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I – INTRODUCTORY OBSERVATIONS

The following section is proposed as a framework of phenomena that affect modern societies and require innovative political, social and cultural responses and approaches, which will then be presented - as far as the City of Turin is concerned - in the successive sections. Therefore, this is neither a scientific text nor an informative article, but rather a political framework, which aims more at reflection and in-depth study than at bibliographic completeness.

THE GLOBAL FRAMEWORK AND CHALLENGES OF THE 21ST CENTURY

Together with the industrial revolution linked to new digital technologies and the fight against climate change, **migration** is one of the main "global challenges" that the world will face in the coming decades[1].

Unlike the greenhouse effect or social networks, and despite what the narrative based on the false myth of "invasion" tries to tell us, migration is not a new phenomenon in the history of mankind and has been substantially stationary for quite some time[2].

There are, however, some characteristics that make the migrations of the 21st century qualitatively different from those of the recent past. In particular, two factors[3] make the issue extremely complex in the European context.

MIGRATION FLOWS AND THE ROLE OF THE STATES

The first is the **space** factor. The states involved, both departure and arrival ones, are decidedly **more fragile** than in the last two centuries. Among the various causes are the falling apart of the social fabric due to the loss of the Welfare State model in arrival countries, economic inequality, which is growing both *between* states (15 of the 20 most developed countries in the world are in Europe, while the 20 least developed are in Africa[4]) and *within* them, as well as the loss of authority of the nation-state as the central political entity in international relations[5].

In addition, the **flows have been reversed**: from a Eurocentric viewpoint, the fundamental difference regarding the major migratory movements of the last century is that "*migrants from a greater number of non-European countries are concentrated in an increasingly limited number of primary destinations*"[6] Since the early 1900s, this has meant that the majority of Western European countries have become arrival countries and no longer departure ones[7] (and, since the Second World War, also for Southern European ones).

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[1]   See, for example, the United Nations goals for 2018 launched by Secretary-General Antonio Guterres, which include a new "Global Compact for Migration." http://www.corriere.it/opinioni/18_gennaio_10/nuovo- accordo-globale-migrazioni-3d6a016e-f631-11e7-9b06-fe054c3be5b2.shtml

[2] H. de Haas, 2015, *The Myth of Invasion*, Hain de Haas Blog, http://heindehaas.blogspot.it/2015/05/the-myth-of-invasion.html

[3] A. Betts, 2015, *Human migration will be a defining issue of this century. How best to cope?*, The Guardian, https://www.theguardian.com/commentisfree/2015/sep/20/migrants-refugees-asylum-seekers-21st-century-trend

[4] Data mentioned in: Caruso and Venditto, 2008, *Migration Flows: Transit Migration in the Mediterranean*, ISSM https://www.issm.cnr.it/personale/venditto/pdf_venditto/Art%208_2008%20I%20flussi_migratori_le_migrazioni_di_transito_nel_mediterraneo_rapporto_mediterraneo.pdf

[5]   Certified by the growing influence of non-state actors such as among others, governmental organisations, non-governmental organisations, multinational corporations, large transnational media,

[6]   H. de Haas, M. Czaika, 2014, *The Globalisation of Migration: Has the World Become More Migratory?*, International Migration Review, Vol. 48 No. 2

THE TIMES OF MIGRATIONS AND TRANSNATIONAL SPACES

The other factor is **time.** The **increased speed** of the movement of people (thanks to the fall in prices and medium-long distance transport times) and information (by virtue of the technological explosion culminating with the arrival of the Internet) has changed the very nature of migration: from one-way journeys towards a new life to engines for the creation of transnational spaces. Spaces in which people, goods and information circulate in both directions: "*the idea that people live their lives in one place according to a set of cultural and national rules, in countries with impermeable borders, no longer stands the test of facts. In the 21st century, in fact, more and more people will simultaneously belong to two or more societies*[8]."

Moreover, in most cases we are talking about flows that have been **taking place for several decades**. For many countries (whether they are aware of it or not) the central theme is not only, or so much, that of **reception**, but that of **participation** in the economic, social and political life of migrants, of the so-called "second" or "new" generations, and of the communities they have given life to.

