



European Union Agency for Fundamental Rights  
Agentur der Europäischen Union für Grundrechte  
Agence des droits fondamentaux de l'Union européenne

# Community cohesion at local level: addressing the needs of Muslim Communities

## Examples of local initiatives

FRA 2008

# Local Communities Network (LCN)

## Who are we?

The LCN brings together the European Union Agency for Fundamental Rights (FRA), the Committee of the Regions and policy officers from the cities of Aarhus (DK), Antwerp (BE), Bradford (UK), Genk (BE), Mannheim (DE), Nantes (FR), Sheffield (UK), Rotterdam (NL) and Turin (I), in order to lead policy dialogue and exchange of good practice in addressing racism and discrimination, as well as issues specific to the situation of Muslim communities.\* The work of the LCN follows on a previous study by the European Monitoring Centre on Racism and Xenophobia (EUMC) that examined the measures in place aimed at promoting equality and tolerance in relation to Muslim communities at the local level, and which resulted in the publication of the report *Situation of Islamic Communities in five European cities* in November 2001.\*\*

## Objectives of LCN

- to exchange information on innovative policies and implementation
- to support the sharing and exchange of experience and good practice between local authorities and to encourage a learning process within the network;
- to support the further development of social cohesion policy by communicating the policy-relevant experiences and outputs of the network to European institutions and local and regional authorities.

## Topics

### **The cities address topics that are of relevance to Muslim communities and to their policy making in general.**

- Education, employment, public services;
- Data collection, monitoring and policy evaluation;
- Strategic policy making and cooperation with relevant partners;
- Engaging Muslim institutions (Mosques, Imams) as strategic players in building community cohesion;
- Mainstreaming anti-discrimination approaches;
- Youth and violent radicalisation;
- Inter-cultural and inter-faith dialogue;
- Access to banking and micro-credit;
- Civic and political participation and representation;
- Private security and violence in the community;
- Building cross-community and multi-sectoral alliances and engaging the private sector to address issues of public concern.

### **Outputs**

- Situation of Islamic Communities in five European Cities - Examples of local initiatives
- Community cohesion at local level: addressing the needs of Muslim Communities - Examples of local initiatives.

Both available at <http://fra.europa.eu>.

\* See <http://fra.europa.eu> for more information about the Local Communities Network. Some cities target their integration policies/strategies toward Muslim communities in particular. While some cities target their integration policies/strategies toward ethnic minorities in general.

\*\* See Situation of Islamic Communities in five European Cities - Examples of local initiatives (2001) [http://fra.europa.eu/fra/index.php?fuseaction=content.dsp\\_cat\\_content&catid=3fb38ad3e22bb&contentid=3fb4f9a90cf05](http://fra.europa.eu/fra/index.php?fuseaction=content.dsp_cat_content&catid=3fb38ad3e22bb&contentid=3fb4f9a90cf05).



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## Foreword

The phenomena of racism, discrimination and Islamophobia impacts directly at the local level – whether it be in the provision of services, community relations or broader political issues. Disentangling the truly local issues from the national or international context remains a challenge to local authorities within the European Union. They have to deal with the day to day issues related to local employment, public service provision, education and a host of issues surrounding community cohesion. As we are all too aware local events can have repercussions far beyond city limits or national borders. This ‘globalisation’ of local events provides the opportunity for local authorities to demonstrate that local solutions can have European wide application.

This publication is aimed at policy makers and practitioners involved in addressing racism and discrimination or working in the field of equality, community cohesion and integration at the local level. In addition, it should be of value to those responsible for service delivery at the local level. Discrimination in education, access to employment, housing and services, as well as inaction in the face of racist incidents and violence can widen gaps between communities, and trigger a process of isolation or alienation. A number of local authorities across Europe have recognised that mainstreaming needs of individuals with Muslim background in local level policies enhances the municipality’s or region’s capacity to build cohesive and inclusive communities. The practicalities of such arrangements vary widely, as does the situation of Muslim communities, a population with highly diverse migration histories, ethnicity, religious affiliation, legal status, cultural background, disadvantage they encounter and experience with discrimination and Islamophobia.

Commitment to achieving greater social cohesion, while tackling discrimination that Muslims face on a number of grounds, and valuing diversity are vital to the city’s and region’s long-term social and economic well-being. At the same time it is important not to rely on a person’s relation to the state as mediated exclusively through culture, religion or ethnic background. A person may well decide that one’s ethnic or cultural identity is less important than, say, one’s political convictions, professional commitments, or broader social relations.

This publication provides a number of examples of good practice or initiatives at the local level from across European cities. They illustrate models of mainstreaming anti-discrimination and social cohesion. They highlight that some municipalities and regions target their integration policies/strategies toward Muslim communities, while others apply generic integration policies/strategies towards ethnic minorities. These are valuable lessons to be learned and shared with municipalities and regions across Europe.

## Acknowledgments

FRA would like to thank its partners in the Local Community Network (LCN) and the Committee of the Regions for their patient, valuable and important contribution to this report. The members of the LCN and the Committee of the Regions are very much the real authors of this report and the information presented reflects the key contribution local authorities make to addressing the issues related to racism, xenophobia and islamophobia within the wider policy framework of community cohesion and integration.

This report results from a series of meetings of the LCN held over a period of three years. The meetings were policy focused, involved the exchange of good practice and highlighted some of the key issues that the local authorities themselves faced. The information in this report is based on individual reports from the cities of Antwerp (BE), Aarhus (DK), Bradford (UK), Genk (BE), Mannheim (D), Rotterdam (NL), Sheffield (UK) and Turin (I). The meetings were organised by EUMC/FRA and hosted by the cities of Rotterdam, Bradford and Aarhus in 2005 and 2006 and Mannheim in 2007. A representative of the Committee of the Regions has taken an active part in the meetings and the policy focused dialogue.

FRA would like to thank in particular Anne Marie Larsen (Aarhus Municipality), Anissa Akhandaf (Stad Antwerpen), Qudrat Shah (Bradford Metropolitan District Council), Gert Philippeth (Germeente Genk), Claus Preissler (Stadtverwaltung Mannheim), Harrie Van Onna (Gemeente Rotterdam), Aurora Vitagliano (Comune Torino) and Peter Moore (City of Sheffield/Committee of the Regions).

*DISCLAIMER: This report was compiled and edited by the European Union Agency for Fundamental Rights (FRA). The information contained in this report does not necessarily reflect agreement or disagreement with the views of the members of the Local Communities Network. FRA's conclusions and opinions are expressed in the relevant chapter of the Report. No mention of any authority, organisation, company or individual shall imply any approval as to their standing and capability on the part of FRA.*

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## Executive Summary

In this report we set out practical proposals for building integration and community cohesion at the local level. The report cites examples of how mainstreaming non-discrimination can contribute to community cohesion and equality in a given community and shows that diversity and equality can reinforce each other within one community cohesion policy vision. Integration does not necessarily mean cohesion, there is a useful approach that cities have developed in order to bridge possible gaps between these two policy concepts: the cities have moved from a policy of integrating immigrants to a policy concept of addressing the needs of city residents. Each resident of a city is seen as having rights and responsibilities and an important role to play in improving inter-community relations and thus strengthening social cohesion. The examples that have been discussed with the Local Communities Network bring to life some key findings that underpin the understanding of community cohesion.

### Key Findings

The report demonstrates that mainstreaming certainly does not mean a one size fits all model of service provision; rather the awareness of different needs and consequently of different models of service provision becomes central to the operational priority of the local authority. In addition, mainstreaming equalities means primarily consulting people about how to meet their needs in order to be inclusive. The local authorities should take the lead in developing an equality strategy that is aimed at combating racism and discrimination, with the active involvement of all ethnic communities concerned, including Muslim communities, civil society, and other relevant key partners. The basis for such a strategy should be a strong commitment to non-discrimination, equality and social cohesion and to ensuring that all are able to participate in the social, economic, cultural and political life of the city.

In the area of education the report proposes the principle of equity and efficiency that both work towards mixed schools, while reducing the drop-out rates. In the area of employment the report suggests that the local authority takes the lead in promoting non-discrimination and supporting a diverse workforce, facilitating company traineeships, fast-tracking qualified employees with a diverse background and other relevant measures. In the area of public services the report draws attention to care for the elderly and the need for language provisions. In the area of consultation with self-help organisations, the report proposes close cooperation with Muslim organisations and highlights the benefits that can derive from engaging in consultation and cooperation with the civil society sector. Examples in the report further highlight a pragmatic approach with regard to dress-code and religious needs. In the area of access to health care, issues such as communication difficulties due to language barriers, better targeted information, as well as dietary, burial, and religious needs of people of Muslim background are recognised.

Equality policies and policies promoting diversity must be accompanied by rigorous and on-going monitoring and evaluation procedures. Unless data is disaggregated by as many categories as necessary, the data gathered will not provide insights into how effective a policy has been and what needs to be improved. While providing equal access to various areas of life remains a challenge for cities, there is a task for the local government to develop a dialogue with all communities about the consequences of integration for everyone.

## Continuous Challenges

The report acknowledges that despite policies, initiatives and the development of structures at the local level, continuing challenges remain to community cohesion and integration, particularly in relation to urban identities, accessing education, training and work, under-representation in public service employment, mainstreaming equalities in all aspects of service delivery, political representation and participation, consulting local Muslim communities and balancing out responsibility, the Criminal Justice System and in leadership and action. The local authorities themselves have engaged in a further series of initiatives to address these challenges and will assess them over regular periods.

## Conclusion

The report concludes that the situation of Muslim Communities is a spotlight issue not necessarily because Muslims require particular attention or a special set of policies, but rather because Muslim communities require mainstreaming of their needs within the wider scope of integration, equality, anti-discrimination and social/ community cohesion policies. With the systemic inclusion of Muslim communities in all areas of life, FRA believes that visible improvements will appear in better integrated neighbourhoods, cities and more participatory societies.

Given the negative experiences that many Muslim communities have with the institutions, trust still needs to be built up. However, it is important that institutions guard against a mindset of special initiatives for Muslim communities per se. The real challenge is to change mainstream activities, services and budgets to respond to the city's or the region's diversity.

Moreover, local authorities and their institutions should openly acknowledge if there are structural or institutional issues related to racism as a first step to addressing the issues in this report. They must examine their policies and practices to assess how these may be reinforcing inequalities and take remedial action. This should be a collective exercise. Racial and ethnic inequality, as well as religious prejudice cannot be tackled in isolation: it requires the efforts of all of the key institutions to work together to ensure long-term change.

Needless to say, the report reaffirms that the problem is a shared one and does not belong to a particular community or set of policy makers – whether it be the local community, the residents, the city or the region all have a shared responsibility in combating racism and Islamophobia, supporting community cohesion and integration.

## **Selected Opinions:**

### **Opinion 1: Action Plan**

- The local authorities in collaboration with other institutions should take the lead in producing a strategy and an action plan on creating community cohesion, with measurable targets, clear time scales and responsibilities assigned to individuals or organisations for implementing the recommendations. The basis for such an action plan should be a strong commitment to non-discrimination, equality and social cohesion and to ensuring that all are able to participate in the social, economic, cultural and political life of the city.
- The local authorities should also consider building databases of good practice projects and policies that have proven to be effective, in order to share them horizontally with other cities and regions.

### **Opinion 2: Accountability of the local authority**

- Within a framework for cohesive communities set by acts and policies there must be greater management accountability of the local authorities for achieving clearly defined racial equality targets in the district, underpinned by effective performance management arrangements and regular appraisals.
- The local authorities might consider celebrating all faiths' festivals as the city's public celebrations and promote projects that aim at strengthening inter-faith dialogue.
- The local authorities should promote the idea of monitoring and data collection on racist crime. Where collecting mechanisms exist, the local authorities should take into account the fact that figures could still represent underreporting and undertake action to build trust in the community to support better reporting of incidents. For example, some Muslim communities might not be ready to come forward to complain about racist incidents, in part because of language barriers.

### Opinion 3: Better education outcomes

- The School authorities should develop an action plan to engage with parents from Muslim communities with medium to long-term aims, indicators and benchmarks.
- The School authorities should continue to develop an expanded programme of mentoring for pupils from Muslim backgrounds, together with robust monitoring to ensure that additional resources are reaching the most disadvantaged children.
- Special inspections should be commissioned of the schools that have disproportionate levels of exclusion or truancy among Muslim communities and particularly the groups at the greatest risk.
- The School authorities should set and monitor targets for recruiting, training, retaining and promoting teachers from Muslim and other ethnic minority backgrounds in all schools.
- The pre-school education should be used more as a form of enhancing the pupils' capacity to better integrate in elementary schools.
- The School authorities should develop databases of good practice on enhancing participation of pupils in pre-school education and share it horizontally with different school districts.
- Segregation in education, whether unintentional or as a result of social and housing factors, represents a barrier to the development of diversity and cross-community interaction at local level. The local authorities should devise policies which increase the broad participation of all the diverse communities in their schools.

