-sectarianism, prejudice awareness and reduction processes, and conflict resolution skills into almost everything we did. The value of the model was tested when the 'difference and diversity' within the local space expanded almost overnight to include people from Africa, Portugal, Goa, and then Eastern Europe.

STEP now had credibility and influence, not only across the horizontal axis, but also vertically, with local, regional, and national statutory organisations, government departments and voluntary sector organisations, and using the same methodology called all these stakeholders together, creating the first Migrant Worker Support Forum. The purpose was to pool resources and assets to meet the immediate emergency need as well as to plan. The second step was to meet the new people, wherever we could, and begin the communication process. We needed bilingual mediators for this, and found them in the migrant worker population.

Because the methodology worked, we made rapid progress, and became regionally recognised as people who seemed to know what to do. The organisation's role in relation to anti-racist practice, training and development, rights based integration (or interculturalism), advocacy, inclusion, and independent voice took on a regional perspective, and we found ourselves, as a neighbourhood based organisation 'at the front of the bus.' With the support of grant-aid from The Atlantic Philanthropies we are now developing an evaluation framework and a conscious strategic edge to our existing practice and policy development.

The question we are most often asked is whether racism is the new sectarianism in Northern Ireland? There are two ways of looking at this. From the plain person's perspective, one might ask: *'If sectarianism is the North's excuse for racism, what is the explanation for racism on the southern side of the border?'* Personal prejudice reinforced or underpinned by a flawed understanding of history and conditioned by a range of narrow '-isms,' acceptance of inequalities and injustices from which we marginally and temporarily benefit, produces our view of others. Racism and Xenophobia are an integral part of our learned behaviour and have been since we were sold the lie, that Christopher Columbus discovered America, that women could be witches, or possibly that some God made some men in their own image and likeness, and that entitled them to be considered better than the rest of us. It is as simple and complex as learning that survival cannot be based on making other people's lives hard.

This may not follow a straightforward trajectory of course. Economic recession might be expected to have major effects, for example, whether to decrease or indeed to increase the flows of people in search of livelihoods. So might further foreign policy interventions such as those pursued by the United States and its allies in Iraq and Afghanistan, for instance, lead to significant causes of displacement as a result of violence? But the overall trend towards increasing diversity would seem unlikely to be reversed over the longer term. Super diversity would seem likely to pose continuing opportunities and challenges for agendas for social justice, equality, solidarity and human rights for all. As Putnam has concluded, people might retreat ‘hunkering down’ in their comfort zones within their own communities, in response. But alternative futures were – and are still possible.

Challenges for community development

The challenges for community development can be summarised as two-fold. Firstly, new communities include some of the most vulnerable sections of society within the European Union. Yet migrants, along with refugees and asylum seekers face particular barriers accessing employment, training opportunities and other services, just as they face additional barriers in making their voices heard in the structures of governance. There are major challenges here for community development; working with communities of interest and identity as well as with communities rooted in particular neighbourhoods and localities.

Secondly, new communities face particular challenges as a result of prejudices and stereotypes, discriminatory attitudes and behaviours amongst more established communities, including more established minority communities. Community development workers and activists need to be working with established communities as well as with newer communities if they are to avoid exacerbating potential tensions, working towards increasing social solidarity within and between communities.

In Britain there has been increasing recognition of both aspects of these challenges. For example, a study of community engagement and community cohesion has identified evidence of the particular barriers which new communities face, when it comes to accessing rights and services, let alone finding ways of making their voices effectively heard in the structures of governance that have responsibility for providing these services in the first place (Blake et al, 2008). On the basis of over 100 interviews with service providers and with the representatives of voluntary and community sector organisations and groups in their areas, the research found widespread recognition that new communities were the least likely to have their voices heard.

New communities faced practical barriers such as lack of information and understanding about how to access rights, services or decision-making processes, as well as barriers such as lack of transport or childcare. They faced personal barriers such as a lack of confidence and/or feelings of discomfort, operating in unfamiliar environments, especially if they were also grappling with language barriers. And they faced socio-economic barriers, including the lack of time, new arrivals being particularly likely to be working long, often unsocial hours in low paid jobs, too often needing several different jobs in order to support themselves and their dependents. They also faced additional problems relating to legitimacy and recognition. New arrivals have tended to organise themselves in relatively informal ways, linked through unformalised networks that have tended to be beyond decision-makers ‘radar’. As it will be suggested subsequently, community development workers can and do play key roles here, enabling new communities to organise and engage in ways that work for them in the British context. For asylum seekers, especially ‘failed’ asylum seekers, there have, of course, been very particular reasons why they have been unable to access services, let alone contribute to shaping services to meet their needs more effectively.

Cairde

Cairde is a non-governmental Irish organisation that works to reduce health inequalities amongst ethnic minorities. Cairde's Community Development and Health Pilot Initiative (2005-2007) was a phased initiative that incorporated the following:

- **Capacity building** to engage in primary care. This includes knowledge and skills training in primary care strategy, health needs assessment, population health, community development, primary health care, health education, health policy development, outreach skills, communication and information technology (IT). Experiential learning and the use of creative methodologies as tools for learning characterise the approach to training. Participants have completed a community work placement, which raised their awareness of the issues affecting disadvantaged communities in the inner city and outer suburbs.
- **Health needs assessment** and analysis using a range of participative methodologies. The project's comprehensive computerised database allows for a filtering of findings and specific issues across a range of themes, e.g. Immigration and health; Accommodation, housing and health; Employment, education and health; Access and experience of health services; Racism, discrimination and health.
- **The establishment of a community health action team** that will work in partnership with a range of stakeholders in response to the needs emerging from the assessment. These stakeholders include health service providers, minority ethnic groups and other relevant bodies.
- **Mainstreaming the learning.** In each stage of the project there is a documentation and sharing of the experience and learning, highlighting and disseminating best practice to the HSE Primary, Continuing and Community Care, Dept of Health and Children, Primary Care Steering Group and Task Force, and NAPS/incl and Health Working Group.