FROM "MULTI" TO "INTER": THE CHALLENGE OF PARTICIPATION

For contemporary European societies, therefore, it is no longer a question of (only) recognising "*a verifiable social situation: the coexistence of people coming from and socialised in different cultural contexts*"[9]9, that is, the **multiculturality** of the societies themselves. This awareness, translated into political terms in the *multicultural approach*, has proven to be insufficient[10] for guaranteeing the inclusion of different communities in the social fabric or the dialogue between them.[11] For arrival countries and communities, the real challenge this century will be to acquire a more mature approach and more effective political instruments for ensuring **respect and the valorisation of diversity:** everyone must be able to participate in public life in conditions of equity and without discrimination.

The alternatives to full participation and to the building of a society in which everyone feels welcome are currently under the global spotlight and filling newspaper headlines: the spread of **fear** and **violence** (both among migrants and between natives), the development of **segregation** and **self-segregation** processes, the increase of **radicalisation** and **fundamentalism** (both within "majorities" and variously defined "minorities"), the **loss of democratic values**.

The action to be carried out, referred to in "negative" terms (that is, to oppose phenomena considered discriminatory), aims to combat **racism** and fear of diversity. As will be examined further, exclusion, violence and discrimination today are unrelated to factors such as legal citizenship or place of birth and are based instead on aspects such as skin colour, visible religious symbols, "exotic" names and surnames. While **integration** was and is an approach based on a total and impossible flattening to the majority culture, **anti-racism** guarantees minorities their right not to be discriminated against: going from the former to the latter is the only choice of equity, as it shifts the burden of dialogue from the shoulders of minorities to redistribute it on all sectors of society.

7   H. de Haas, 2015, op. cit.
8   P. Levitt, 2004, *Transnational Migrants: When "Home" Means More Than One Country*, Migration Policy Institute Website, https://www.migrationpolicy.org/article/transnational-migrants-when-home-means-more-one-country
9   A. Surian, 1998, *Intercultural education in Europe*, Emi, page 28
10   K. Malik, 2015, *Terrorism has come about in assimilationist France and in multicultural Britain. Why is that?*, The Guardian, https://www.theguardian.com/commentisfree/2015/nov/15/multiculturalism-assimilation-britain- france
11   Council of Europe, 2008, *White Paper on Intercultural Dialogue "Living Together as Equals in Dignity"*, page 9

Referred to in positive terms (that is, of proactive construction of alternatives), we intend to rewrite a **social pact**, that is, a basis of shared rules for the redistribution of resources and the resolution of conflicts that also offers a sense of full belonging to the community in which we live. This is possible only by ensuring the **participation** of everyone and respecting everyone's **rights** in a city that is multicultural, multireligious and multi-ethnic, and that recognises itself in the values of dialogue, respect, freedom of expressing one's own identity. Values that echo the constitutional values of social dignity, freedom of thought, anti-authoritarianism and anti-fascism.

To do so, we need a methodology of participation that is flexible, open and able to deal with and manage conflicts, that produces social, cultural and educational policies aimed at inclusion and co-planned together with the bearers of needs and interests: an **intercultural policy**.

Such a policy also offers an answer to another of the key issues of modern societies: the **conscious participation** of all in the consultative, planning and decision-making processes of public policies. This topic is important at every political level, but it is particularly felt at a local level, in people's daily lives.

THE ROLE OF LOCAL ACTORS

From a linguistic and everyday imaginary point of view, migration has always been understood as a movement of people from one **state** to another. It is no coincidence that the public policies that address the issue are state and/or, for EU countries, supra-state: international relations with the states of origin, border control, welfare services, citizenship and mobility laws, educational and academic frameworks.

In reality, however, shifting the focus from reception to participation, it is easy to realise that "**migration is a local reality**"[12]. **Cities** (and, in general, local urban actors) are a fundamental actor in the development of intercultural policies, especially because, in post-industrial societies, it is in urban contexts that the knowledge economy based on **relations** and **transmission of skills** that defines the figure of the fourth industrial revolution is developed. [13]

Movement, then, is not from one state to another, but **from one community to another**; it is in cities that migrants (and their sons and daughters, who have not experienced migration first-hand but nonetheless have the experience of cultural, religious, ethnic, and linguistic diversity) and non-migrants interact by working, studying, praying, or playing.[14] The quality of these interactions depends on the quality of the political processes of inclusion put in place, processes that are never natural[15] but rather the result of choices made by political actors.