### Opinion 4: Employment and equal opportunities

- The local authorities should develop a dialogue with the private sector at the local level in order to develop public-private partnerships with private companies as part of a city plan to increase employment of ethnic groups.
- The local authorities in cooperation with the local business community should formulate codes of conduct for businesses that take on a diverse workforce or that support business opportunities for ethnic minorities.
- The local authorities should adopt plans and targets for ensuring equal opportunities for ethnic minority groups, including Muslims, employed in the public sector at local level as well as promote their employment in private enterprises, too. These plans can include positive action measures.

- The local authorities should target projects aimed at youth in particular addressing their situation with regard to access to education, employment etc.

## Opinion 5: Dialogue and participation

- In its policy making, the local authority should reconcile the need to treat people equally, the need to treat people differently and the need for a shared sense of belonging. There should be a strong commitment to cohesion and equality in order to ensure a common sense of belonging and that all communities are able to participate in the social, economic, cultural and political life of the city.
- Political parties should encourage the political participation of Muslim communities, in particular women and youth. Muslim communities themselves should engage more actively in the political process and support the participation of women and youth.
- The local authorities should develop new kinds of cooperation and processes, as well as try to integrate consistent dialogue, consultation with all actors, task forces involving civil society, media, local authorities, national authorities and European level.

## Opinion 6: Evaluation and monitoring of policy implementation

- The local authorities should collect and analyse anonymised data on the ethnicity of their residents for the purposes of highlighting possible gaps and inequalities and answer questions about beneficiaries of the service, and outcomes for various communities and most importantly identify if any group is not able to benefit from a given public service.
- Appropriate local authority structures or processes should be set up in order to monitor the implementation of equal opportunities policy. Monitoring systems should be independent, transparent, well-coordinated and sufficiently funded, and they should involve senior officials as well as representatives of different ethnic minority communities, including Muslim communities, selected by the communities themselves. Gender balance should be monitored on a basis of pre-set indicators and benchmarks.
- The local authorities should undertake regular evaluation within a multi-annual programme or strategy, for example twice every five years, and after its completion, in order to identify long-term impacts and outcomes for the range of intended beneficiaries.
- The local authorities could consider using an instrument of peer review with other cities in order to assess their equality and community cohesion policies.



# 1. Introduction

The objective of this report is to highlight the lessons learned from the experiences of addressing the situation of Muslim communities at the local level in the fields of education, employment and public services, as well as to draw attention to current and upcoming challenges. The publication follows on an earlier report by the European Monitoring Centre on Racism and Xenophobia (EUMC) entitled *Situation of Islamic Communities in five European cities – examples of local initiatives*, which examined the measures in place aimed at promoting equality and tolerance at the local level in relation to Muslim communities.<sup>1</sup>

Between 2005 and 2007, the European Union Agency for Fundamental Rights (FRA), which replaced the EUMC in 2007, held a series of Roundtables with its Local Communities Network (LCN), bringing together policy officers from the cities of Aarhus (DK), Antwerp (BE), Bradford (UK), Genk (BE), Mannheim (DE), Nantes ((FR) in 2007), Sheffield (UK), Rotterdam (NL) and Turin (I), and with the Committee of the Regions, in order to facilitate policy dialogue and the exchange of good practice in addressing racism and discrimination, as well as issues specific to the situation of Muslim communities.<sup>2</sup> EUMC/FRA has also published reports entitled *Muslims in the European Union: Discrimination and Islamophobia* and *Perceptions of discrimination and Islamophobia – voices from members of the Muslim communities in European Union* and aspects of this report draw on some of the information contained in those reports.



**Local Communities Network**

1 See *Situation of Islamic Communities in five European Cities - Examples of local initiatives* (2001) [http://fra.europa.eu/fra/index.php?fuseaction=content.dsp\\_cat\\_content&catid=3fb38ad3e22bb&contentid=3fb4f9a90cf05](http://fra.europa.eu/fra/index.php?fuseaction=content.dsp_cat_content&catid=3fb38ad3e22bb&contentid=3fb4f9a90cf05).

2 See <http://fra.europa.eu>. For more information about the Local Communities Network

This report brings forward the practical experiences of the cities in addressing racism and discrimination and working towards social and community cohesion through policy measures aimed at providing equal access to employment, education and public services. Policy focused dialogue held in the context of the FRA Roundtables with the LCN was further supplemented by reports from the cities submitted on the basis of reporting guidelines provided by FRA. These guidelines were to provide a basic format allowing for comparability between the local reports, while being flexible enough to reflect differences in national and local contexts, in terms of demography, the socio-economic situation, and the legal and policy framework.

This report consists of an introduction and four chapters. The opening chapter makes reference to relevant developments at the global, European and national levels and illustrates the degree of impact at local levels. It also identifies areas that became subject of concern for policy making at the local level and points out lessons learned from the process of policy implementation. The next chapter describes practical approaches adopted by the cities and further policy developments in different areas of life. The penultimate chapter identifies issues related to Muslim communities that represent continuous challenges for local authorities. The closing chapter of the report outlines FRA Opinions on social cohesion, integration and equality policies at the local level.



## 2. Situation of Muslim communities and local level policy making

In recent years, the situation of Muslim communities in Europe has become a subject of wide-ranging debate among policy makers, civil society, politicians, the media and Muslim communities. Local authorities have been confronted with European and/ or national level political and policy related considerations.

Social cohesion, addressing racism and Islamophobia, in as much improving integration of immigrants have been policy priorities for the EU for some time. The European Council at Thessaloniki in 2003 revisited the open call given at the Tampere Council in 1999 to develop a comprehensive and multidimensional policy on 'how to efficiently manage the integration of migrants.'<sup>3</sup> The multi-annual programme on freedom, security and justice (the *Hague Programme 2005-2010*), which was adopted by the European Council in November 2004, placed integration of migrants among the most relevant policy areas. The reconfirmation of a need for greater coordination of national integration policies and European initiatives in this field was underlined in the *Common Basic Principles on Integration* (CBPs) by the European Council in 2004. This was followed by the recommendation to exchange information and good practice between regional, local and urban authorities through networks operating at EU level, which the Commission made in its Communication *A common Agenda for Integration: Framework for the Integration of Third-Country Nationals in the European Union* (COM(2005)389). Further to that the EU framework and policy on integration includes inter alia annual reports on migration and integration and a Handbook on integration for policy-makers and practitioners.

The Treaty of Amsterdam inserted in Art. 13 EC Treaty a new legal base, which allows for secondary legislation combating 'discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.' The adoption of the *Racial Equality Directive 2000/43/EC* put discrimination based on racial or ethnic origin squarely on the EU's agenda. Similarly, the *Employment Equality Directive 2000/78/EC* has made equality and the principles related to protecting workers in a diverse workplace a focus of the EU. Despite challenges in the transposition process, the directives have a very wide personal as well as material scope and they ban discrimination against all persons in both the public and the private sector.

Local authorities play an essential part in mainstreaming anti-discrimination measures into policies, in facilitating integration of migrants and in delivering equality and thus building cohesive and prosperous cities and regions. In 2006, the role of local authorities in addressing racism and discrimination and in protecting minorities was further emphasised in the Opinion of the Committee of the Regions

<sup>3</sup> Thessaloniki European Council Conclusions, paragraphs 28-35, under the heading "The development of a policy at European Union level on the integration of third-country nationals legally residing in the territory of the European Union."

on the European Parliament's Resolution on the *Protection of Minorities and Anti-Discrimination Policies in an Enlarged Europe*.<sup>4</sup> The role of local level policy makers in facilitating the process of integration and reinforcing existing mechanisms between the European community and cities in the area of integration policies was further emphasised at the conference on *Integrating Cities: European policies, local practices*, held in Rotterdam in October 2006.<sup>5</sup> Mayors, speaking at the event, emphasised the importance of tailor-made solutions that take into account the diversity of the population and the local urban experiences. They have also highlighted that authorities need to learn from practices across Europe on how to best adapt European legislation and policies to the local context. The importance of adequate policy responses to racism and discrimination as part of the strategy for building secure and cohesive communities and a precondition for integrated cities was expressed in the *Zaragoza Manifesto*, that resulted from the conference *Security, Democracy, Cities*, organised by the European Forum for Urban Security and held in Zaragoza in November 2006.<sup>6</sup>

Following the 11 September terrorist attacks and the bombings in Madrid and London, security concerns have influenced debates about fundamental rights, concepts used for defining integration policy and more specifically the relationship between the state and Muslims. Equally, much publicised events such as the screening of the film *Submission Part I* written by former Dutch MP Ayaan Hirsi Ali and the subsequent murder of its director, the Dutch film maker Theo van Gogh, or the international situation arising from the cartoons of the Prophet Muhammad<sup>7</sup> and the remarks attributed to Pope Benedict XVI<sup>8</sup> further impacted on the relations between Muslim communities and the majority population in many cities and towns across Europe.<sup>9</sup> Muslims of various backgrounds living across the EU have experienced increased levels of anti-Muslim prejudice, discrimination and vilification.<sup>10</sup>

4 OPINION of the Committee of the Regions of 15 June 2006 on the European Parliament Resolution on Protection of Minorities and Anti-Discrimination Policies in an Enlarged Europe T6-0228/2005. [http://coropinions.cor.europa.eu/CORopinionDocument.aspx?identifier=cdr\const-iv\dossiers\const-iv-001\cdr53-2006\\_fin\\_ac.doc&language=EN](http://coropinions.cor.europa.eu/CORopinionDocument.aspx?identifier=cdr\const-iv\dossiers\const-iv-001\cdr53-2006_fin_ac.doc&language=EN).

5 <http://www.integratingcities.nl/introduction.php>.

6 For Manifesto, please see link: <http://zaragoza2006.fesu.org/IMG/pdf/manifeste/Manifeste%20de%20Saragose%20-%20ANGLAIS.pdf>.

7 The Jyllands-Posten Muhammad cartoons controversy began after twelve editorial cartoons, most of which depicted the Islamic prophet Muhammad, were published in the Danish newspaper Jyllands-Posten on 30 September 2005. The newspaper announced that this publication was an attempt to contribute to the debate regarding criticism of Islam and self-censorship. Danish Muslim organizations, who objected to the depictions, responded by holding public protests attempting to raise awareness of Jyllands-Posten's publication. The controversy deepened when further examples of the cartoons were reprinted in newspapers in more than fifty other countries. This led to protests across the Muslim world, some of which escalated into violence (more than 100 deaths, altogether), including setting fire to the Norwegian and Danish Embassies in Syria, storming European buildings, and the burning of the Danish and German flags in Gaza City. Danish Prime Minister Anders Fogh Rasmussen described the controversy as Denmark's worst international crisis since World War II. See <http://www.timesonline.co.uk/tol/news/world/asia/article731005.ece>.

8 The Pope Benedict XVI and Islam controversy arose from a lecture delivered on 12 September 2006 by Pope Benedict XVI at the University of Regensburg in Germany when a passage was quoted from the "Dialogue Held With A Certain Persian, the Worthy Mouterizes, in Anakara of Galatia", written in 1391 as an expression of the views of the Byzantine emperor Manuel II Paleologus, one of the last Christian rulers before the Fall of Constantinople to the Muslim Ottoman Empire, on such issues as forced conversion, holy war, and the relationship between faith and reason See <http://news.bbc.co.uk/2/hi/europe/5353208.stm>.

9 As reported in Interim report of the Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance See United Nations A/62/306 <http://daccessdds.un.org/doc/UNDOC/GEN/N07/490/48/PDF/N0749048.pdf?OpenElement>.

10 As reported in the FRA Report Muslims in the European Union: Discrimination and Islamophobia, published in December 2006. See <http://fra.europa.eu/fra/material/pub/muslim/EUMC-highlights-EN.pdf> As reported in Interim report of the Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance See United Nations A/62/306 <http://daccessdds.un.org/doc/UNDOC/GEN/N07/490/48/PDF/N0749048.pdf?OpenElement>

These developments affected community relations at the local level in cities and regions. Muslims were increasingly looked upon as a group and their loyalty to the state was, at times, questioned, while at the same time local authorities were confronted with a need to address issues related to discrimination and inequality and a need to facilitate the development of social cohesion in inter-community relations.