Today Cairde supports the National Ethnic Minority Health Forum. This is a representative body open to all minority ethnic community organisations, groups and activists in Ireland. Its aim includes working to ensure that the voices of ethnic minorities, refugees and asylum seekers are heard in the planning of health services.

Clearly existing communities face barriers too, especially in disadvantaged neighbourhoods where services have been least adequate in the first place. But new communities face additional barriers too. Asylum seekers and refugees were identified as the most disadvantaged in these respects. Economic migrants were also identified as facing particular barriers, including migrant workers from the Accession states with legal rights, as well as those without the rights due to those with EU citizenship (Blake et al, 2008).

This study also provided evidence of tensions between established communities (including established Black and Minority Ethnic communities) and newer arrivals. People spoke of their fears – particularly fears of conflict as a result of competition for scarce resources such as affordable social housing. Although it is important not to exaggerate the problem, other studies have also been documenting the ways in which new arrivals have been facing discrimination and racist abuse, including new arrivals from Poland and elsewhere in the EU, as well as new arrivals from further afield.

As the Secretary of State for Communities and Local Government, Hazel Blears has recognised, although British society ‘has been greatly enriched by the huge contribution made by new and emerging communities’ ‘there can be a sense of mistrust between the established and newer members of some communities’ (Blears, 2008. 4). To overcome these challenges, she endorsed the conclusions of recent research on ways of addressing such tensions, identifying the importance of skilled community development support to help local communities ‘reach out to new people, develop a joint agenda for action and begin to work together effectively to achieve change’ (Wilson and Zipfel, 2008 .9) As the authors themselves concluded, community development initiatives do not, by themselves ‘provide a solution to racial tensions and the complex issue of community cohesion’ but such initiatives do ‘offer an important starting point’ (Wilson and Zipfel, 2008. 9).

So what can community development contribute?

So what, exactly, can community development approaches and practices contribute? Recent research reports have provided a range of examples of the ways in which they can contribute to the development of social solidarity, equalities and social justice (Blake et al, 2009, Wilson and Zipfel, 2008). For example, community development workers can undertake outreach work to make contact with new communities, building upon informal networks to establish links, to enable them to access rights and services. They can use their knowledge and skills to support new communities in developing ways of organising and representing themselves, effectively and inclusively, ensuring that the voices of women and younger people are heard as well as those of more traditional spokespeople. Most importantly, community development workers can work engage established communities, addressing their fears and challenging myths and stereotypes, supporting them in identifying the underlying causes of social problems, going on to develop shared strategies to tackle them, working across community divides. They can facilitate the development of forums such as multi-faith forums, for example. And community development workers can work towards bringing communities together in safe spaces, including shared events.

These types of contributions can be and are being made by other professionals too, using community development approaches and practices in their own professional spheres. For example, in one area, it was the housing worker with responsibility for working with new arrivals who took a lead in developing outreach initiatives, working through informal leaders and networks to facilitate the development of a new communities forum (Blake et al, 2008).

In other areas, voluntary and community sector organisations were taking the lead. Key roles were being played by the staff, volunteers and activists of ‘anchor’ and ‘umbrella’ organisations (such as community empowerment networks, refugee and migrant community support organisations, voluntary action councils and other voluntary sector consortiums, including Black and Minority Ethnic forums). They were making contact with new communities and providing them with advice and support to enable them to access rights and services effectively. In some cases, for example, community activists and volunteers were involved in the provision of Welcome Packs, together with training to ensure that these packs were being used effectively. Voluntary and community based organisations were also contributing by providing safe spaces for new arrivals to meet – a room in a community centre – a cupboard or a filing cabinet to store their materials. These were very practical forms of support, with wider symbolic importance too - forms of welcome and recognition, even if shared space was less than satisfactory, many groups aspiring to have their own spaces (a problematic aspiration, however, as the subsequent discussion suggests).

In addition these types of ‘anchor’/umbrella organisation staff and/activists were able to provide support, when new community groups wanted to formalise themselves, in order to access public funding (public funding being normally available only to groups with sufficient levels of formal organisation to provide financial accountability at bureaucratically acceptable standards). In one city, for example, the refugee centre enabled over 40 informal groups to become formalised, so enabling them to apply for local authority funding so that they could provide mutual support within their communities.