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[12]   A. Singer, 2012, *Migration and the Metropolis. Practice to Policy. Lessons from Local Leadership on Immigrant Integration*, Maytree Foundation., 9–10

[13]   B. Ray, 2003, *The Role of Cities in Immigrant Integration*, Migration Policy Institute Website, http://www.migrationpolicy.org/article/role-cities-immigrant-integration/

[14]   See also "*Introduction to the Toolkit for Equality*", by the European Coalition of Cities Against Racism ECCAR, pages 1-2

[15]   R. Penninx, 2003, *Integration: The Role of Communities, Institutions, and the State*, Migration Policy Institute Website, http://www.migrationpolicy.org/article/integration-role-communities-institutions-and-state

From this point of view, **local governments** show a number of advantages over national ones, as they have the possibility to closely observe the specificities of the dynamics and conditions of their citizens[16] and to implement targeted policies, avoiding the standardised "one shoe fits all" responses that are typical of national institutions. [17]

LOCAL ACTOR NETWORKS

The growing importance of urban contexts in the development of inclusive and intercultural policies has been reflected in recent years in the creation, by various international organisations, of networks and coalitions of municipal administrations. [18] The European Union and the Council of Europe have developed a joint programme to support the development and exchange of intercultural policies at the municipal level, the **Intercultural Cities Programme (ICC).** [19]. The statute of the Programme, drafted in 2008, states: "*one of the factors that will determine which cities flourish and which decline in the years ahead, will be the ability to transform diversity into an asset or liability.*"[20]

UNESCO has also recognised the essential role cities play. The introduction to the "Toolkit for Equality", an operational tool developed by ECCAR, the **European Coalition of Cities Against Racism**, states: "*local authorities, especially at the city level, have a crucial role in implementing anti-discrimination policies that make a real difference. They are close to their citizens and generally possess a certain degree of autonomy, resources and solidarity networks. Their proximity to the everyday affairs of citizens means that they often recognise the impact of racism and the need for action more quickly than policymakers at the national level.* "[21]

Finally, the EU's **EUROCITIES** network has repeatedly addressed the importance of a local, grassroots approach to issues of inclusion. For example, in the "Toolkit of Ideas on the role of culture in the integration of migrants and refugees", it is recalled that "*it is now widely agreed that cities are the first point of arrival, transit hubs and final destinations of and for migrants. Integration is, therefore, one of the main needs that construct urban space: it is primarily in this context that the challenges for cohesion between newcomers and local citizens must be addressed* [...] Cities can produce solutions more quickly and more flexibly [than States, Ed.]".[22]

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[16] Given the highly ambiguous nature of the term, it is necessary to better define what is meant by citizens: "[...] *in this document the term "citizens" does not simply mean the residents, or people who are citizens of a State (therefore in relation to nationality): the targets and interlocutors of our actions are all the people who make up the social fabric of the city, who bring wealth to it, who enter into relations with the city, whether they are residents, people in training off-site, commuters, tourists, people in care, etc.".* ", Resolution of the City Council of the City of Turin, 2016, *GOVERNMENT PROGRAMME FOR THE CITY OF TURIN 2016-2021*, no. 2016 03358/002 Attachment 1 page 38

[17] T. Juzwiak, E. McGregor and M. Siegel, 2014, *Migrant and Refugee Integration in Global Cities: The Role of Cities and Businesses*, United Nations University, Policy Brief 1/2014

[18] The "third thing" that cities could do to promote peace and cooperation according to a famous speech by the mayor of Florence Giorgio La Pira at the VI World Congress of Sister Cities, Paris 1967, http://www.giorgiolapira.org/it/content/unire-le-citta-unire-le-nazioni-0

[19] For further information, go to https://www.coe.int/en/web/interculturalcities/home

[20] Council of Europe, 2008, op. cit.

[21] ECCAR, 2017, *Introduction to the Toolkit for Equality*.

It is important to emphasise that the shift in focus from the national to local level[23] is not a phenomenon limited to intercultural inclusion, but rather a part of a general trend that sees, recognises and valorises the role of cities as complementary (and no longer subordinate) actors in public policy. Again, from the statute of the ICC: "*although national and supranational institutions will continue to exert an influence, the future of cities will increasingly be decided by their choices*".[24] The already mentioned networks (Intercultural Cities, EUROCITIES and ECCAR, to limit us to the context of integration and the fight against racism), are created precisely to respond to the need to improve the quality of policies at the local level.

Exchange of good practices, knowledge and skills, evaluation of existing policies and development of innovative actions: many of the reflections contained in this document come exactly from the reflections, sharing and in some cases, evaluations emerged within these networks.