## 2.1. Diversity within diversity

The position of Muslim communities in Europe differs enormously from country to country, due to different political cultures, demographics, legal frameworks, relative numbers of Muslims, as well as the social and political institutions in place. The following table provides some elementary figures, identifying relevant characteristics in the Local Community Network cities.

City	Total population	Percentage of ethnic minorities/ migrants	Percentage of Muslim groups/ total population	Country of Origin of largest Muslim group
Aarhus* (DK)	295,513	12.4%	unknown	Lebanon, Turkey, Somalia, Iran
Antwerp (BE)	470,044	26%	12% (estimate)	Morocco, Turkey
Bradford (UK)	491,000	20%	18%	Pakistan, India, Bangladesh
Genk (BE)	63,607	85.7%	23.1%	Turkey, Morocco
Mannheim (D)	320,000	21.3%	9.4%	Turkey, Bosnia and Herzegovina, Iraq
Rotterdam (NL)	600,000	50%	15%	Morocco, Turkey, Surinam, Pakistan
Turin (I)	904,171	3.31%	1.48%	Morocco, Iran, Egypt, Tunisia, Senegal, Somalia,

## 2.2. Variety of policies: bringing communities together

The wide ranging status of Muslims led the LCN cities to develop tailored policy responses and implement appropriate approaches. While some cities have tackled the situation of Muslim communities in the framework of addressing the needs of immigrants, using integration policies, others developed broader strategies for managing diversity for a target group of city residents on an equal basis, regardless of the resident's legal status. Muslim communities form one of the largest faith groups while representing a wide mix of ethnic groups in many localities. While religion has not been central to local level policy making, it still plays an

\* As of 1<sup>st</sup> January 2006



Market, Rotterdam copyright: city of Rotterdam

implicit part of a larger strategic framework in facilitating equal treatment.<sup>11</sup> Cultural or religious Muslim-specific issues, such as recruitment and training of Imams, burial according to Islamic rites, developing school guides giving awareness of understandings of Ramadan, Muslim religious education in public schools, wearing of religious clothing (*Hijab, niqab etc.*), halal meals for children in schools and medical care for women and the elderly have, in some cities, become subject of additional policy consideration.

No specific policy on Muslims has been put in place, and would be seen under such circumstances as counterproductive. Rather the needs of the Muslim communities have been integrated in generic community cohesion programmes that tackle the underlying inequalities, promote interaction between communities and accommodate specific needs through reasonable adjustments. Policy making has changed pace from being reactive to pro-active and involving all people concerned in a structured dialogue with an aim to ensure that all individuals and communities can feel a sense of belonging to the city and to the country. Bringing together partners from the private, public, voluntary and community sector, the cities reached out and addressed a number of issues concerning access to employment, public service, education, cooperation with Muslim organisations, social cohesion, and monitoring and evaluation of policies and measures. While some cities set up permanent advisory bodies (employment and education committees or integration councils), which brought together relevant partners to regular meetings and consultations with the local governments, others introduced initiatives of structured dialogue with city residents.

With the change in policy direction, strategy and vision, the cities showed a strong political commitment by developing a sense of citizenship, participation and mutual trust. This has been done in a response to recognition of “errors of the past”: (1) lack of mainstreaming of anti-racism and anti-discrimination measures in all public policies; (2) lack of dialogue and leadership of the city on issues of community cohesion and non-discrimination and (3) lack of responsibility of each community to take active part in building social cohesion.

The cities have moved from a policy of integrating immigrants to a policy concept of addressing the needs of city residents. Each resident of a city is seen as having rights and responsibilities and an important role to play in improving inter-community relations and thus strengthening social cohesion.

11 Situation of Islamic Communities in Five European Cities, FRA, November 2001, p. 53.

## 3. Mainstreaming anti-discrimination in policies: local practices in the areas of employment, public services and education

The active role of the city councils and rejection of discrimination on any grounds by city councillors have been a pre-requisite for building trust and addressing some of the pressing issues. Stressing a link between delivering rights and compliance with rules and obligations, the cities can promote ideas of active citizenship, harmony, 'community pride, not prejudice', dialogue between different faiths and addressing issues of safety for all residents. This section of the report highlights examples of good practice in mainstreaming anti-discrimination in policy areas: (1) Employment; (2) Public service; (3) Education; (4) Cooperation with self-help organisations; (5) Community cohesion; (6) Monitoring indicators and evaluation of policies.

### 3.1. Employment

Cities have a growing labour force, particularly from ethnic minority communities. Employment is a major driving force for integration and social inclusion. The local authorities, as a service provider and as an employer, have the possibility to set a good example by diversifying city work force not only to reflect ethnic and cultural composition of its residents but to improve service delivery that meets the needs of all its residents. Targets must be set in order to underpin the strategy for increasing the representation of ethnic minority staff at all levels. However, the setting of targets is not simply about numbers. A goal is to ensure that the workforce profiles reflect composition of the communities they serve and to achieve appropriate representation of ethnic minority communities throughout the institutions at all relevant positions (junior, middle, senior management). The aim is better service provision that meets the needs of all the residents. This form of positive action is also fully in compliance with the EU legislation, the *Racial Equality Directive* and the *Employment Equality Directive*.

To take initial steps towards workforce diversification, the local council can:

- Adopt fairness and inclusion strategies in order to address under-representation
- Provide development opportunities for current employees through staff development initiatives

Creation of adequate and appropriate employment opportunities for a growing number of young people, particularly from ethnic minority communities, is a fundamental issue. The local council can:

- Offer traineeships within the council for external applicants, which enables them to compete for posts in the future

### 3.1.1. Promoting employment in the public sector

In **Genk**, the municipality trains city guides and seeks out young people from Muslim communities to lead tourist groups on tours of multi-ethnic Genk. This way, the city can create a distinct profile for itself and for its Muslim youth.

In **Antwerp**, the total number of regular employees within the city authority is 7,805. The number of employees with ethnic minority background has risen from 2.23 percent in 1998 to 5.85 percent in 2005.

Similarly, **Bradford** City Council employed public service employees with Muslim background in order to mirror the ethnic break-down of their district population. The City of Bradford, for example, has 14% of its employees with a diverse background.

Moreover, the City Council in **Bradford** developed a fast track management programme, called *Black People into Management* (BPIM). The aim was to improve the representation of existing Black and Asian staff members at the senior management level in the Council. The programme allowed the participants to undertake rigorous work tasks to broaden their skills and knowledge in core areas. Each participant was mentored by a director and was given opportunities for work shadowing.

**Bradford** City Council has also created the *Fairness and Inclusion in Employment and Learning Development Scheme* (FIELDS) in order to facilitate the Council's *Equality and Diversity in Employment* agenda. This strategy that addresses the under-representation of certain groups enables the City Council to increase the access to equality in employment and at the same time to promote the message of the need and usefulness of such policy in the district. The programme has received a specific budget allocation, which ensures the practical implementation of the adopted measures. In this context, the City Council set up a *Corporate Equality Steering Group* and made it responsible for overseeing the allocation and monitoring of the FIELDS budget.

The placement of fresh graduates from ethnic minority backgrounds has also become a policy priority for the City Council in **Bradford** in order to avoid the movement of graduates to the unemployment register. In this context, Bradford Council successfully developed an initiative through which ethnic minority graduates gained relevant managerial experience. The two-year pilot programme offered eight graduates the opportunity to acquire the necessary vocational and soft skills. Following the completion of the course, six out of eight graduates (75 per cent) entered managerial positions. In addition, this programme provided Bradford Council with better understanding of the barriers for graduates from ethnic

minority background that can be generated by its own practice, which is likely to be reflected in employment policies in the long term.

In **Aarhus**, the municipality has adopted a programme for emerging leaders among ethnic minorities. The programme for emerging leaders among ethnic minorities aims at building leadership skills

The **Bradford** City Council continues to provide opportunities via *Positive Action Traineeships* (PATs), which aim at recruiting persons from minority groups in those organisations where there is evidence that these groups are under-represented either within the institution as a whole or only at certain levels or in certain types of jobs. This scheme helps individuals to reach a level from where they can compete on equal footing (with the majority population) for future job opportunities.

In **Bradford**, the City Council and most employers, both public and private, maintain a flexible approach to dress codes, which allows most Muslim women and men to work wear certain religious clothing. In addition to this Bradford City Council have specific policy guidelines to cater for specific needs such as requests for leave to perform *Hajj* (pilgrimage to Mecca) or for religious festivals of *Eid and Ramadan*.

**Aarhus** municipality aims to make a campaign of attention for woman carrying headscarves. The aim of the project is to remove prejudices among others and attract a group of well educated women who would like to work, but have difficulties getting a job matching their qualifications, because of the prejudices and barriers they meet due to the fact that they wear headscarves.

**Bradford** City Council, through the B-EQUAL project, funded by the European Social Fund, enabled the development of an interactive toolkit called, Faith: Seeking an Understanding. The toolkit has been specifically designed to inform and educate about religious practices and beliefs within the workplace. The aim is to inform of the positive benefits of the improved staff interaction and contentment as well as gaining a greater understanding of the diversity of religious beliefs.

### 3.1.2. Promoting employment in the private sector

In **Genk**, those with a higher educational degree are pro-actively promoted in the labour market. On the basis of an understanding between the integration service of the municipality and the employment agency they can follow a short and intense course in diction and application training, as well as engage in working practice.

Since 2000, the city of **Aarhus** held an initiative with the objective to increase the level of employment for refugees and immigrants by three percentage points per annum for the next 10 years, until the employment rate for this group in Aarhus will have reached the same level as for the rest of the population. The

employment rate for the total population in Aarhus is 70 per cent, while for the immigrants it is 42.8 per cent.

A regular review of this scheme is done through the *Employment and Education Committee*, which represents and brings together interests of companies, of the Integration Council, of public institutions and of job seekers. The committee provides ideas and helps to promote employment and to retain young refugees and migrants in secondary education.

In **Aarhus** the municipality in cooperation with private businesses has developed a programme that enables the unemployed to seek direct traineeships in private companies. The idea behind the “*Well box model*” is to increase the share of training of the unemployed in private companies by 25%, while reducing the share of training of the unemployed in public sheltered programmes by 25%. Training and education takes place in private companies and not in public projects. It gives a more realistic training and easier transition to a job. While the unemployment centre makes agreements on training and education with different companies and only training with a real possibility of future employment is supported. The in-job training consists of various steps, but allows a “fast-track” option, designed for those who have the minimum need of training. The Well-box model is a long-term and efficient cooperation between private companies and the municipality. While the local council covers the programme financially, the job centre is in charge of cooperation with the companies in order to find a best match for a job seeker.

In **Bradford**, innovative ways of combating and eliminating discrimination and inequality in the labour market and overcoming barriers to employment for ethnic minorities were developed by the City Council in a project called *Bradford Equality in Employment Partnership (BEQUAL)*. The project piloted 20 innovative projects within the district with the aim of promoting a workforce that reflected the rich diversity of the Bradford district. The projects developed many products, including diversity management toolkits, interactive CD-ROMs, understanding of faith, projects promoting diversity in the workforce, helping ethnic minority women access and progress in training and employment.<sup>12</sup>

In 2006, in **Rotterdam**, businesses offered 250 young people with no training or job an opportunity to gain some work experience. About 10 businesses are each taking on a group of 25 young people. They are following the example of the Rotterdam Airport, which in 2004 offered 25 young Moroccans a temporary training place at the airport (a scheme called *Marok'kans*). The City Council has been actively promoting these traineeships in order to raise awareness about a need to address the lack of qualifications or work experience of young people in Rotterdam. By being enabled to work in business, the youngsters can gain a great deal of experience in a short time, which in turn helps them either to go back to school or to find work. The Rotterdam Airport, in cooperation with the City Council, has also addressed the wider private sector in Rotterdam suggesting to adopt their approach to training of young people.

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<sup>12</sup> A full range of products can be viewed on: [www.b-equal.com](http://www.b-equal.com) and [www.b-diverse.com](http://www.b-diverse.com).



DAAD, the special organisation in **Rotterdam**, develops direct contacts with employers in the harbour in order to facilitate jobs for young unskilled people. This direct contact is an essential element for the successful approach. Mainly young unemployed persons are involved from an ethnic minority background.

A similar project, *Carrier or Barrier*, also implemented in **Rotterdam**, addressed unemployment among highly-qualified female asylum-seekers who often have had to wait many years for a residence permit and employment permit. While the asylum seeking procedure is underway, asylum-seekers are not allowed to work, unable to keep up to date in their field or to gain work experience. As a result they finally come onto the labour market with poorer qualifications.

The **Rotterdam** municipality, vocational training institutions and businesses have been working together to reduce the shortage of training places through a scheme of 'work placement'. Special training centres aim to find a quick match between businesses and trainees, the purpose being to prevent the trainees from 'falling between two stools' as a result of an inappropriate placement. In the second half of the 2005/2006 academic year there was still a shortfall of 2,300 places, particularly at secondary vocational education.