Most importantly community development approaches and practices have been rooted in commitments to the promotion of equalities agendas, contributing to the development of democratically accountable and socially inclusive forms of organisation and structure. Otherwise, community consultation can fail to reach beyond the ‘usual suspects’. As one of those interviewed commented ‘When the MP comes or the police want to consult, everybody knows who you go to’. But, as another reflected, with every community ‘there is somebody to represent them, but some are better somebodies than others. There are the movers and shakers, but sometimes the movers and shakers are moving and shaking for themselves and not for their whole communities’ (Blake et al, 2008. 50). The research identified examples of community based support to refugee women’s groups, for instance, providing safe spaces for them to meet and to organise themselves to make their voices heard more effectively (Blake et al, 2008). In other areas there were examples of working with young people, developing a youth forum to enable young people from different communities to have a voice. ‘It’s a positive thing – it’s getting young people’s voice heard’ reflected a 15 year old, adding that decision- makers were ‘slowly changing their minds’ in terms of taking young people’s views seriously. (Blake et al, 2008. 34).

This brings the discussion on to the challenges of working with established communities – and bringing them together with new communities in solidarity, based upon respect for diversity and difference. Community development workers have been involved in challenging myths and stereotypes for example. ‘Myth busting’ has featured in strategies to promote community cohesion in Britain more generally, but the evidence suggests that these need to be applied with caution. By itself, myth busting leaflets can actually re-enforce the very prejudices in question (one study concluding that people with prejudices may simply read the sections that outline the myths, ignoring the contrary evidence, set out on the opposite page (IPPR, 2007). Myth busting may be more effective as part of wider communication strategies, set in the context of longer term community development and community education initiatives, working with established communities over time to unpack the underlying causes of population movements, together with the underlying causes of social problems and the common policy solutions needed to address them (Grayson, forthcoming).

Akina Dada wa Africa – AkiDwA

Akina Dada wa Africa – AkiDwA - is a minority ethnic-led national network of migrant women living in Ireland. AkiDwA is a Swahili word for African sisterhood. The non-governmental organisation, with charitable status, was established in August 2001 by a group of African women to address the needs of an expanding population of African and migrant women resident in Ireland. The organisation is a recognised authoritative, representative body for migrant women, irrespective of their national/ethnic background, tradition, religious beliefs, and socio-economic or legal status. AkiDwA's advocacy approach is based on a gender perspective and the organisation promotes an equal society, free of racism, discrimination and stereotyping.

Membership of AkiDwA is open to anyone who agrees with its mission and vision and has three membership categories that include individual, groups or support members; to date the organisation has 34 organisations who are affiliates and 2776 individual members. Members include indigenous women's groups, ethnic minorities and migrants.

AkiDwA employs three key strategies to achieve its objectives. These include networking, policy work and capacity building/organisational development. AkiDwA develops migrant women's capacity for participation and representation in their communities and in decision-making structures, through training, consultation, focus groups, information provision and research. The work of the organisation is mainly dictated by its strategic plan, which was developed after consultation with its members. The organisation offers a safe place together with non-judgemental support where women are encouraged to articulate their needs and some of the responses to these needs.

AkiDwA has and continues to encourage positive integration. Since 2002, the organisation has designed and delivered several training packages mainly related to some of the concern and issues that have been identified by the founders and target group. These training packages include the following topics:

Understanding racism and its effect in the society

Race, women and cultural diversity

Training African women to present

Linking local Irish women to global issues

The aim of these training packages is to reach out to people within Irish society, raise awareness and for migrant women, to share their experiences but most importantly, to bring people away from migrant and indigenous communities together to interact, share their lifestyle and way of life and their experience, opening doors to the beginning of a positive dialogue that could enhanced respect and value diversity.

These training options have been very well received, the participants, both indigenous and migrant, explore similarity and differences but are asked to value and recognise this diversity - which includes food, religion, childbearing, societal expectation. This has built a very positive outcome of our work and while it is all based on a community development perspective, it has resulted in many migrant women getting involved in their local communities; becoming more open and very welcoming.

The promotion of shared activities and events can be similarly challenging, illustrating once again the importance of building long-term relationships of trust over time, drawing upon community development approaches and expertise. Shared events such as community festivals, music and sports events and community outings can bring diverse communities together. But without sensitive planning they can actually exacerbate tensions. The use of alcohol can offend some communities, for example, as can events where men and women are mingling too closely for some people's comfort.

Research has identified a range of shared events that have been successfully organised. However, taking account of such cultural differences – a programme of summer musical events celebrating different types of music in the park, in one area, for example, a joint bus trip to the seaside with 500 people from another area (organised jointly by local residents – ‘talking to their neighbours, for the first time’) - multi faith celebrations bringing different faith communities together in a third (Blake et al, 2008. 62).

The use of shared spaces, such as shared community centres has also been advocated as a way of bringing diverse communities together (COIC, 2007). Here again, sensitive community development work may be needed, however, if the result is to be enhanced understanding rather than increasing tensions. As it has already been suggested, for many new communities, having their own space has symbolic as well as practical value, signifying recognition as well as safety. Groups may be reluctant to settle for less. But the provision of separate spaces may further institutionalise differences between communities. And in the British context, there is unlikely to be sufficient funding to meet all such requests, in any case. Once again, this highlights the importance of community development approaches, taking account of differing needs, interests and cultural practices.

Research has, in addition, identified the contribution of joint community action, bringing communities together around shared issues and taking action together to address them. Wilson and Zipfel's study (Wilson and Zipfel, 2008) identified a number of examples, including community action in response to drug abuse in one area, for instance, taking action on local environmental issues in another. The study concluded that ‘the experience of working together can result in powerful changes in people's attitudes and behaviour towards each other’ (Wilson and Zipfel, 2008. 45). But they also cautioned against assuming that local action, on its own, would be sufficient to promote community cohesion and social solidarity. This brings the discussion back to the starting point – concerns with community cohesion have arisen in the context of wider social changes, changes associated with processes of globalisation, requiring interventions beyond the locality too.