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[22]   EUROCITIES, 2016, *The role of culture in the integration of migrants and refugees*

[23]   In line with the philosophy behind the principle of "vertical subsidiarity", according to which political action must be carried out first and foremost by the institution closest to the citizens.

[24]   Council of Europe, 2008, op. cit.

II – POLICIES OF THE CITY[25] OF TURIN.

A MULTICULTURAL CITY

The presence of incoming migratory flows, the consequent development of policies aimed at managing the phenomenon and the widespread practice of welcoming "newcomers" are not recent history for the City of Turin. An important industrial centre since the 19th century, Turin (like many other large cities) has been affected by several "waves" of migrants, first from the surrounding countryside and the rest of Piedmont, then (particularly after World War II) from Southern Italy and finally, from foreign countries from the 1980s onwards.[26]

The already long timeframe of this phenomenon, and the intercultural point of view that has been chosen to adopt, **suggest not to base** the analysis **on numbers**, as they are no longer able to portray the real situation: "*personal details outline a picture lacking clear, sharp and impassable boundaries and lines of distinction , describing - instead - a demographic scenario in constant evolution, in which foreign citizens who are not immigrants (having never moved from their country of birth, Italy) and immigrants who are not foreign citizens (anymore) are increasingly confused*"[27].

The number of "foreigners" therefore, excludes those who have obtained Italian citizenship, as well as the new generations, bearers of multiple cultural, religious and linguistic backgrounds and more and more victims of racism or social exclusion due to distinguishable traits such as skin colour, the more easily visible religious symbols and "exotic" names or surnames.

PUBLIC POLICIES

Shifting the focus from the demographic dimensions of ethnic or religious minorities, it is possible to concentrate on the **public policies** implemented. In this context, it is important to recognise that for over thirty years the City of Turin has been equipping itself with tools, policies, personnel and offices to promote the integration of migrant people and the inclusion of their families in the social fabric.

In 1982, the City was **the first** "*in Italy, in fact, to create a municipal service dedicated to foreigners (office for Foreigners and Nomads). Turin was also one of the first municipalities in Italy to implement an integrated approach to the issue of urban renewal, also thanks to the Suburbs Project launched in 1997 [...] The commitment of the City Council to the coordination and management of the development and implementation of policies of local integration and urban regeneration became particularly evident in 2006 with the creation of the Department with delegated authority to coordinate the policies of integration of new citizens and urban regeneration and a specific Service of Urban Regeneration and Integration.*"[28]

Looking back, in a 2010 resolution, the Municipal Executive Committee pointed out that "*the migration phenomenon is a mirror in which the city, its economic and productive system, its educational models, its social networks, its urban conditions, its ways of including (and excluding) new citizens are reflected.*

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[25] In this document we will use the difference between "city", understood as the urban context in which different actors operate, and "City", understood as the Municipal administration in its different sectors.

[26] E. Roman, 2014, *Neighbourhood Houses - Case del Quartiere (CdQ) Turin (Italy), Research report EU-MIA*, FIERI

[27] IDOS, 2017, *Statistical Dossier on Immigration* 2017, page 94

[28] E. Roman, op. cit.

*Therefore, no longer a theme for "specialists", the processes of integration of new citizens concern public policies **in a transversal way** [emphasis added, Ed], opening up scenarios, perspectives and projects capable of having an impact, of leaving a mark on large numbers, of investing public and private resources by encouraging complementarity and cooperation."* [29]

The awareness of having to deal with a transversal phenomenon that concerned, therefore, all sectors and services of the City, prompted the administration to develop projects, practices and tools to promote inclusion in a widespread manner.

In some cases, the City has also set up *ad hoc* offices able to respond to specific needs: in addition to the aforementioned **office for foreigners and nomads** of social services, there is the **School Inclusion Service** within the **Educational Services Division**, the **Intercultural Centre of Cultural Services**, the Office for **Urban Regeneration and Integration**, and the **Office for Cooperation and International Development** of the Mayor's Cabinet.

It is important to emphasise that none of these offices work as a monad, autonomously, on the contrary: in all cases, *internal* interaction (with other municipal offices and services) and *external* interaction (with other institutions, public and private bodies, third sector organisations) are an integral part of the working methodology. On the other hand, these are offices that have developed networks of contacts, working methods, planning and good practices, specific to their respective fields of intervention.

THE INTERCULTURAL CENTRE OF CITY TURIN inaugurated in 1996, is a physical space for meeting, discussion, knowledge, training and cultural exchange. Established to encourage dialogue, civil coexistence and "accompany", from the cultural point of view, the social transformations of the city through a permanent service, the Centre works mainly through participatory methodologies based on the organisation of Groups and networks with individuals inside and outside the municipal administration.