In **Mannheim**, the *German-Turkish Trade and Industry Centre*, which was founded under the auspices of the workers' welfare organisation *Arbeiterwohlfahrt Mannheim* in April 2004, aims to support the Turkish community's effort of establishment in business. While promoting the entrepreneurial potential of the Turkish community and young start-ups in particular, the centre provides facilities such as business advice, contacts, training opportunities and office space. As a cooperation partner of the Chamber of Industry and Commerce, the Craft Trades Chamber, the Retail Association and the Trade and Industry Promotion Office, the Centre acts as an interface between these institutions and its target group. The overriding objective of the Centre is to create new training places and jobs in Mannheim, as well as to establish and expand business contacts and opportunities for collaboration between German and Turkish enterprises and economic institutions, both locally and in the context of foreign trade with Turkey. In the Centre's first three years of operation, eleven young enterprises created new jobs, and forty-five firms were helped to establish themselves, creating 101 new jobs.

In **Antwerp**, steps to enhance the "managing diversity" initiative have been taken since February 2007. The City council department for personnel development established a Diversity and personnel development working group, whose task is to make sure that where relevant, diversity is included in training and in the long run the city council can recruit a larger number of ethnic minority personnel in order to reflect the working population of Antwerp, a memorandum was produced.<sup>13</sup>

13 Memorandum on Socially Conscious Antwerp (MVA maatschappelijk verantwoord antwerpen), 2007.

## 3.2. Public services

The local authorities play a broad role as a service provider to all residents. The wide-ranging spectrum of services varies from city to city, but it generally includes urban planning, health care, social care for the young and for the elderly, housing, public safety and environmental issues. Much emphasis has been put on using efficient communication tools and appropriate language, on providing suitable information channels, as well as on understanding the interests and needs of the public. Cultural or religious Muslim-specific issues such as recruitment and training of Imams, burial according to Islamic rites, Islamic education in public schools, hospitals and medical care for women and the elderly, or *halal* meals in public institutions, wearing religious clothing while working for the public service, have, in some cities, become the subject of additional policy making. In addition, employing bilingual staff, cultural mediators, consultants or Muslim organisations has served as effective outreach to the ethnic and cultural minorities concerned.

In **Antwerp**, the City Council has its communications reviewed by various population groups in order to double check that the tone of the communication is adequate to diverse audience. The input from various population groups is then incorporated into a manual that forms a basis for communications for city's staff. The city of **Antwerp** also subsidizes a number of non-governmental organisations to render certain parts of these services to ethnic-cultural minorities. This is realised through grant schemes linked to city's budget.

### 3.2.1. Care for the elderly

The new pattern that seems to emerge is one where the traditional role of the family as the sole provider of informal caretaking is changing. The cities have witnessed a considerable shift to formal caretaking provided by the public sector. Therefore the local authorities are working closely together with volunteer organisations to bridge some gaps, such as the language barrier, which is deemed to be one of the greatest obstacles for outreach to ethnic minority elders. The cities have devoted additional resources to raise awareness on the needs of ethnic minorities' elders.

In **Genk**, when drawing up a policy plan for senior residents, the local authorities involve all senior residents and associations. The city therefore counts on the collaboration of migrant federations. As a result, all senior (with or without Muslim background/ or migrant background) residents interact now more than before.

Aarhus has been actively promoting its health and care services to ethnic minority elders in several languages in order to raise awareness of the many free public services provided to senior residents. Providing equal access to nursing, practical assistance, meal service, transport, cleaning and personal caretaking has been the main objective of this effort. Since 1999 an increasingly large propor-

tion of senior citizens belonging to ethnic minority groups in Aarhus have gained knowledge of – and access to – public services. Aarhus is also offering housing for the elderly in a way that takes into account their inability to speak Danish and thus to communicate with other elderly people and the staff. The Health and Care Department has 4000 houses or flats, including sheltered and residential care housing for those who can not manage in their own homes any longer. One and two room flats with shower and toilet facilities are offered and support assistance is available on a 24 hours basis. Aarhus is coordinating its efforts so that – where possible – the elderly will receive a flat close to others who speak their language and Aarhus recruits staff able to communicate in the language of an elderly person.

In **Bradford**, a commitment to fairness and inclusion is central to the way the Council delivers its services. The diversity of the district is considered to be one of its strengths and Bradford Council is committed to creating a society that is fair and which acknowledges that each community has both rights and responsibilities. Bradford Council has devised the Fairness and Inclusion Plan, which forms the core of the district's 2020 Vision, an ambition to create a prosperous district where everyone has the opportunity to enjoy that prosperity, to which they have all been able to contribute.

### 3.2.2. Inclusion of the views of young people

In order to facilitate the inclusion of the views of young people on city policies, **Bradford** City Council set up a *Youth Parliament*, which brings together youth between 11 and 18 years and gives them a platform where they can interact with key decision makers and policy experts to express their views on services of various agencies, including the City Council. In addition to this, Bradford has seen the formation of the Centre for Politics and Public Participation. This organisation aims to improve opportunities for people from disadvantaged backgrounds to become engaged in political, civic and public life. The key objective is to tackle the under representation of ethnic minority communities in the political arena by engaging young people in the workings of political organisations and public institutions.

### 3.2.3. Allowance for religious clothing

Standards of dress and personal presentation are relevant to most employers and having a policy on dress code is important. A formal dress code creates clarity for both employer and employee. **Bradford** City Council has a policy on Cultural and Religious Needs that allows the observance of religious dress, but taking into consideration service needs. Employees who meet customers are effectively the first point of contact with the public, however equally important to corporate image, is essentially the dress or uniform. However, Bradford City Council recognises the importance of the need for religious observance and therefore making reasonable adjustments in the production of uniform. Other employers also adopt this method of good practice. An example of this is when Muslim staff mem-

bers who wish to observe the wearing of a *Hijab*, are provided with a corporate headscarf. The *Hijab* is made from the same material as the corporate uniform and the logo of the company is sewn at an appropriate and visible part of the scarf.

### 3.3. Education

Far more emphasis is now placed on educational qualification as a requirement for accessing jobs and the labour market, which in turn helps to sustain people's quality of life. Local authorities have recognised that ensuring equal access to quality education as well as maintaining the equity and efficiency of the systems helps to reduce drop out rates and facilitates the transition from school to finding employment opportunities. Some cities have taken steps in acknowledging the variety of cultural backgrounds of students and in setting up structures which provided students with homework supervision or familiarised parents with the school system. Other cities have recognised a need for increasing equity and effectiveness in the educational system in order to address the educational underachievement of young people from Muslim backgrounds. Contact between teachers from Muslim backgrounds and teachers from other minority or majority backgrounds has been a valuable tool for facilitating mutual understanding and interaction. However, teachers from Muslim backgrounds are still rare within the educational systems.

#### 3.3.1. Pre-school education and involving parents

In the Neckarstadt-West district of **Mannheim**, the Rucksack Project aiming for the promotion of bilingualism for nursery and primary schools has been implemented; building on the international *Youth Empowerment Partnership Programme* (YEPP) and on the results achieved in the Netherlands and in North-Rhine-Westphalia. The aim of this project, which comprises the elements of language support and parental education, is to promote language skills in four-to-five-year-olds of Turkish descent both at home in their native language and at the nursery school in German, while also involving the parents (especially the mothers). The parallel assistance given to children, to whom the same material is taught in both languages (in this case, Turkish and German), is showing favourable results. For instance, the interaction between teachers, children and parents is strengthened, the children experience the learning process as an important component of the everyday life of the family, the participating parents are able to exchange experience, and the personal educational competence of the mothers is enhanced as a result of their involvement.

As an evidence of its effective outreach, the project was followed by another project, *Reading Shop for Turkish Mothers and their Children*, ran by Muslim women. The significance of the Rucksack Project and the establishment of the *Reading Shop* lies in the important link established between the language training that children receive (their mother-tongue skills are strengthened, hence their cultural identity is acknowledged, and in the same time their German-language

competences improve) and the reinforcement of the educational orientation and competence of the mothers. Both of these results perform an important integrative function, enabling the mothers to develop an open relationship with the nursery school staff. Coordination and exchanges between the mothers and the nursery schools represent a significant step on a way to a system of support and assistance in line with the needs of each child.

In **Bradford**, underachievement of young people of Pakistani and Bangladeshi origin is a significant factor in the alienation of many of them not only from the local situation, but also from themselves. The problems of these disaffected young people, particularly the boys, are therefore at the heart of the policies designed to create a high standard of education and training facilities in the city. Over the past few years there has been a steady progress by parents who have recognised the need to take proactive steps towards enhancing their child's education. In Bradford there are many supplementary schools which, in addition to Islamic education, incorporate additional teaching.

Similarly, addressing underachievement in **Aarhus** has become a priority for the city. A Drop-in programme (*Vejledningscentret i Gellerup*) aimed at giving guidance to young people without clear ideas about what they would like to do once they finish elementary school was set up with a close working relationship to the *Youth Education Guide*, to prepare joint action plans for education or work as early as possible after leaving elementary school.

### 3.3.2. Elementary education and parenting support

In **Genk**, a team of the city education department sets up regularly a table in cafés or canteens where Turkish fathers gather, in order to raise awareness about education. The team discusses and responds to their ideas concerning education. This scheme has helped to brake down perception of the top-down prescriptive participation in the educational system, while building trust from bottom-up.

In **Genk**, a combination of individualised and group approaches was chosen to familiarise Turkish and Moroccan communities with the importance of education as a step towards broader employment opportunities. The city developed the *Babbel'ma's* [Let's talk about it] scheme and took a step to employ semi-professional Turkish and Moroccan women to work several hours a week as "hands-on" expert mothers. The women conduct weekly or fortnightly visits to homes and people discuss their needs for emotional and social support and receive answers to everyday questions. For parenting questions, coaches are available to help in the city educational and parenting service.

In **Antwerp**, the policy of support for educational engagement has involved childcare services, schools and ethnic minorities' organisations. In 2006 the collaboration between the Antwerp integration service and the smaller educational support service resulted in a call for activities and projects on this matter.

**Rotterdam** has started a discussion in community houses, schools etc. at the district level about the role of the parents regarding the education of the children. It is not only to get the parents involved in the education process in schools but also about norms and values.

### 3.3.3. Addressing equity and efficiency in schools

The Danish Parliament decided in 1999 that all municipalities were to offer language instruction in Danish to bilingual children aged four and five in order to enable them to start schooling in an ordinary class. The act was later adopted to apply to children aged three to six. The scheme has had a positive effect in **Aarhus**.<sup>14</sup> For example, in 1999, 41 per cent of the children in kindergarten classes started their schooling in a reception class for immigrants because of their inadequate Danish language skills. However, by 2005/ 2006, only 7 per cent of children with Danish as a second language started kindergarten class in a reception class. The others have now become competent in Danish via language stimulation offered in ordinary kindergarten.

The city of **Aarhus** has been focusing its attention on the development of a number of schools with high concentration of children with a need for support of Danish as their second language. This is partly because Danish families have opted out of the school or moved-out from the areas with high concentration of ethnic minorities. The subsequent policy response in Denmark to the high concentration of pupils with ethnic backgrounds with a need to support their proficiency in Danish as second language has been twofold: first, the city council of Aarhus decided that dispersing the pupils was not the solution. Instead, the plan was to strengthen the quality of education in eight schools with a high number of bilingual pupils. A scheme for magnet schools focused on providing additional resources in order to improve the quality of teaching and on linking the schools to a number of initiatives that would enable children from these schools to enjoy the same opportunities as children from other schools in the municipality, both in commencing and in completing secondary education.

The central focus in the magnet school plan is:

- A focus on skills (inter alia via increased hours, specialist subjects, strengthening of IT in teaching and the formation of groups);
- Extended homework assistance arrangements (with both employed teachers and volunteers);

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<sup>14</sup> Act 486, July 1998: Enhanced integration of children of refugees and immigrants (L 486 af 1. juli 1998: Forstærket integration af børn af flygtninge og indvandrere. Ændring af folkeskoleloven). Act 477, June 2004: Compulsory language stimulation of preschool children with Danish as a second language (Lov nr. 477 af 9. juni 2004: Obligatorisk sprogstimulering af tosprogede børn, der endnu ikke har påbegyndt skolegangen)

- Strengthening of the school-home partnership (e.g. parents' meetings in language groups led by bilingual teachers with special training);
- Continuing and further training for management and teachers (especially with regard to the use of Danish as a second language in all teaching and other activities, and the implementation of cross-cultural education);
- Greater coordination between school and leisure (to make pupils more active in their leisure time via increased cooperation with clubs and associations).