In conclusion

Super diversity would seem likely to be a continuing feature of European societies, whether or not migration patterns vary in response to economic downturns in the short term. Globalisation has been associated with massive social, political and cultural as well as economic changes, posing new challenges for those concerned with agendas for social justice, equality, solidarity and human rights. Community development approaches and practices can contribute to the pursuit of these agendas whilst pointing to the need for economic, social and political action, at national and at European levels and beyond.

Culture and the arts have been identified as key elements of community development strategies to promote community solidarity, including the contributions of music, drama and the visual arts. Oral history, poetry and other forms of creative writing have been featuring too. Significantly, this year, 2008, the Nobel Prize in Literature was awarded to Jean-Marie Gustave Le Clezio, a French writer who was born in France to a French mother and a British father with connections with Mauritius, a writer who has likened the process of writing to that of travelling, a writer who has been concerned with issues of exile and migration. Following the announcement of the prize, Professor Horace Engdahl, Permanent Secretary of the Swedish Academy told a journalist that Jean-Marie Gustave Le Clezio was ‘a nomadic writer who spans many cultures, yet feels equally at home in them all’ (http://nobelprize.org/nobel_prizes/literature/laureates/2008/announcement) – an aspiration with wider implications, perhaps, for intercultural community development.

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Dublin Castle November 7 2008

Greetings and welcome. Salaam. Buenas dias. Bienvenue. There is a rich diversity of experience here and a clear commitment to the core values of social justice: fairness, equality and respect for difference and diversity. I salute you all and all the individual and collective struggles in which you are engaged in support of these values and of the practice of community development. Times are hard now and in the context of budgetary cuts and restructuring in Ireland, they will become harder. As many of you find yourselves in new relationships to the agencies of the state, and others of you find your projects under severe threat, you will need to rethink carefully how you can continue to maintain your value base and practice in these different circumstances. I am reminded of the late 1970s in the UK when community development came under severe threat and many community workers had to reposition themselves and rethink their work inside and against the state.

You are, however, not really here to listen to me but learn from each others' experience and knowledge. Now, I will be brief, but I wanted to remind us that whilst we talk laterally as it were of inter-cultural dialogue, there is an overarching context to our work of which we must be critically aware in everything we do.

First, a quote:

'It has been calculated that more than a million have already immigrated, and not far from fifty thousand still come every year, nearly all of whom enter the industrial districts, especially the great cities, and there form the lowest class of the population. Thus there are 120,000 in London; in Manchester, 40,000; in Liverpool, 34,000; Bristol 24,000; Glasgow, 40,000; Edinburgh, 29,000 ... these people having grown up almost without civilisation, accustomed from youth to every sort of privation, rough, intemperate, and improvident, bring all their brutal habits with them among a class of the English population which has, in truth, little inducement to cultivate education and morality.'

The style of language apart, the casual reader might think this is a slightly colourful editorial from the Sun reflecting on the latest wave of migrants to arrive in the UK from East and Central Europe. It was, in fact, a quotation from Fredrick Engels¹, documenting the arrival of Irish workers almost two hundred years ago. It is a useful reminder that migrants have been coming to this country for more than two thousand years, usually to be met with hostility and claims that they would 'swamp' our culture (in Margaret Thatcher's infelicitous phrase), drain 'our' resources, and take 'our' jobs.

This is not of course to remind you of the underpinning racism of many of those in the UK but to point to the strong links between the UK and Ireland (my greatgrandfather was Irish and my grandfather fought throughout the First World War in the Irish Guards) and also to remind us that migration has been a continuing feature of both our countries for hundreds of years. Marjorie Mayo reminded us yesterday of the dangers of an unthinking approach to mythbusting but I think we have to confront the two greatest myths about migration: first that we both – the UK and Ireland – are countries for which the phenomenon of migration is new – we are in fact both countries of migrants, in and out - and second that migrants will damage our culture. Our cultures

¹ Engels, F. (1844) *The condition of the working class in England in 1844*, Harmondsworth: Penguin (various editions).

are in fact the result of continual immigration over hundreds of years. What, for example, to quote Monty Python, did the Romans ever do for us: apart that is from central heating, roofed buildings, paved roads, metal working and military organisation? True, they did not invent the steam engine but given time.....

Unfortunately, as several speakers have already reminded us, we continue to live in fear of the 'other', of the 'dark stranger', and this not only allows the media to play on our worst unconscious fears, but governments to exaggerate them, thus contributing to the racism which continues to infect our societies most of all, I would argue, inside government itself. Migrants have almost always received a hostile reception and particularly when, as now, times are hard. The Jews in 12th century York were imprisoned in a tower and burnt to death so the worthy burghers could avoid repaying their debts. In 1600, Queen Elizabeth I, at a time of economic hardship, ordered the expulsion of all 'negroes and blackamoors' and the exclusion of all 'strangers' from any state support. Does this sound familiar? If it does not already remind you of present times it will soon, and has a direct parallel with the treatment of asylum seekers now. For hundreds of years, the growing economy of Britain depended on the labour of captured blacks- supported in this by state power and justified theologically by the church – perspectives underpinned by racism, a view of one culture as inferior to another by virtue of skin colour or ethnic origin. Of course, although the transatlantic slave trade has gone, other forms of slavery remain, usually associated with racism. Racism is in fact probably the most enduring legacy of slavery.