The Centre's main objectives are:

- **train** operators who work in the intercultural field;

- **include** new citizens through Italian language courses;

- **educate** and **support** to new generations with projects aimed at combating school drop-out, building meaningful educational relationships with adults and peers, aggregation and youth leadership;

- **valorise** cultures through events, meetings and workshops;

- **support** community associations through training initiatives, co-planning and participation in city events;

- **organise** events of reflection, discussion and awareness of current issues and of public interest aimed at opposing prejudices and harmful clichés

THE SCHOOL INCLUSION SERVICE'S main objectives are:

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[29] Resolution of the Municipal Executive Committee of the City of Turin, 2010, *OBJECTIVE: IDENTIFICATION OF CRITERIA AND TOOLS FOR THE INTEGRATION POLICIES OF NEW CITIZENS IN COLLABORATION WITH THE ASSOCIATIONS OF IMMIGRANTS ACTIVE IN TURIN.*

- encourage attendance and school success of students with non-Italian citizenship

- foster relations between schools and families

- support schools in inclusion processes.

Following the logic of inclusion and the basic assumption that there is no rule, but that diversity is a constitutive part of the human being, the strategies implemented by the offices that refer to the School Inclusion Service work on the institutional barriers that prevent access to services (in our case educational and school) overcoming the pre-existing vision of integration to a pre-established model.

Another line of intervention that derives from the above, concerns the differentiation of interventions in relation to specific barriers and individual needs and/or groups of students and families.

In fact, the factors of exclusion/inclusion that concern students born and raised in Italy have a different content than those relating to NAI (children and young people recently arrived in Italy), or again, with respect to the institutional and cultural barriers that exclude Roma, Sinti and Caminanti children from the school curriculum.

Finally, it should be emphasised that the inclusive and intercultural vision permeates all the activities of the Guidance, Adolescents and School Inclusion Service. In the field of school orientation, in fact, the interpretation of the needs of students and families in multicultural school contexts requires a differentiation of interventions, starting with linguistic needs.

Specifically, the offices belonging to the School Inclusion Service:

- provide **information** on educational services and on the Italian school system;

- encourage the **insertion** of foreign children in nurseries and preschools;

- provide schools of all levels with **linguistic and intercultural mediation** services between schools and families (particularly in relation to interviews with parents, handing over reports, and the communication of educational planning)

- provide schools of all levels with **multilingualism** projects aimed at valorising the native languages spoken by students

- support the educational services for preschools in the **valorisation of the cultures and languages of origin of the children**, as well as involving the families. This happens both in the educational projects that are developed during the year and on the occasion of special events such as the International Mother Language Day.

- provide schools of all levels with projects aimed at consolidating the **Italian L2[30]** language skills of students with non-Italian citizenship.

- support the **school attendance of Roma, Sinti and Caminanti** children both through a specific transport service and school accompaniment for children living in equipped parking areas. For the 2018-2020 three-year period this service is reinforced by a national project for the inclusion of Roma, Sinti and Caminanti children, funded by the Ministry of Social Solidarity under the OP (National Operational Programme) inclusion.

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[30]   Italian skills, not as a functional language but as a language "of study" according to INVALSI data, constitute the main element of exclusion for children of foreign origin in the study path starting from secondary school.

- through projects offered to primary and lower secondary schools and aimed at all students (the *Provaci Ancora Sam* project for example), **promote the development of an inclusive climate in classrooms** and support teachers in experimenting with educational projects aimed at school inclusion.

THE OFFICE FOR FOREIGNERS AND NOMADS of the City of Turin was, as already mentioned, the first to be founded in Italy. Today, it is divided into three services that deal with three fundamental areas of work: foreigners, nomads and foreign minors.

In the first area, the **<u>foreigner service</u>** primarily performs an **informative** function, guaranteeing access to information on issues such as work and vocational training, education, the right to family unity and citizenship, social and health care and housing, assistance to victims of discrimination, orientation on services offered to immigrants in the territory of the city and province, temporary reception and help in situations of extreme difficulty and exploitation, assistance to political asylum seekers, telematic sending of data regarding renewal, issuing and updating of residence permits, telematic request for family reunification clearance, telematic sending of booking of Italian language tests for EU residence permits for long-term residents, certificates of housing eligibility in cases provided for by law (Consolidated Law 286/98). The Foreigner Service **networks** with institutional bodies, participating in the Inter-institutional Observatory on Foreigners established by the Prefecture of Turin, with other services of the City, and with voluntary and private social associations.