The second focus of the policy approach came with the adoption of an Act of the Parliament ensuring a free choice of schools across school districts and municipal borders, with effect from 1 August 2005.<sup>15</sup> As a result of this Act, bilingual parents are able to enrol their children in schools where there is a majority of pupils whose native language is Danish. Many of the children who have changed schools moved away from the magnet schools. This School Act has thus contributed to promoting a greater mix of pupils within a given educational district.

In the same spirit of strengthening the education in Danish as a second language, including easier access to refer pupils with a need for support of Danish as their second language to a school other than the district school, the Parliament passed another act, with effect from 1 August 2006.<sup>16</sup> This Act has also promoted a greater balance in school population as far as the ethnic background of the pupils is concerned. Although the act is optional, Aarhus City Council has decided to comply with it and promote legal means of achieving a diverse distribution of pupils with a need for support of Danish as their second language in municipal schools. Extensive in-service training of staff in the recipient schools is being undertaken in order to comply with the Act's specification of 'a better offer to the pupil'. The Act argues that it is better for bilingual pupils in need of language support to attend a school where there is a greater Danish influence from fellow pupils whose native language is Danish. The Act also applies to bilingual pupils with a need for language support who move from a different municipality or who wish to change schools within the municipality. So far the language test of pupils from other municipalities has shown a need for language support and generally these pupils are referred to a school other than the magnet schools concerned.

While pursuing a policy of dispersal of pupils with a need for support of Danish as their second language to schools with a greater number of pupils whose native language is Danish, in order to achieve a greater balance of diversity within classroom, the City Council in **Aarhus** has decided to modify the magnet school concept by transforming three of the magnet schools with the highest proportion of bilingual pupils (80 per cent, 99 per cent and 100 per cent) into full day schools

15 Act 335, May 2005, A freer choice of primary school across school districts and across municipalities (Lov nr. 335 af 18. maj 2005: Mere frit skolevalg inden for og over kommunegrænser)

16 Act 594, June 2005: Enhanced teaching in Danish as a second language, including a wider option to refer pupils with Danish as a second language to a non-district school (Lov 594 af 24/6/05: Styrket undervisning i dansk som andetsprog, herunder ved udvidet adgang til at henvise tosprogede elever til andre skoler end distriktsskolen)

as of 2006/2007 school year. This enables the schools to offer pupils teaching and other activities from 8 a.m. to 4 p.m. and assist a substantial group of children who have not previously had access to after-school facilities.

**Bradford** City Council developed the *School Linking* programme<sup>17</sup> in order to bring together pupils from different schools and backgrounds together in a range of activities aimed at developing co-operation and awareness of cultural diversity. Some schools are almost 100 per cent white and some are 100 per cent ethnic minority. This has resulted in a number of schools developing school linking projects through the British Council, which have gone beyond local and regional levels and have resulted in links with schools in Pakistan, India and Bangladesh.

The city council in **Bradford** has also made efforts to address segregation within schools, responding to the finding that within some educational institutions there is little or no interaction with ethnic minority communities. At the same time, the policy of access to quality education has been further developed in the context of a Muslim girls' school. Feversham College was the first Muslim school to be opened in 1984, after Muslims raised concerns about the lack of girls-only education in Bradford. The all-girls school serves one of the most deprived communities in England and has been ranked as the best state secondary school in the country. This has led to the further establishment of girls-only education i.e. Clayton Girls College and recently Corel College.

A similar project of increasing inter-ethnic contact between pupils has been implemented in **Aarhus**. Bringing together pupils, teachers and parents with different cultural, social and bilingual backgrounds, the project "*Friendship across*" has involved fourteen schools in Aarhus. The participating schools have worked on a basis of suggestions for joint activities and visits, in order to give the classes some shared experiences. In addition to visits of museums and theatres, children have a possibility to visit each others' schools and exchange letters. Involvement and sharing experiences have been important elements in the planning for inter-cultural and international teaching and the municipality will extend the project "Friendships across" to all fifty-one schools in the municipality.

In **Rotterdam**, the City Council has taken steps to address segregation in schools, drop out rates and underachievement. Through the programme *Keten Onderwijs, Jeugd en Integratie* [Education, Youth and Integration Chain], the City Council aims to interlink all the schemes and adjustments in the field of education, youth, emancipation, integration and participation, and thus to create facilitate a stable district with a solid economic basis, healthy educational climate and social cohesion. In the context of education and youth schemes, the Rotterdam City Council aims at:

- Reducing the number of school-leavers in the age group 17-23 who do not have any qualifications by establishing the *Jongerenloket* [Youth Counter], a municipal access point for education, work and income for young people;

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<sup>17</sup> Further information can be obtained from <http://www.schoolslinkingproject.com/>.



- Creating the *Nieuwe Brede School* [New Broad School], a collaborative project involving schools and essential education services and services like sport, theatre/music, language training institutes, social work, and improving the involvement of the parents who play an essential role in the education. The motto is: *it takes a whole village to raise a child*.

In addition, the city of **Rotterdam** has invested in school infrastructure and the quality of books, school programs and teachers in poor areas. Preventing the emergence of segregated schools is done by variety of measures on a voluntary basis, such as:

- a double list whereby a school tries to balance an equal representation of the whole population in the neighbourhood. If there are too many of one group the director can decide to stop that registration list, to make it possible for others to register themselves.
- some “white” indigenous parents decide as a group to move to a so called “black school.” They want their children to grow up in a multicultural school environment. And these so called “black schools” have much better facilities.

In **Antwerp**, equal access to quality education for all is a key tenet of the city’s general education policy. A greater focus on groups deserving special attention, combating truancy and child-rearing assistance for parents are main objectives. Special attention is also paid to promoting knowledge of the Dutch language.



School children, Rotterdam, copyright: city of Rotterdam

### 3.3.4. Religious education in public schools

In **Mannheim**, Sunni instruction is provided at two primary schools and Alevi education at one primary school.

As of the 2006/2007 academic year, Muslim religious education is offered at twelve primary schools in the Baden-Württemberg Land. This initiative which will run for an initial period of four years is an innovation in terms of the subjects taught at the schools in Baden-Württemberg. Two lessons a week are given in German by teachers belonging to the relevant faith community. At present

they are attended by 235 pupils of both genders.<sup>18</sup> The necessary skills were imparted to both the Sunni and the Alevi teachers in a six-month training course. The religious education project, initiated on a trial basis, will undergo academic monitoring and evaluation by the same two colleges of education which have also trained the teachers.

### 3.3.5. Facilitating contact between teachers of Muslim and non-Muslim background

In **Mannheim**, the *Institute of German-Turkish Integration Studies and Inter-Faith Work* has implemented a project centred on the opening and integration of the *Association of Islamic Cultural Centres Mosque* as the body in charge of a hostel for Muslim schoolchildren. The objective has been to facilitate contacts and to conduct regular working meetings between the teachers from the *Humboldt General Secondary School* and the *Mannheim-Herzogenried Integrated Comprehensive School* on the one hand and the hostel's teaching staff on the other.

## 3.4. Cooperation with self-help organisations

The process of communication and consultation between city authorities and Muslim communities helps to strengthen community cohesion policies which are aimed at improving their situation. The involvement of Muslim communities in policy making is important for the effectiveness of policy design and implementation. The local level policy makers have to ensure that policies respond adequately to the needs of the Muslim communities. Active and direct involvement of the Muslim communities can be one of the ways of achieving this. While there is no clear line on what constitutes a best structure for interaction, there are several models available. Different types of participation can exist in parallel and mutually reinforce each other.

### 3.4.1. Co-operation models

For example, the **Bradford** City Council has worked in partnership with key partner agencies from the private, public, voluntary and community sector, bringing together relevant actors and ensuring their input in the policy development and implementation process:

- The *Bradford Business Ethnic Forum* is an organisation that brings together ethnic entrepreneurs of different age, gender and background from across the city. Their advisory capacity strengthens the dialogue between the local government and the

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<sup>18</sup> While Sunni religious education is offered at ten schools, Alevi instruction is offered at two. In the absence of an appropriate cooperation partner, it was not possible to establish a curriculum for Shia instruction. The particular feature of the Baden-Württemberg model is that the teaching is based on syllabuses drawn up by the relevant faith communities themselves.

black ethnic minority (BEM) communities on policies and services which affect the ability of BEM entrepreneurs to start and successfully grow their businesses.

- The *Pakistan Society of West Yorkshire*, with a membership of over four hundred Pakistani families from West Yorkshire, puts efforts into building better understanding of multi-racial and multi-cultural awareness. It holds regular events with people of all faiths, cultures and backgrounds, in which they commemorate and celebrate religious and cultural occasions.
- The *Consortia of Ethnic Minority Organisations* [COEMO], an umbrella organisation of community organisations from the black and ethnic minority voluntary sector, aims to provide a platform for this sector to develop collectively.<sup>19</sup>
- The *Quest for Economic Development* [QED] works towards educational, social and economic advancement of people of South Asian origin, many of whom are Muslims, as well as provides services to these communities. QED has undertaken a number of initiatives in recent years to break down the barriers faced by people of South Asian origin to integrate into society.<sup>20</sup>
- The *Asian Trades Link* [ATL] represents and promotes the ethnic minority business sector in Yorkshire and provides services to socially excluded communities. ATL works for the economic regeneration and development of BME businesses in the region by engaging with private and public sector partners.
- The Council for Mosques [CfM] is an organisation made up of two members of each mosque in Bradford. They provide support and guidance for Muslims in relation to Schools, Education, Social Services and the Health of the Muslim community.

In **Aarhus**, involvement of the citizens is a very important issue. Both in general but in particular regarding developing and implementing a new integration policy, which has among others been inspired by involvement processes in a deprived urban area in the western part of the city called Gellerup. The City Council has also invited Imams to open discussions on the integration agenda.

The **Mannheim's** Officer for Foreign Residents plays an important part as a proactive contact and mediator between the city and the mosque-based associations. In the last three years direct approaches to and involvement of the mosque-based associations have borne fruit in the shape of greater participation of the Muslim communities, and women and youth in particular, in the life of the city. Practical results have included the active involvement of the Arab Al Faruq mosque from the Neckarstadt-West district in, for example, the Köprü citizens' conciliation service, in certain working groups of the local district management organisation, in the district's Picco Bello street cleaning programme and in the Festival of Cultures held in the district in 2006.

<sup>19</sup> [http://www.coemo.co.uk/html/about\\_us.html](http://www.coemo.co.uk/html/about_us.html).

<sup>20</sup> <http://www.ledis.co.uk/abstract.php?id=A848>.

In **Mannheim**, the direct involvement of Muslim organisations has proved to be particularly efficient in the process of integration policy implementation. The example of the women's section of the local *Turkish Islamic Union of the Institution for Religion* [DITIB] mosque clearly demonstrated the importance of an inter-personal approach within Muslim organisations in order to ensure participation in the integration courses. An anonymously distributed information leaflet in native languages was accompanied by a meeting with Muslim women of the DITIB mosque, providing an introduction in the Turkish language to the range of courses available. Following on the information session, both the organisers and the women agreed on conditions for the best-suited course. As a result, three women's courses (with childcare) took place. An essential element in the achievement of this outcome was the offer to hold the first (100-hour) course module in the familiar environment of the mosque. A second important factor in the successful establishment of these women's courses was the provision of a Muslim contact person by the course provider, to offer guidance and support to those attending the courses. There can be no doubt that better practical results are obtained in a class of mixed ethnic or cultural backgrounds. A mixed class is also more effective in achieving integration. However, for some target groups, the familiar group situation is an essential prerequisite for taking part in such courses.

In **Antwerp**, the Integration Service manages a fund that gives grants for activities that promote the idea of living together in diversity. At this moment there are three educational projects presented by associations and supported by the Integration Service.

The **Rotterdam** City Council has supported the establishment of the civil society based *Foundation Platform of Islamic Organisations in the region of Rijnmond* [SPIOR].<sup>21</sup> Today, about 42 organisations of various backgrounds (Moroccan, Turkish, Suriname and Pakistani) are members of SPIOR. The foundation offers participation in joint projects and runs language courses. Moreover, it runs religious classes in 30 public schools. There are 18 teachers of religion working for SPIOR. In the sphere of education, SPIOR organises courses for Imams on how to make them more effective in society, as well as courses aimed at the emancipation of Muslim women. These courses have been subsidised by the Ministry of Social Affairs. SPIOR runs a project on addressing the issue of "forced marriages", which is based on a proper explanation of the Koran that emphasises the consent of both parties. In addition, SPIOR develops courses on Islam, which explain aspect of teaching to the majority society, and differences among various ethnic Muslim groups.