When immigration became a political issue, the shutters came down. For example, the first Immigration legislation, the Aliens Act of 1905, was introduced because of the scaremongering by the British Brothers' League, a forerunner of the National Front, about the influx of Jews fleeing pogroms in Russia and Poland. These Jews were characterised as 'scroungers, disease-ridden and a burden on society' and were kept in conditions which prefigured those in Nazi Germany thirty years later. Would anyone now claim that the Jewish population has not had a highly significant and beneficial impact on the UK economy? In 1971, when the Uganda Asians came to the UK, they had nothing but what they stood up in and a single suitcase (I know because I worked with them in a refugee camp for the whole of that winter). This small group which, incidentally, Prime Minister Heath tried – but failed - surreptitiously to settle in the Caribbean – is now the single most successful economic group in the UK, having created tens of thousands of jobs in the past 30 years. Would anyone claim that they have destroyed our culture or damaged our economy?

After the Notting Hill 'riots', provoked by White fascists, London police took a racist position against the Black victims: Blacks were, they said, 'unemployable owing to their arrogant wholly uncivilised manner [they were] cunning unprincipled crooks living on women' and, in relation to their 'dangerous tendency' to date White women, it was 'difficult to obtain sufficient evidence to bring these loathsome creatures before the courts'. Another entry in the same Metropolitan Police files perpetuated the myth that Britain was a haven for benefit 'scroungers': 'there is little doubt that the men, having found the land "flowing with milk and honey" (an experience a long way from that of those who found signs in hotel windows saying 'no gypsies, no dogs, no Blacks') are urging their families and kindred to join them, and partake of the benefits so loosely obtainable here' The dominant private view in government (and in the police) almost as soon as the Empire Windrush had docked was that immigration

should be limited, and reversed as soon as possible. The Leader of the House of Lords announced that ‘it is not for me merely a question of whether criminal negroes should be let in ... it is a question of whether great quantities of negroes, criminal or not, should be allowed in’. A Peer wrote to him saying that if ‘we legislate on immigration, though we can draft it in non-discriminatory terms, we cannot conceal the fact that the object is to keep out coloured people’, arguing at the same time that it would be a ‘great pity’ to interfere with the freedom of movement of, that is, (White) Australians, New Zealanders, South Africans and Canadians.

I have spoken about immigration policy at length because it provides us with the clearest possible ideological statement of what governments really think about migrants. No rhetorical twisting and turning, special schemes, humanitarian gestures, or linguistic niceties (such as the so-called ‘war on terror’ – which for many communities is experienced as a war of Islam) can blind us to the fact that the state is and always has been profoundly racist and that, in being so, it legitimises the racism of others, including the media. For example, despite the appalling lies told by the media (such as a recent headline by the Daily Mail which stated as a matter of fact that the migrant population of the UK was 15% - it was in fact 8%, half of whom were born and bred in the UK) – no UK government or ‘race’ quango has ever taken a major newspaper to court for racial incitement. Such a case is long overdue.

We have to understand therefore that the state – on which many of us still depend for our funding – is a racist state and that the goal of intercultural dialogue is fundamentally to challenge that position. Racism informs the ideological and political context within which social policy initiatives have emerged, including support not just for community development, but partnership working, community cohesion initiatives and all the other infrastructure of activity which has been developed in the past years to obscure and mystify us about what the real goals of government are, of management of neighbourhoods and control of dissent, rather than the real empowerment of communities. Is it possible for example to think of community cohesion as a benign policy when in the timeless words of a 1960s report ‘coloured people are feared as competitive intruders; they are thought of as promoters of crime [and now we might add, terror] and carriers of disease; they are resented when they are poor and envied when they are resourceful and thrifty.’ How can we work in partnership with many agencies without challenging the racism which still informs their policies and practices and leads to such appalling outcomes: the over-representation of blacks in prisons and mental health institutions; the disproportionate exclusion of young black boys from schools; the use of stop and search to terrorise Muslims; the huge proportion of some minority populations living in poverty; and the invisibilisation of the most marginal groups – and not just the Roma and gypsies for example but thousands of recent migrants working and living in appalling conditions.

How can we promote social inclusion and integration into a society which is fundamentally exclusive, one which is characterised by huge inequalities in income, wealth and access to goods and services?

These are not easy questions to answer or respond to and I know to my cost what it feels like constantly to ask the difficult questions. But if we don’t, who will? If we cannot defend the values of social justice, who can?

I would like to suggest then that we can focus on five things in our practice as community workers, to promote intercultural dialogue:

- We remain as clear as we can as to the value base of our work, and assert it in as many ways as possible: speak truth to power, in short.
- We build alliances with those who also adhere to those values so we do not end up in isolation; solidarity is never more important than it is within diverse societies, and particularly at times of economic difficulty, and when many of you may be scattered to the four winds as jobs and projects come under threat.
- We ensure we are clear of our facts about ‘race’ and migration, wherever and whenever we need to use them (and as a footnote make use of universities and colleges to supply those facts if you don’t have them) to challenge the lies and distortions which feed racism in many contexts
- We learn from each others’ experience and knowledge: don’t reinvent the wheel. Events such as this are important especially where they replicate the participatory mode of working which is characteristic of community development practice. But there is also much experience written down which can be exploited; for example I have here a special issue of a journal focusing on community development working with refugees in 12 different national contexts. This kind of material is widely available although no doubt, as always, there is much important experience which has yet to be written down.
- Finally, we remember that in this context our key task continues to be to support those who are, after all the victims of racism, genocide, rape, torture, exploitation, war and forced migration, to help them to build mechanisms where they can safely identify their needs and wants and have their voices heard.