Support services for access to services and consultancy for foreign disabled people (Prisma helpdesk) and the activities of the Family Relations Centre (where the presence of migrant families is significant) are also fundamental.

Finally, the service manages and develops **special projects** relating to social protection and political asylum, with interventions in primary literacy, training to obtain a middle school diploma (CPIA), language laboratories preparatory to individual job sectors, professional training and internships with allowances (more than 350 per year).

With regard to the second area, the **<u>nomad service</u>** mainly manages helpdesk activities, during which information and advice is provided to the public, and the management of the four parking areas currently authorised by the City of Turin (Aeroporto, Germagnano, Le Rose, Sangone). These activities are flanked by others that support **social inclusion**: health screening and hygiene and health prevention activities, enrolment and monitoring of schools for minors, promotion of vocational training, awareness raising and support for job placement, support for families that choose to live in housing.

Lastly, the **<u>foreign minor</u>** service (established in 1992), mainly deals with:

- **emergency intervention** activities;

- orientation, assistance and connection with other services and with the network of private social and voluntary organisations to provide **information, advice** and **monitoring**;

- **safeguarding**, **protection** and **support**;

- development of **special projects** aimed at specific groups of users (street children, juvenile delinquents, etc.);

- **cultural mediation**;

- management of **assisted repatriation** programmes;

- development of **collaboration** and **consultation** on procedures and proceedings connected with the phenomenon of unaccompanied minors with the Juvenile Judicial Authority and the Police Headquarters.

THE INTERNATIONAL COOPERATION AND PEACE DEPARTMENT deserves special mention for its innovative approach to *cooperation* and *co-development* issues.

Decentralised cooperation refers to international cooperation for development carried out by Regions and Local Authorities in the context of territorial partnerships with local institutions (as far as possible similar) in the countries with which they cooperate. These actions are aimed at establishing and consolidating mutual equitable and sustainable development. The characteristic of decentralised cooperation for development is determined by the fact that its activities are promoted not only in the interest of the beneficiary third country but also in that of the donor country, with a view to inter-developing the territories, which is sustainable in cultural, institutional, social, environmental and economic terms.

Co-development refers to a cooperation strategy for development that puts migrants at the centre by valuing their transnational connections with their country of origin and local participation in the context of emigration[31].

These two elements can trigger virtuous processes only in the local space and in the trans-local dialogue between cities and local authorities in different areas of the world.

That is why the territorial logic of Turin's international solidarity system and the multi-actor approach to decentralised international cooperation actions constitute fertile ground for triggering new paths, and that is why the circumstance that this logic is no longer an experience only of Turin (and of a few other Italian territories) but has been recognised and institutionalised by the new Law "General Discipline on International Cooperation for Development" (Law of 11 August 2014 no. 12) is relevant.

The logic of co-development is grafted onto a very structured experience in the Turin community that is based on the strength of two elements

- an *international partnership* that sees the positive collaboration between Turin and cities around the world, in Developing Countries (DCs) and/or in transition to democratic systems; [32]
- an equally significant *territorial partnership*: the latter, in particular, should be understood as a public response to the collective interests of local importance of international solidarity expressed by the various actors of Turin's cooperation (from the missionary movements born on the impulse of the social Saints of the 19th century, from the trade union movements, from the interest in co-development with the countries of origin of the new citizens (starting with the communities of

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[31] On this topic, see AA. VV, 2006, *Persone e migrazioni. Integrazione locale e sentieri di co-sviluppo (People and migrations. Local integrations and paths of co-development),* by M. Ambrosini, F. Berti, Milan 2009 and S. CESCHI – A. STOCCHIERO, (by), *Relazioni Transnazionali e Co-sviluppo (Transnational Relations and Co-development).*

[32] Particularly significant, among the many, are the institutional relations and projects with cities in Brazil (Salvador de Bahia, Belo Horizonte, Campinas, Fortaleza, and the many Municipalities that are partners in the 100 Cities for 100 project Italy-Brazil Projects, for which Turin has been the lead partner for ANCI for many years), Guatemala (Quetzaltenango), Argentina (Cordoba, Rosario, Buenos Aires), Bolivia (La Paz), Bosnia (Breza), Cape Verde (Praia), Senegal (Louga, Dakar, Thies, Joal Fadiouth), Burkina Faso (Ouagadougou), Serbia (Kragujevac), Palestine (Bethlehem, Gaza, Jerusalem, Hebron), Lebanon (Northern cities such as Wadi Khaled of Southern Lebanon such as Nabatieh and Bint Jbeil), India (cities of Tamil Nadu), Sri Lanka, Burma (Yangon), Mozambique (Maputo).