### 3.4.2. Constructing Mosques and Houses of Prayers

Since the 1990s, LCN cities have been confronted with requests for permits to build mosques. Applications for construction permits have had varying degrees of success in different regions and municipalities. Such projects have of-

<sup>21</sup> See <http://www.spior.nl/>

ten met with opposition, mainly from local residents. A solution of granting permission to build mosques in industrial areas has been considered politically less controversial and therefore adopted by a few city councils. However, industrial areas have hardly been appropriate settings for a religious and socio-cultural institution. In order to promote inter-faith and cultural contacts between the Muslim and non-Muslim populations, the locating of mosques in residential surroundings is a much better approach in terms of integration and community cohesion.

The **Mannheim** DITIB community's *Yavuz Sultan Selim* mosque was opened in 1995 and is Germany's largest mosque. The policy decision of the city to grant permission for the construction of this mosque in the highly populated centre of Mannheim was based on the City Council's effort to highlight that Muslims form an integral part of society in Mannheim. The mosque, which is built next to a Catholic Church symbolises the changes that have taken place in the demography of Mannheim in the last few decades, while confirming that Islam has become established as a permanent element of the religious culture of Germany and Europe. It is recognition and affirmation of the needs of the city's Muslim population. The Turkish Muslim community has made an appreciable contribution to securing this permanent recognition through their support for the "open mosque" idea, which grants access to the mosque to a non-Muslim public. The City Council insisted on the idea of the Open Mosque as a factor of an integrated city. Over 250,000 of visitors have so far taken guided tours of the Mosque. In this way, the DITIB mosque has now established itself as a magnet for the public, partly in the context of the *Long Night of the Museums* organised at the Federal level (with over 30 000 visitors in Mannheim), and partly also through the district's *Night-time Stroll* event, which has attracted several thousand people over a period of several days.



Turkish Mosque next to Catholic church, Mannheim, copyright: city of Mannheim, Section 19



Turkish Mosque in Rotterdam



Young people, Rotterdam, copyright: city of Rotterdam

### 3.4.3. Engaging young Muslims in communal life

In **Rotterdam**, an umbrella NGO SPIOR has developed a project to address discrimination in access to employment and has also engaged in negotiation with the boards and committees of mosques to involve more Muslim youth in the establishment.

**Mannheim** has more than a dozen active Muslim organisations. Conscious of the large proportion of youths among the Muslim residents of Mannheim, the City Council has developed the project *Creating Prospects for Young Muslims*. Assisted by the Federal Interior Ministry, this project has established structures and facilities for youth work in selected mosque-based associations in accordance with the needs of the young people concerned. Over 18 participants of both sexes from five mosque-based associations received 100 hours of training in the organisational planning and implementation of measures and small-scale projects as well as in the essentials of educational work with children and adolescents. Those who passed the course qualified for a *Youth Leader Card*.

Another vital aspect of this experimental project, which is unique in Germany, was the collaboration with those in charge of the individual mosque-based associations, with a view to obtaining their support in the establishment of structures whereby the young people could undertake youth work in the mosques on their own responsibility and link up with existing networks in the district and with youth welfare groups in general. Practical results achieved by the project are the Alevi youth group's membership of the Stadtjugendring [City Youth Circle], the establishment of a DITIB youth group with a constitution and premises of its own that organises own-initiative events, the contacts forged between all participating mosque-based associations and non-Muslim youth groups, and activities not confined to a single association undertaken with players from the relevant districts. The openness encouraged and attained by the project has now, two years

after its conclusion, proved to be a foundation for further eventual expansion of the mosque-based associations' participation in the communal life of the city.

### 3.5. Community cohesion

The issue of social and community cohesion is closely linked with diversity management. Diversity does not relate only to Muslim communities. Rather, the city must reconcile equality, diversity and cohesion – treating people equally and differently and ensuring a shared sense of belonging. The transformations taking place in the demography of the cities have major implications for the notions of identity, diversity, belonging and social cohesion. The cities are becoming more mixed culturally, ethnically with realistic expectations that ethnic minority communities will make up a majority of the population of several cities within the next two decades.

The consequences of not effectively addressing the prevalence of discrimination, inequality and social exclusion of Muslim communities are potentially disastrous for the city, both socially and economically. Socially, because cohesion could be undermined if a significant section of the community felt alienated, disenfranchised and with no sense of belonging. Economically, because the lack of inclusion of all undermines the city's ability to sustain competitiveness with other cities nationally and internationally, since the potential of a substantial proportion of its people is not fully utilised. Multi-agency partnerships involving all relevant actors, such as city council, police, religious or community institutions, entrepreneurs and sports organizations are essential in building community cohesion.

While in many instances it was the city that took the lead in proposing strategic developmental programmes and that brought all the relevant actors on board, at other times, cities also responded to calls for a need to address inequalities through an overall strategic approach, followed up by concrete steps and policy measures. Experience from the Local Community Network suggests that religious divisions within some communities hinder effective co-operation and support in dealing with matters of common concern. Some cities undertook research and consultation in order to find out to what extent Muslim organisations, such as council or committees of mosques or Imams can play a positive role in the integration and participation of Muslims in society.

*Community cohesion aims of putting equality and non-discrimination in practice needs to be based on aims, targets and indicators together with operational action, monitoring and evaluation of implementation.*

*Aims: Living together positively; Active participation in society; Building links and relationships; Being proud of the city.*

*Once aims are identified, they need more concrete form as targets and indicators, which would benchmark the actual progress of policy implementation.*

Indicators: *Perceptions of safety in the community; Unemployment; Perceptions of harmony in the community; Satisfaction levels; Hate crime levels; Educational achievement differentials; Democratic process engagement;*

*Targets and indicators are reached through corresponding action. The following set of actions could guide policy makers in achieving community cohesion:*

*Action: Removing structural disadvantage and discrimination; Engaging the community; Encouraging active citizenship/ "residentship"; Linking people; Managing neighbourhoods and urban infrastructure; Reducing hate crime; Service innovation; Balancing the workforce; Improving rapid response; Developing leadership; Reducing crime and disorder; Preventing conflict; Introducing dialogue and promotional campaigns; Managing information; Cooperation with the Media.*

### 3.5.1. Community cohesion as a strategy

#### 3.5.1.1. Bradford Vision – the district's local strategic partnership

In **Bradford**, race and community relations particularly in the inner city area have been poor and deteriorated with the inter-mixing of other social problems, such as prostitution, crime, drugs, gang fights etc. At the same time, those living in the suburbs increasingly believed that these are the 'problems of the minority communities'. While the existence of serious racial inequalities in the city is adequately documented and is widely acknowledged, the high concentration of "underclass" minority communities in central Bradford is most likely to remain an issue for some decades to come. For a variety of social, cultural and economic reasons, even the younger generations of Muslims are unlikely to move away from the cluster of their communities. Despite the fact that the Muslim communities in the city suffer considerably more from racial inequalities and from the social disorder issues, other communities, such as South Asian, Chinese, African and Caribbean, also have a stake in race relations.

In response to the structural problems and urgency of the situation, *the Bradford Vision - District's Local Strategic Partnership* was adopted by the City Council as a serious attempt to bring all ethnic minority communities in the city to a common platform for the future of good race relations in the district. Its main aim is to achieve the goals set out in the district's long term Vision for the year 2020 - to be a high skilled, high waged economy where people from all communities are justifiably proud of living, working, investing and playing in the District. As the Local Strategic Partnership, the *Bradford Vision* provides strategic leadership in ensuring that effective partnership is working in the district, which promotes community cohesion and community harmony.



Under the *Bradford Vision*, a number of partnerships were set up. The Bradford Diversity Exchange, a district-wide partnership, operates with the aim of being flexible and adaptable to changes affecting the way communities across the district live, learn, work and play. It aims to promote learning about citizenship throughout all communities. Another multi-agency strategic cooperation has been the *Bradford District Safer Communities Partnership*, chaired by the West Yorkshire Police and the Bradford Council. This is a multi-agency partnership of organisations working to make the district safer. It brings together many different organisations and communities from across the district with the aim of improving the quality of life for everyone living, working or visiting Bradford.

### 3.5.1.2. Islam and integration – the Rotterdam Programmes and Debates

In **Rotterdam**, there have been three strategic programmes:

In 1993, the Rotterdam City Council launched the programme *People Make the City* as a form of assertive social policy. It is a programme through which residents are asked and encouraged to take steps to bring about social cohesion in their street. This approach is aimed at improving the social climate in deprived areas, with a major side effect being that residents who normally consider politics as something far removed from their lives are involved. In this regard, the scheme acts as a school of active citizenship and gives concrete substance to ideals (citizenship, involvement, diversity) which are often abstract.

The “street approach” in particular has been further developed in the last four years. There are now 1,600 streets in which one or more social activities take place. However, it is not the quantitative change that Rotterdam is interested in here, since these 1,600 streets including about 90 streets where intensive support is given as part of the new *People Make the City* programme. The purpose is not simply to facilitate processes, but to start them for instance by calling on inhabitants door-to-door or by making agreements with the parties concerned. The City Council has taken an assertive and active approach in areas where the citizens themselves do not take the initiative.

At street level, the programme has four components:

- Organisation of activities by the community;
- Agreements to improve the quality of life;
- Agreements between residents and services on the management of public spaces;
- Training of management personnel involved in the street approach.

In the course of preparing the Community vision and strategic plan, the city of **Rotterdam** organised public debates on the role of Islam in Rotterdam. This bottom-up approach, involving Muslims and non-Muslim residents of the city, has addressed the integration of Muslims and the tensions existing between Muslims and non-Muslims. The public debates were organised in six steps. First in February 2004, the city organised expert meetings that identified issues of concern, such as value systems and norms, living together in diversity, situation of Muslim women, role of NGOs, educational and economic situation of Muslims, equal rights and the role of the media. The public debates took place in March and April 2005 and brought together 1500 Muslim of Turkish, Suriname, Moroccan and other backgrounds who took part in these debates. While the city organised the debates for Muslims, Muslim umbrella organisation SPIOR organised debates for non-Muslims. The conclusions of the public debates informed the *Community Charter of Rotterdam* and provided a basis for the Rotterdam strategic vision.<sup>22</sup>

The third strategic programme “*Join in or stay behind*”, which was developed in response to the murder of the Dutch filmmaker Theo van Gogh, in order to address the violent radicalisation of youth. The programme *Join-in or Stay Behind* has become the subject of wide ranging debate and criticism in the Muslim communities. Its objectives are (1) prevention of radicalisation, (2) surveillance of Muslim youth who are likely to become radicalised and (3) suppression of radicalised individuals.



### 3.5.1.3. Integration policy in Aarhus

In June 2007 the city of **Aarhus** adopted a new integration policy for all ethnic minorities.<sup>23</sup> The objective of the policy is to demonstrate that integration concerns all; not only the municipality, but everyone, by making citizenship, social cohesion and anti-discrimination its central focuses. Therefore a very important element in the whole process of defining and realization of a new integration policy has been the involvement of the citizens both during, and after the adoption of the new policy. The aim of the policy has been strengthening cohesion in Aarhus and ensuring that everyone – irrespective of ethnic and cultural background – participates as an active city resident and respects fundamental values and democratic principles.

<sup>22</sup> Islam and Integration: Social Integration, April 2005 <http://www.rotterdam.nl/Rotterdam/Internet/Overig/rdm/Bureau%20sociale%20integratie/Analysis%20of%20public%20debates%20def.pdf>

<sup>23</sup> More information on the integration policy in Aarhus is available at [www.aarhuskommune.dk](http://www.aarhuskommune.dk)

### 3.5.2. Residential-area oriented projects

In **Mannheim**, the district-based and residential-area-oriented approaches adopted by the City Council are assuming increasing importance for achieving greater integration and involvement of migrants in communal life. The project *Immigrants in the City*, which was coordinated by the Schader Foundation and brought together eight major German cities, illustrates the success of this approach.<sup>24</sup>

In **Antwerp**, the city services and non-governmental actors are looking for events and symbolic actions that develop the sense of community. The Integration Service has joined the neighbourhood schemes and other partners to look for ways to shape a neighbourhood-oriented urban infrastructure policy that creates intercultural meeting opportunities. The Integration service is using subsidies to associations in more targeted way in order to facilitate meetings and contact between sections of the population.

In **Aarhus** the Urban project in a deprived area of the western part of Aarhus *Geelerup* took place between 2001 and 2007 and brought on board a large number of youngsters and elders.