I do not often quote religious leaders in these contexts but perhaps in conclusion, and to encourage you to continue your critically important work, I might cite some words from John Wesley: ‘do all that you can, the best that you can, for as long as you can.’

Thank you.

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Systematization of experiences in social change: learning from practice

(Guideline for presentation) Oscar Jara

- ▶ The present crisis is not only a Financial crisis.
- ▶ The end of the neoliberal thought = the market at the center
- ▶ Non sustainable model
- ▶ Development? Local-global? Social inclusion? Intercultural dialogue? Social change? Community work? In this context
- ▶ Increasing poverty and increasing inequality

Other paradigm for a new type of social action

- ▶ Other phase of history is possible = Other patterns of globalisation
 - Build a Global Citizenship based in other values
 - Recognition of our cultural, historical diversity
 - Political and Economical democratization
 - Ethical approach: the human being who belongs to nature at the center of everything
 - New relationships between countries, peoples, persons. "De-link from this market centered logic"
- ▶ Rethink deeply and critically the educational and community development proposals
 - State + Market + Civil Society
 - Education – Health as rights not services
 - Water, Air, Land, Territory...
 - Empowerment of Social Actors. Women empowerment.
 - New learning needs from the global context and challenges
 - Organization + Teamworking + Networking

“Education for liberation does not, in itself alone,
produce social transformation...
But there will be no social transformation without an
education for liberation”

Paulo Freire

Paulo Freire´s political-pedagogical praxis and philosophy

- ▶ Liberation as an **aim** and as a **process** of radical transformation
- ▶ We are **subjects** of knowledge and subjects of our own history, not objects. History is unfinished.
- ▶ Consistency between **practice** and **theory**
- ▶ To teach: to create dialogical conditions for **learning**.
- ▶ Educators, trainers, promoters as **learners**

Systematization of experiences: an approach for community development

- ▶ It´s more than collect, classify, order or catalogue data and information
- ▶ Aim: to **reflect critically on our own practices in order to obtain meaningful learnings** from our daily life experiences.
- ▶ It is made by the same persons that had been the main actors of the experience: educators, community leaders, trainers...

What is systematization of experiences? And how to do it?

- ▶ Revisit, recovers, re-enacts what happened in our practices in an orderly manner.
- ▶ Identifies the main changes happening and the different

phases or stages of the whole process. Goes beyond description.

- ▶ Inquires the reasons for those changes and questions the causes.
- ▶ Seeks to understand interrelations between various elements that had took part.

Purposes of systematization

- ▶ To understand more deeply our experiences and be able to modify them.
 - ▶ To exchange and share our learnings with other similar experiences
 - ▶ To contribute to theoretical reflection
 - ▶ To influence policies from solid learnings coming from real experiences
-
- ▶ To “see”
 - Broader
 - Further
 - Deeper
 - Sharper

Challenges

United in Difference: The work of London Citizens and its living wage campaign

Jane Wills
The City Centre and Department of Geography, Queen Mary, University of London, UK

Overwhelmed with diversity?



- One workplace
- One cleaning contract
- One workforce of 105 people
- 29 countries of origin (more than 40% from Africa)
- Complex citizenship and status

And closer to home ...



- Queen Mary
- One cleaning service
- One workforce of 100 (research with 73)
- 24 countries of origin (almost 60% African)
- The move back in-house ... and the issue of papers

A new moral panic?



- The London bombs
- Militant Islam
- 'parallel lives'
- 'sleep walking to segregation'
- ... the end of multiculturalism and The Commission on Integration and Cohesion ...

You will integrate and cohere (won't you?)

- Promoting 'mix' via money, law and events
- BUT
- Can contact be forced?
- What about context? (power, inequality, competition, resentment, mistrust, motive)
- Does contact make good?

Making London Citizens ... how?

- 110 member groups
- Faith, labour, education, community
- 3 area-based alliances (east, west, south)
- to "act together for change"
- collective action over common concerns
- wages, immigration, housing, street safety



The Living Wage Campaign (from 2001)

- Subcontracting, poor work and the exported costs of low pay
- The 'real employers'
- Making connections – hospitals, banks, universities, art galleries, hotels, the Olympics, shopping centres ... 5000+, £20 million+



A focus on action ...