Senegalese and Maghreb origin), from the interest of the many citizens of Turin who have migrated to countries such as Brazil or Argentina, to the interest in the internationalisation, both industrial and cultural, of a territory that is the seat of United Nations agencies (ILO, UNICRI, Staff College) or of the European Union (ETF). [33]

Decentralised cooperation projects that thematise and give a central role to the relationship between **migration** and **cooperation** and to the strategic role that diaspora communities can play are part of this framework.

The immigrant population, in fact, now represents a stable component on our territory, a circumstance that positively affects the increase of entrepreneurial and commercial activities, resources for our country, in terms of taxes, paid social security contributions and wealth produced even in the countries of origin, through the sending of remittances. According to data from the World Bank, migrant remittances amount to more than three times of the total official development aid (2015 data shows a ratio of about $435 billion in remittances compared to about $135 billion in development aid) and are more stable and growing than the total foreign direct investment in almost all low- or middle-income countries. This fact has led the international community to ask itself for some time now how to optimise these resources and coordinate them, where possible, with cooperation policies for development, while avoiding competitive logics. Hence the attention paid to the "migrant resource" in political and regulatory documents dealing with international cooperation for development. [34] Thus, it is considered important in Turin to continue to support and build new "co-development" processes that make it possible to enhance the contribution of migrant communities, especially those from countries with which the City of Turin has structured cooperation and twinning agreements, even within the scope of the competencies of a local authority and within the framework of national and European policies. The guidelines expressed by the City in this regard and the launch in 2017 of experimental projects of cooperation and development go in this direction.[35]

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[33] Turin's international solidarity system is composed of the following actors (referred to in the Programming Resolution and Guidelines 2017-04952):
- its own administrative organisations (services and divisions) coordinated, for individual projects, by the International Cooperation and Peace Area;
- the participated companies: both profit (companies managing local public services such as AMIAT, GTT, IREN, SMAT, etc.) and non-profit (non-profit associations such as Hydroaid, "Widespread" Museum of the Resistance, Cinema Museum, etc.);
- the other Italian territorial bodies (Municipalities, Provinces, Metropolitan Cities, Regions), both individually and within networks of cities or local, national or international governments, active in international cooperation and peace (ANCI, Co.Co.Pa., Local Authorities for Peace, MUFPP, etc.);
- civil society organisations (NGOs, missionary institutes, trade unions, numerous non-profit associations active in the field of international solidarity);
- migrant associations that promote co-development in the geographical areas of origin;
- study and research centres, as well as Piedmontese universities (Polytechnic, Universities and School Superintendencies);
- national and international excellences in the Turin area;
- entities that accompany the internationalisation of Piedmontese entrepreneurs, particularly SMEs (CEIP, Chamber of Commerce and trade associations);
- entrepreneurs and for-profit entities active in international cooperation, selected according to the indications of Law 125/2014;
- agencies and entities active in the field of responsible tourism;
- the realities that promote a fair-trade culture such as Equogarantito (the Italian General Assembly of Fair Trade) or the individual stores in the territory.
- 34 R. Barlaam, 2017, Migrant remittances are worth $500 billion a year, http://www.ilsole24ore.com/art/finanza-e-mercati/2017-06-14/le-rimesse-migranti-valgono-500-miliardi-dollari-l- year-200058.shtml?uuid=AES83beB
- 35 This is the political direction already expressed by the Executive Committee with resolution 2017-04952 (proposed by the mayor Chiara Appendino) having as its objective the PROGRAMMING OF COOPERATION ACTIVITIES

THE URBAN REGENERATION AND INTEGRATION SERVICE (since 2017: AxTO Project Service, - Commons and Peripheries) is the organisational sector of the City of Turin that deals with **urban regeneration actions**.