### 3.5.3. Community cohesion through sports

Sport plays an important role in building community cohesion. The **Bradford** City Council has worked closely with the Bradford Bulls Rugby Club, the Bradford City Football Club and the Yorkshire Cricket Club with an aim to promote cohesion between communities through a mutual interest – sport. Bradford Bulls Rugby Club and Bradford City Football publicly launched and promoted, Kick Racism Out and Give Racism the Boot campaigns. Yorkshire County Cricket Club has equally sent out positive messages to encourage cohesion.

The City Council promotes Asian sports such as *Kabaddi*, *Beeni* (wrist wrestling), *Basant* (kite festival) and field hockey in order to encourage community cohesion and bring on board the elder generation of Asians. In addition to these Asian sports, traditional British sports such as football, cricket and rugby are played.

The use of role models is equally vital to promote cohesion in the district. Imran Khan former captain and winner of the 1992 cricket world cup for Pakistan, and recently appointed Chancellor of Bradford University has become an iconic figure and role model in the District. He has championed the cause of cohesion through his role at the University and his previous role as a sports star.

Yorkshire County Cricket Club has equally recognised the importance of using roles models to encourage cohesion and break down barriers. They have

<sup>24</sup> The documentation on the outcomes (in English as well as German) are available at [www.zuwanderer-in-der-stadt.de](http://www.zuwanderer-in-der-stadt.de)

signed players from Pakistan and India, most notably the recent signing of former Pakistan cricket captain Inzamam-ul-Haq. This has resulted in Yorkshire County Cricket Club adopting a wide range of measures to identify and develop young ethnic minority players around the county in order to give them every opportunity of going on to play for the county at the highest level.

In 2006 in **Mannheim**, the Association of Islamic Cultural Centres participated for the first time in a city-wide youth football championship, in a school trip to Berlin that included a tour of the German Parliament *Bundestag*, and workshops on the prevention of violence organised by the city's youth assistance agency youngsters and teachers.

### 3.5.4. Community cohesion through inter-faith dialogue

In order to facilitate dialogue about faiths, the **Bradford** City Council has recently supported an independent initiative of the *Faith Forum*, which brings together people of all religions and no religions with the aim of promoting understanding, open debate and co-operation between people of different faiths.

Following on the establishment of the *Yavuz Sultan Selim* mosque in **Mannheim**, the *Institute of German-Turkish Integration Studies and Inter-Faith Work* was set up with an objective to provide information about the religion of Islam and to further promote inter-faith dialogue in the city. The establishment of the Institute resulted from citizens' meetings prior to the construction of the mosque, and meets the demand for openness and information about the new mosque and its 'internal life'. Since 1995, the work of the Institute has concentrated on guided tours of the *Yavuz Sultan Selim* mosque and on the conduct of inter-faith celebrations together with schools. A range of activities has been expanded to include specialised events and seminars, Muslims and Christians alike attend the Institute's regular evenings of Sufi music and dance, which also facilitate intra-Islamic contacts between Alevis and Sunnis. In recent years, the Institute's work has administered inter-faith youth projects, such as the *Wert-All* [Universe of Values] dialogue project, which brought together young Christians, Muslims and Jews. The aim was to compare the values of the different faiths and to discuss their significance in the young people's lives.

The city of **Mannheim**, in cooperation with the Muslim community, has opened the *Yavuz Sultan Selim* mosque to the wider public. Another aspect of the mosques' growing interest in opening up to a wider public comprises 'invitations to fast-breaking' Ramadan to representatives of Christian and Jewish community of Mannheim, and representatives of the city politics and administration. Moreover, the invitations at the occasion of Ramadan are no longer confined to DITIB's *Yavuz Sultan Selim* mosque. Other Islamic communities, such as the Fatih mosque (*Milli Görüş*), the Bosnian Mosque, Turkish-German Educational Association and the Ahmaddiyya community now also extend invitations to others to come together on this occasion.

As part of **Mannheim's** quarter-century celebrations in 2007, the *Mile of the Religions* was held in the city centre in May. The Jewish community, the Protestant and Catholic churches and four Muslim communities (DITIB, *Milli Görüs*, the Alevis and the Bosnian mosque) invited people to join in a festive meal and talk to each other on benches set up at over 100 tables. In addition, local sacred buildings and prayer houses of all three religions were open to visitors.

In **Rotterdam**, **Bradford** and **Mannheim** the City Council has supported introductory courses for Imams who come to serve the Muslim communities from abroad.

### 3.6. Monitoring, indicators and evaluation of policies

Equality policies and policies promoting diversity must be accompanied by rigorous and on-going monitoring and evaluation procedures. It is impossible to measure improvements without monitoring. Implementation of policies and projects requires effective monitoring and evaluation of measures, projects and policies on a continuous basis and has to be built from the outset. If such action is not undertaken, this means that the needs of various communities are not effectively planned for. In the course of monitoring it is essential to use all relevant definitions and categories to capture the full picture of the various communities. Unless data is disaggregated by as many categories as necessary, the data gathered will not provide insights into how effective a policy has been and what needs to be improved. The cities could, for example, as is the case of **Bradford** and **Aarhus**, engage in collaboration with universities in order to pursue monitoring and policy evaluation. This could be done through a system of grants to pursue research on policy implementation. In addition, sharing expertise and knowledge gained is crucial for future policy cycles and a process of mutual learning. For example, **Genk** participates in building an on-line database of best practice in Flanders.

#### 3.6.1. Informed policy making

In order to show progress on each target, policy action needs to be accompanied by monitoring and data collection. It is important for informed policy making to establish indicators and set targets and incorporate policy evaluation within the implementation of a given strategy and the respective policy areas such as employment, education, and public services. While there are diverging traditions as far as data collection is concerned, the objective of city councils to serve all residents of the city should guide policy makers in using all available means for informed policy making. While **Bradford** reported that people do not feel intimidated when asked for personal information, in **Mannheim**, the Council is facing resistance when trying to collect ethnically and religiously disaggregated data. **Aarhus** has been operating a model for the evaluation of the integration policy's effectiveness since 2000. The model is directly linked to the establishment of goals for the specific policy areas and respective departments share responsibility for

formulating quantitative and qualitative goals for their work for the coming year. The model is forward-looking, focusing both on goals in individual areas and on the overall outcome and is considered to be a good management tool, which enables the City Council to work with hard quantitative data. The model also provides a good overview of what is being planned.

### 3.6.2. Monitoring criminal justice

**Bradford** City Council monitors incidents of racial harassment and thus actively works towards tackling incidents of racial harassment that are reported to the Council. These may cover any aspect, from employment to customer complaints and to service delivery.

The main aim is:

- To eliminate unlawful discrimination;
- To promote equality of opportunity;
- To promote good relations between persons of different racial groups.

Bradford City Council uses various powers through government legislation to enforce its duty to actively and proactively work towards eliminating any form of discrimination, including on the grounds of religion or belief. Since government legislation introduced the *Employment Equality (Religion or Belief) Regulations* in December 2003, prohibition of discrimination in employment on grounds of religion or belief is applicable not only to the normal employer/employee context, but also to office holders, police, barristers and advocates, partnerships, trade organisations, qualifying bodies, providers of vocational training, employment agencies and higher education institutions.

As part of the *Safer Communities Safer Cities Initiative*, Bradford Council, together with the West Yorkshire Police and its partners, set up the *Bradford Hate Crime Alliance* (BHCA).<sup>25</sup> The BHCA is a partnership comprising key agencies and voluntary organisations across the district, which have come together to tackle crime, including racism, xenophobia, and homophobia. The primary aim is to challenge hate crime. It is vitally important that people are able to report hate crime incidents. The BHCA is an integral part of the district's crime and disorder strategy to help build greater community cohesion across the district. It is part of the wider network of *Report-it*, which is promoted nation-wide and involves local authorities across the country.

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<sup>25</sup> <http://www.hatecrimealliance.co.uk/>.

## 4. Continuous Challenges

There are no easy, readymade and quick fix solutions to the problems that the cities face. There are some real impediments in the way of lessening discrimination on the grounds of race, ethnicity and religion and thus improving inter-community relations at the local level. Despite a raft of integration/equality policies, initiatives and structures in place in many of the key institutions at local level, inequality and discrimination are still persistent features in the lives of large sections of the Muslim communities. The following key areas pose a continuous challenge:

- New urban identities
- Accessing education, training and work;
- Under-representation in public service employment;
- Mainstreaming equalities in all aspects of service delivery;
- Political representation and participation;
- Consulting local communities also Muslim Communities/ balancing out responsibility;
- Criminal Justice System: monitoring racial discrimination, harassment and racist incidents;
- Leadership and action.

### 4.1. New urban identities

The awareness that communities are changing rapidly and that the old national homogeneity will not return is taking hold. The absence of interpersonal interaction, particularly interethnic and inter-faith interaction, is a major problem. Today we live in societies, which have tendencies towards segregation not only in the cultural or ethnic field. Local governments must have the courage to start a search for a new urban identity in order to avoid a risk of lack of shared community objectives. Interaction creates chances and possibilities and helps the recognition of common characteristics and builds shared values. Rendering the common characteristics visible and highlighting them is an important aspect of this process. Creativity and an eye for new forms of expression and urban activity can result in the emergence of truly original concepts. In important areas – culture, sport, leisure, public services, urban planning– progress has been made in this search for what residents see as their new identity.

**Rotterdam** is putting a lot of effort to have all residents of the city closely involved in the process of policy consultation. Realising the scale on which gov-

ernments work, at a local, regional or national level, the pressure exerted on them by the complexity of the problems that they have to deal with is creating a gap between the real world that citizens live in and that of the decision-takers and their procedures and organisation. Therefore, through a series of public meetings, the Council has discussed with the citizens of Rotterdam what the city needs and how they can contribute to it. It is foreseen that pro-active dialogue with city residents on an equal basis, such as Rotterdam's *People Make the City* programme will certainly be expanded and deepened in future. Today the concept of Urban Citizenship has been developed out of all these discussions as a central concept in which participation of all and dialogue play a crucial role. Central in this concept is to improve the quality of life for everyone. A concrete example is the day of the dialogue in which almost 2000 people from different backgrounds come together and share their everyday experiences and challenges with other citizens in almost 200 "tables" organised by very different institutions like restaurant holders, banks, welfare institutions, companies etc.

Similar developments have taken place in **Genk**, **Aarhus**, **Bradford** and **Mannheim**.

## 4.2. Accessing education, training and work

Most significant issues concerning education that cities are confronted with are under-achievement in school education, tendencies to segregated schooling, and drop out rates. Keeping young people from Muslim backgrounds in secondary education and on the labour market is a central focus of strengthening the areas of education and employment and the relationship between these areas.

In response to these major challenges, the cities of **Aarhus**, **Bradford**, **Mannheim** and **Genk** developed a number of initiatives to prevent drop-out and to provide young people with language skills and training so that they can complete secondary education. The new integration policy in **Aarhus** has established an education and employment committee, in which the relevant parties would be represented. The committee's objective will be to discover problems and opportunities, establish joint goals and action plans, develop new initiatives, and enter into partnership agreements between City, educational institutions, the business sector, representatives of ethnic communities and other relevant parties.

## 4.3. Under-representation in public service employment

It is not only unacceptable, but counterproductive when part of the population is deprived of equal opportunities, rights and responsibilities. Policy makers are particularly aware of the unemployment of young people and of a need for training and educational programmes for a later stage of life. A high percentage of young people among the Muslim residents of cities make an obvious target group for the employment policy area. Fast tracking of ethnic minority employees within



public institutions is also one possibility of increasing number of Muslims employees. However, increasing employment of Muslims in public spheres is not just about numbers. It is of crucial relevance to ensure adequate and balanced placement in various positions within an organisation and its hierarchy.

#### 4.4. Mainstreaming equalities in all aspects of service delivery

Another significant challenge is to provide service delivery to all groups on an equal footing. This challenge is posed by the continuing concentration of Muslim communities in particular parts of the city and by the initiatives in relation to long-term recipients of social benefits. For example, in the area of access to health care a new way of providing traditional general practice care has to be identified in order to meet the needs of communities, who might have diverging health needs and understanding of health. In connection to access to health care, issues such as communication difficulties due to language barriers, lack of information translated into a format that can be understood, as well as dietary, burial, and religious needs of people of Muslim background have to be further recognised. Mainstreaming certainly does not mean that there is one mainstream model of service provision of the one size fits all; rather the awareness of different needs and consequently of different models of service provision becomes central to the operational priority of the local authority. In addition, mainstreaming equalities also means primarily consulting people about how to meet their needs in order to be inclusive. The cities of **Mannheim**, **Antwerp**, **Bradford**, **Aarhus**, **Genk** and **Rotterdam** have realised the need to increase efforts and make the already existing policies more inclusive of their residents.