Using institutional and political power



And results? Public/civic relations

"Cordial, they respect us and I respect them and share their views and listen to whatever they say when we go to meet them ... It's more or less give and take and as long as ... we respect whatever they are saying or they accept what we are saying, then we can forge forward to do a lot of good things."
Representative from Methodist Church with members from 48 different nationalities (19.12.05)

"I wouldn't say that I've developed any close friendships or deep relationships across boundaries through this. On the other hand, I feel that I've got relationships now with a number of people who are from diverse backgrounds and they are relationships which I can ... build on ... I think the relationships are not so much there as personal relationships, I think they are political community relationships which are in my view the social glue that holds communities together ... working relationships of respect with people across different communities is the thing ..."
Representative from third sector community organisation. (28.4.05)

"It's a working relationship, it's not a relationship outside of that, but I mean, it's a very solid working relationship, it's one of mutual respect and it's one on which I dare say they are surprised as I am, coming from where they're coming from, that we are able to have that degree of unanimity about objectives and about the process."
Representative from trade union UNISON (5.5.05)

And results? Respect for difference

"I think it's also enabled me to see trade unionists as able to take on other dimensions, not just bang bang bang which was of course what was happening for quite a lot of time with them."
Representative from St Antony's RC Church (9.2.06)

"It's almost like osmosis though, I think you get the feel for the other person's culture and you get a sense of respect for it almost at an unconscious level. So the idea that a group of Muslims will go out in the middle of a meeting for prayer, and that can be brought into the way in which a meeting is organised, doesn't make me sort of think twice now, whereas at one time I'd have thought what on earth's going on? ... So there's a sort of sense [that] what the other has to do to meet their needs becomes part of your own thinking in a way that you wouldn't have dreamed. If I'd have set a meeting up 10 years ago I wouldn't have asked the question is this going to hit the prayer time for the Muslims and should we allow some space for them, whereas now I would think about it."
Representative from third sector community organisation. (28.4.05)

And results? Solidarity

"The conversations are very much we are together, we are one, so there's a feeling of solidarity there, through the working together. And I think it's the sort of solidarity you would never experience with people from other faiths otherwise because ... things like the inter-faith groups that boroughs put on ... you know, yes it's nice and polite but unless you're actually working on something together you don't get a working relationship with people."
Methodist Minister (24.11.05)

... an emergent (super-ordinate) identity as London Citizens

Concluding remarks

- Connections through action (and results ... which means power)
- Inter-cultural osmosis through working together
- 'Bottom-up' solidarity and mutual respect

- Finding common ground and the importance of place
- Celebrating difference and self-organisation alongside shared action
- Building on the strengths that exist

- More information:
- <http://www.geog.qmul.ac.uk/livingwage/index.html>
- <http://www.geog.qmul.ac.uk/globalcities/index.html>
- <http://www.londoncitizens.org.uk/>

Building an Intercultural & Socially Inclusive Society through Community Development

Reginald Okoflex Inya
New Communities Partnership



1

Community Development

- Giving people control over the conditions that impact on their lives.
- Community development empowers & enables ethnic minorities



2

Intercultural Dialogue

- Acknowledging difference between individuals & cultures
- Intercultural dialogue leads to effective dialogue



3

Contribution of Community Development to Creating an Intercultural Dialogue

- Increasingly mobilised & interdependent world requires respectful dialogue at national, community & individual levels



Community Development Creating an Intercultural Society

- Government cutting back on equality establishments at critical point in building community infrastructure
- Build capacity & not reduce capacity at local level to encourage cross cultural dialogue



5

Challenges

- Struggle for identity

Lack of recognition by host society



6

Challenges

- Achieving social inclusion & integration of all

Slow pace of roll out of anti racism initiatives

Developing local & regional foras

Gaps in service provider provision



7

Challenges

- Immigrants participating in policy making

Lack of real Government commitment to empower ethnic led groups

Overcoming sense of disempowerment



8

Challenges

- Resourcing immigrant led organisations

Implications at community level of reduction in training budgets



Other Challenges

- One sided immigration debate
- Gate keeping
- Burn out amongst community activists



10

A True Reality –

The Danger of Lack of Leadership and Transparency!!!

New Communities will not be part of any campaign to forget the great work of the elderly which includes migrants!





Building an intercultural and inclusive society



Fundació Desenvolupament Comunitari, Catalunya.
Member of CEBS

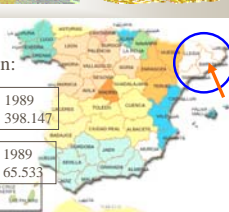
Dublin, the 7th of November 2008

1. CONTEXT

Recent, massive and growing immigration:

Spain	2007 3.979.014	1998 719.647	1989 398.147
Catalunya	2007 860.575	1998 148.803	1989 65.533

Barcelona: More than 130 nationalities in 2007



It is a real shock for the indigenous people. Feelings of threat, fear and insecurity invade them, while for immigrants, the conditions of life are often difficult.

The key question: how to build an intercultural and inclusive society, in which they all can live together ("convivencia")?

2. BACKGROUND

Fundació Desenvolupament Comunitari (FDC) was born in 1992. Its aim was to promote Community Development, through:

- participatory processes which could both consolidate the community and influence social policies and/or
- direct action on the social policies making processes.

In 1996, there was a strong demand coming from the Local Authorities for mediation actions, to take place at 3 levels of conflicts:


- between migrants and administration
- between migrants and indigenous neighbours
- between communities

2. BACKGROUND

A Mediation Department was organized within FDC to deal with this programme of work. Training became an important part of FDC plan of action: training of the communities (empowerment); training of the mediators (1 year training course to become mediator; permanent training within FDC team of mediators; participation in international networks trainings).

On the one hand, the main aim was to develop the profile of the "good" mediator and to embody this in people;

on the other hand, it was to develop a deep understanding of "relationship".