#### 4.5. Political representation and participation

Political participation and representation of Muslim communities at the local level is an important tool in facilitating their feeling of inclusion and belonging in society. Muslims remain underrepresented as councillors and have limited visibility in decision-making positions. In a context of a widespread disenchantment with the agencies of government, Muslim communities re-evaluate the ways in which they should seek to gain political influence. In **Bradford**, the number of elected councillors from Muslim communities is 24% and this figure is likely to increase over the next few years as participation in the election process within the district has become an attractive proposition. The population increase in the ethnic minority community has resulted in all major political parties looking towards taking on more councillors to win the votes of ethnic minority communities. There has been high profile appointments in the Conservative party with the appointment of Baroness Sayeeda Warsi as the first Muslim female to be elected as the Shadow Minister for Community Cohesion. She is seen as a good role model for future Muslim females. **Mannheim** reported a general lack of representation at the level of the City Council of Muslim communities. **Aarhus** has reported that

six out of thirty one Councillors have ethnic minority background. Political participation has been a specific focus area in the former integration policy and is still essential in achieving democratic citizenship and social cohesion. The point here is that increasing the participation of Muslim communities in the political process would support their integration as full citizens. Setting up Youth Parliaments has also proved useful in bringing in a voice of the younger generation of residents.

#### **4.6. Consulting Muslim communities/ the search for a new balance of responsibility**

Local governments are increasingly seen as the main problem-solver by citizens and governments, on the regional and national level alike. However, residents of cities have a major role to play as well. Giving trust and accepting responsibility are a crucial challenge for all the participants in the local community of tomorrow. For the purpose of social cohesion at the local level there should be a kind of agreement in which city residents declare to treat each other with respect. Local government should be aware of the fact that immigration is not always a painless process for the indigenous population. Hence it is not only a challenge for improving the results for example in the fields of the education and employment, housing etc. but also there is a task for the local government to have a dialogue with all communities about the consequences of integration for everyone.

The cities of **Bradford, Rotterdam, Mannheim** and **Genk** instigated a frank and open debate on community cohesions and integration issues. Minority communities' involvement in the debate has to go beyond superficial consultation. Consideration on the part of the city authorities has to be accompanied by consideration on the part of Muslim communities as they accepted the ownership of some of the problems that are internal to them and accept the responsibility to play their part more vigorously in resolving them.

The parents and the community as a whole must become partners with the official agencies in addressing the poor level of educational attainment and participation in training by those who need it the most and are already at the bottom of the social scale. Consulting the voluntary sector also means to allocate adequate resources in order to enable meaningful consultation. While there is no "the model" of reaching out and including Muslim communities in the consultation process on policy making, nonetheless, approaches and efforts to reach Muslim communities applied in the LCN cities have brought positive results in improving community cohesion.

#### **4.7. Criminal justice system: Monitoring racial discrimination, harassment and racist incidents**

Many local authorities have highlighted racial discrimination in the criminal justice system, from the sentencing of policies by the Courts to the over-representation of people of ethnic minority backgrounds in prisons and the treatment of

ethnic minority prisoners. Several people highlighted concerns with poor policing practice. Among the issues that arose were poor policing in relation to tackling crimes against ethnic minority communities and dealing with racist crime and discrimination in the policing of ethnic minority communities. Good relations with the communities are essential to effective policing and this was acknowledged in the statements from the police and representatives of various cities. Several proposals were made to create better understanding and trust between ethnic minority communities and the criminal justice institutions, which the LCN broadly supports. These include:

- Involving Muslims in police training and raising police awareness of racial issues;
- Greater promotion of Muslim police officers to senior level
- Where relevant, better monitoring of 'stop and search' to address the over representation of ethnic minority people in 'stop and searches'.

#### 4.8. Leadership and action

Local authorities face a number of crucial issues in relation to establish good community relations in the city and in providing equal opportunities to all. Recent issues around terrorism and extremism, as well as questions about the foreign policies of national governments have raised many fears within the Muslim communities. At present time, the local governments are trying to work together with the Muslim communities through communication and consultation in order to overcome these difficulties. While many challenges remain, there are several that have to be dealt with immediately, such as engaging the silent minority (communities that are hard to reach), engaging women who tend to distance themselves from any public discussion, and engaging with Imams. It is fair to say that one of the most emerging challenges for **Bradford** is the winning of hearts and minds including strengthening governance in mosques to make them less susceptible to people of extremist views. To do this there needs to be extended provisions for citizenship education and measures to support communities, strengthen Muslim and theological leadership to better connect with young British Muslims.



## 5. Conclusions and Opinions: moving from principles to practice

### 5.1. Conclusions

This section draws together the key conclusions from the preceding chapters and highlights the responses that are required from the major institutions of the municipality and region. The situation of Muslim Communities is a spotlight issue not because Muslims require particular attention or a special set of policies, rather Muslim communities require mainstreaming of their needs within a wider scope of integration, equality, anti-discrimination and social/ community cohesion policies. With the systemic inclusion of Muslim communities in all areas of life, it improves the ability to achieve integrated neighbourhoods, cities and participatory societies.

The involvement of Muslim communities in all aspects of public life is crucial if we are to create a society free of racial discrimination and prejudice in the future. Moreover, this lack of inclusion is one of the reasons why Muslim communities are often disenchanted with and consequently do not trust the public institutions and their leaders. Given the negative experiences that many Muslim communities have with the institutions, huge steps will have to be made to build up trust. However, it is important that institutions guard against a mindset of special initiatives for Muslim communities per se. The real challenge is to change mainstream activities, services and budgets to respond to diversity.

Moreover, institutions should openly examine whether institutional or structural racism exists as a first step to addressing the issues in this report. They must examine their policies and practices to assess how these could be reinforcing inequalities and take remedial action. This should be a collective exercise. Racial and ethnic inequality, as well as religious prejudice cannot be tackled in isolation: it requires the efforts of all of the key institutions to work together to ensure long-term change.

### 5.2. Opinions

This section outlines policy and action, some generic in nature, others more specific, which the FRA recommends in order to make a real impact in the pursuit of addressing the situation of Muslim communities. They stem from the discussion with the Local Community Network and should be seen within the context of mainstreaming within the broader policy framework. The opinions are aimed primarily at local authorities and their institutions, but others are addressed including School authorities and political parties.

## Opinion 1: Action Plan

- 1.1 The local authorities in collaboration with other institutions should take the lead in producing a strategy and an action plan on creating community cohesion, with measurable targets, clear time scales and responsibilities assigned to individuals or organisations for implementing the recommendations. The basis for such an action plan should be a strong commitment to non-discrimination, equality and social cohesion and to ensuring that all are able to participate in the social, economic, cultural and political life of the city.
- 1.2 The local authorities should also consider building databases of good practice projects and policies that have proven to be effective, in order to share them horizontally with other cities and regions.

## Opinion 2: Accountability of the local authority

- 2.1 Equality policies in all public and private institutions must take account of the changing contours of discrimination and seek to address all aspects of possible discrimination of Muslim communities.
- 2.2 Within a framework for cohesive communities set by acts and policies there must be greater management accountability of the local authorities for achieving clearly defined racial equality targets in the district, underpinned by effective performance management arrangements and regular appraisals.
- 2.3 Within all institutions, the heads of departments should be champions of equality and non-discrimination. Stronger emphasis should be given to the development of equality programmes and anti-discrimination training for all supervisors and managers in public and private institutions.
- 2.4 The local authorities might consider celebrating all faiths' festivals as the city's public celebrations and promote projects that aim at strengthening inter-faith dialogue.
- 2.5 Media coverage of equality and diversity should be championed in a forceful and positive way.
- 2.6 The leadership of the local authorities and the alliances built with local police forces under the objective of combating racially motivated crime have proven to be beneficial to Muslim communities. The local authorities should therefore promote the idea of monitoring and data collection on racist crime. Where collecting mechanisms exist, the local authorities should take into account the fact that figures could still represent under-reporting and undertake action to build trust in the community to support

better reporting of incidents. For example, some Muslim communities might not be ready to come forward to complain about racist incidents, in part because of language barriers.

### Opinion 3: Better education outcomes

- 3.1 The School authorities should develop an action plan to engage with parents from Muslim communities with medium to long-term aims, indicators and benchmarks.
- 3.2 The School authorities should continue to develop an expanded programme of mentoring for pupils from Muslim backgrounds, together with robust monitoring to ensure that additional resources are reaching the most disadvantaged children.
- 3.3 Special inspections should be commissioned of the schools that have disproportionate levels of exclusion or truancy among Muslim communities and particularly the groups at the greatest risk.
- 3.4 The School authorities should set and monitor targets for recruiting, training, retaining and promoting teachers from Muslim and other ethnic minority backgrounds in all schools.
- 3.5 The pre-school education should be used more as a form of enhancing the pupils' capacity to better integrate in elementary schools.
- 3.6 The School authorities should develop databases of good practice on enhancing participation of pupils in pre-school education and share it horizontally with different school districts.
- 3.7 Segregation in education, whether unintentional or as a result of social and housing factors, represents a barrier to the development of diversity and cross-community interaction at local level. The local authorities should devise policies which increase the broad participation of all the diverse communities in their schools.
- 3.8 The School authorities should monitor and review the strategies for recruiting and retaining school governors of ethnic minority origin in all schools and support schools to enhance quality education.

### Opinion 4: Employment and equal opportunities

- 4.1 The local authorities should develop a dialogue with the private sector at the local level in order to develop public-private partnerships with private companies as part of a city plan to increase employment of ethnic groups.

- 4.2 The local authorities in cooperation with the local business community should formulate codes of conduct for businesses that take on a diverse workforce or that support business opportunities for ethnic minorities.
- 4.3 The local authorities should adopt plans and targets for ensuring equal opportunities for ethnic minority groups, including Muslims, employed in the public sector at local level as well as promote their employment in private enterprises, too. These plans can include positive action measures.
- 4.4 The local authorities should target projects aimed at youth in particular addressing their situation with regard to access to education, employment etc.

## **Opinion 5: Dialogue and participation**

- 5.1 In its policy making, the local authority should reconcile the need to treat people equally, the need to treat people differently and the need for a shared sense of belonging. There should be a strong commitment to cohesion and equality in order to ensure a common sense of belonging and that all communities are able to participate in the social, economic, cultural and political life of the city.
- 5.2 Political parties should encourage the political participation of Muslim communities, in particular women and youth. Muslim communities themselves should engage more actively in the political process and support the participation of women and youth.
- 5.3 Political parties should strive for the fair representation of Muslim communities at each party level, with a special responsibility for the party leadership to stimulate and support the recruitment of candidates for political functions as well as for membership.
- 5.4 The local authorities should develop new kinds of cooperation and processes, as well as try to integrate consistent dialogue, consultation with all actors, task forces involving civil society, media, local authorities, national authorities and European level.
- 5.5 An invitation for the involvement of Muslim communities in the process of community cohesion policy making through public debate should be initiated by the council leaders or mayor, in order to demonstrate political leadership and responsibility on the part of the local authorities.
- 5.6 The local authorities should aim for the strong recognition of the role of the Muslim communities in identifying and setting up policies for reducing a feeling of non-belonging.



## Opinion 6: Evaluation and monitoring of policy implementation

- 6.1 The local authorities should collect and analyse anonymised data on the ethnicity of their residents for the purposes of highlighting possible gaps and inequalities and answer questions about beneficiaries of the service, and outcomes for various communities and most importantly identify if any group is not able to benefit from a given public service.
- 6.2 The local authorities should set targets and benchmarks for measuring the integration of Muslim communities, taking into account the wider ethnic composition of the district and broader community objectives.
- 6.3 Appropriate local authority structures or processes should be set up in order to monitor the implementation of equal opportunities policy. Monitoring systems should be independent, transparent, well-coordinated and sufficiently funded, and they should involve senior officials as well as representatives of different ethnic minority communities, including Muslim communities, selected by the communities themselves. Gender balance should be monitored on a basis of pre-set indicators and benchmarks.
- 6.4 The local authorities should undertake regular evaluation within a multi-annual programme or strategy, for example twice every five years, and after its completion, in order to identify long-term impacts and outcomes for the range of intended beneficiaries.
- 6.5 The evaluation should enable the authorities at national, regional and/or local level to use its results as input for assessing the need to prepare a further strategy/policy.
- 6.6 The local authorities could make use of an independent body to carry out an evaluation and monitoring of the actions taken and improvements secured, such as local universities or colleges.
- 6.7 The local authorities could consider using an instrument of peer review with other cities in order to assess their equality and community cohesion policies.

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**addressing the needs of Muslim Communities**  
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