3. FDC CD WORK TO-DAY

For FDC, Community Development (CD) processes rest on 3 pillars: Participation; Accessibility; and Mediation.

The mediation process requires "participation" and "accessibility" techniques to work. Mediation is one angle to approach CD. It is a vehicle for participation, inclusion and community Development.

In the long term, it helps social cohesion and democracy, through citizen participation and Citizenship Education.



Mediation is an appropriate and valuable method to build an intercultural and inclusive society.

3. FDC CD WORK TO-DAY

A Mediation process consists of 3 main steps:

- 1st step: a Diagnostic, through interviews & observations
- 2nd step: an Hypothesis on the nature of the conflict
- 3rd step: Action to bring the parties in conflict to an agreement.

Along this process, the mediators act as "interfaces". Our societies are micro-globalized societies. They are like Babel Towers. Mediation facilitates communication and interaction between different cultures.

The mediator has a profile (skills, abilities, attitudes, behaviour and relational competences, i.e. neutrality, impartiality and listening capacities) which enables the parties in conflict to express themselves and recognize each other.

At the end of the process, the mediator disappears, after the community has been empowered to deal with its own conflicts and development.

Mediation is a catalyst



3. FDC WORK TO DAY

The mediation process helps **integration**.

Integration is understood* as a bidirectional process, through which the immigrants and the indigenous people **respect** the culture of the other, by integrating the elements of both cultures in the social, cultural and economical life of the "receiving" country and by accepting the challenge to **grow together**. They do so without losing their own identity, while acknowledging the values of the other culture. To build an intercultural society, everybody (immigrants and indigenous people) must be **ready to change**.

From this perspective, the good partnership between those who worked for CD and politicians and local Authorities led to the "**Ciudad Mediadora**" (the "mediating" city), i.e. a new paradigm regarding the place where a smooth intercultural interaction can happen and a starting point to build an intercultural and inclusive society.

* Hernandez Hernandez F, 2004

5. A CASE STUDY


5.1. The situation at the beginning

Location: G. is a small city near Barcelona. There is a "Resource Center" used by the Youth

The "client": the Municipality Council (MC) through the regional authority

The demand (as expressed by the MC): "a Group of young North Africans bother the users of the center (by making noise, smoking in the center, breaking sometimes material) and create disorder."


The work done before FDC action (by the Center workers): attempt to work out, together with the users themselves (including the North African youngsters) "the Rules of Use" (RU) of the Center.




A STUDY CASE

5.2. Our work

- We "studied" the situation, by making a diagnostic of the situation and by widening the perspective



- We worked out an hypothesis: "the dialog has to be established between the 2 groups, in order to break prejudices!"
- We prepared the action, by building up the confidence among and between the groups in order to establish the dialog
- The action itself: we gathered the 2 groups, in order to break the prejudices and to create bridges



Why and how it worked ?

A STUDY CASE

5.3. Success factors

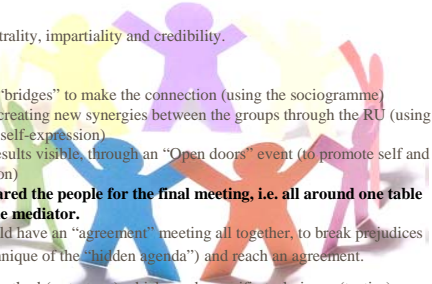
Why ?

- Because of neutrality, impartiality and credibility.

How ?

- We looked for "bridges" to make the connection (using the sociogramme)
- We looked for creating new synergies between the groups through the RU (using art, as a mean of self-expression)
- We made the results visible, through an "Open doors" event (to promote self and mutual recognition)
- Thus, we prepared the people for the final meeting, i.e. all around one table together with the mediator.**
- Finally, we could have an "agreement" meeting all together, to break prejudices (through the technique of the "hidden agenda") and reach an agreement.

Mediation is a method (a strategy) which needs specific techniques (tactics), according to the objective of the process.



A CASE STUDY



5.4. Parallel training

A training session on "conflict management" was organized for the Center workers (they were Municipality Civilian Servants).

Surprisingly, we noticed that the conflict was not totally where it seemed to be !

5.5. In terms of CD:

- New positive synergies were created between the groups in the center
- The Islamic association and relatives of the North African users attended the "Open doors" event, together with the Mayor and Councilors.
- The Islamic association got in touch with the Municipality representatives and was provided with a place for "Ait El Khiber" celebration.
- A discussion started about the mosque issue between the muslim community and the municipality
- Decisions were made by the Municipality Council about Youth (creation of a Youth Observatory) and about intercultural relations

7. CONCLUSIONS from fdc experience

Small is beautiful, although there is then the need for mechanisms or structures to maintain the changes achieved.

In terms of CD, the work at the level of the communities and at the level of those who can formalize the changes (the politicians) are to be done in parallel.

The "articulation" between people and politics is necessary, in addition to the lobby work which is always to be done.

However, at this double level of work, the most important is the community level.
The bottom up process is a must !

On the base of these assumptions, the "**Ciudad Mediadora**" (the mediating city), is a valuable framework to experience and facilitate the construction of new identities, which is the fruit of:

- the interaction of cultural differences,
- the mutual recognition and respect
- and the will to grow together in an intercultural and inclusive society.

The Ciudad Mediadora facilitates the interchange between community development and citizen participation.