The City has a long organisational tradition with a structure dedicated to regeneration: at the end of the '90s the Peripheries Special Project was established, which later became the Urban Regeneration and Integration Sector. In these years, the main activities have concerned the management of integrated programs with national (PRU, Neighbourhood Contracts) and European (Urban) funds, as well as the coordination of integration policies. With the occasion of the Funds for the requalification and security of the peripheries of the Presidency of the Council and following the reorganisation of the municipal machine, the Service returns to assume the name of peripheries, although the term should be read in a sense not strictly geographical, but social and economic. In addition to the **AxTO Project,** the Service follows the **Network of Neighbourhood Houses**, legacy of the regeneration actions of the past years and the initiatives related to the application of the **Commons Regulation**, a new tool for citizen participation.

Among the most significant actions in the intercultural field are certainly the construction and supervision of **Neighbourhood Houses**, buildings redeveloped under urban regeneration programmes and actions (Pru, Urban, local actions under municipal direction) thanks to the activation of public funding (municipal, regional, European) and private (banking and business foundations), and returned to social use thanks to the collaboration between the municipality, the third sector, businesses and citizens.

Each house has a different history, a specific territory, local entities that arise from daily work in the city, as well as different management methods. What each of them have in common is their strong territorial roots. Simultaneously, the Neighbourhood houses are:

- **quality public spaces**, packed with activities, that gather and organise the activity of associations, informal groups and citizens;

- **social actors** that work to facilitate, encourage and initiate active citizenship;

- **inclusive structures** in continuous contact with the constantly moving territory, capable of integrating social businesses, voluntary associations, informal groups, ordinary citizens, professional and voluntary skills, able to flexibly adapt to new needs, proposals and requests;

- **projects** that test new management models, oriented to self-financing, through managing economic activities, the enhancement of spaces, the search for sponsors and support from citizens.

INTERNATIONAL COOPERATION AND PEACE OF THE CITY OF TURIN 2017-2021. APPROVAL OF THE GUIDELINES which resolved "to approve, among the thematic criteria identified, the following priorities: migration, education for development and a culture of peace, local protection of human rights and common goods, international cooperation on food policies and strategy". A political address already expressed and better specified, as far as the migration issue is concerned, with particular reference to the link between international cooperation and co-development, by the Executive Committee with resolution 2017-01655 (proposed by the Mayor Chiara Appendino and the Councillor Marco Giusta) concerning MIGRATION AND CO-DEVELOPMENT: EUROPEAN PROJECT MENTOR (EUROPEAN FINANCING FOR € 65. 000,00), PROJECT PAISIM` (MAECI FUNDING FOR € 5.500,00), REGIONAL PROJECT PERCORSI` AND PROJECT ANCI-AMBF MATCHING FUND`. APPROVAL, in which it was deliberated:
1) to approve the paths of territorial decentralised cooperation and co-development, and specifically the coordination projects between the political activities of integration and reception and the activities of international cooperation for development;
2) to approve the involvement in these paths of diaspora communities and immigrant associations active in the territory;

Starting from the numerous initiatives carried out in Turin in the field of urban regeneration, the City of Turin, together with the Compagnia di San Paolo, has promoted the establishment of a **collaboration network between the houses of the district**. This network allows to share good practices, experiences and organisational models, but above all, it opens up the possibility to plan and build policies of urban regeneration and integration of new citizens together.

The Neighbourhood Houses are Cascina Roccafranca; Casa del Quartiere di San Salvario; Cecchi - Multicultural Hub; Casa nel parco, Mirafiori sud; Public Baths of via Agliè; Barrito - Public Baths of via Cherasco; +Spazio4 - Casa delle Rane; Casa del Quartiere Vallette.

THE NEW POLICY PROPOSALS. In 2017, following the reorganisation of the City of Turin municipal offices, the work areas of the "Urban Regeneration and Integration" Service were divided. The staff, activities, projects and functions related to the "integration" part were moved under the Youth Policies service within the Equal Opportunities area and framed in the **Rights** policy delegation. This move responds to a decisive change of pace in managing intercultural policies, which place a focus on the **new generations**, which require **greater coordination between different services**, and which intend to build **policies of co-planned dialogue** with and between communities through innovative and horizontal methodologies.

In the same months, the Department of the Environment initiated a series of **civic participation boards**. Started as a "pilot" project in some neighbourhoods, they are rapidly expanding to other quadrants of the city. They are characterised by a methodology that aims to **encourage dialogue** between people who live and work in the same area (civic committees, associations, cooperatives, citizens, traders, districts, etc.) and to **improve the ability of institutions** to respond to the issues raised.

Both sectors therefore aim, with similar and complementary methodologies, to improve relations between citizens, and between them and institutions, with a pragmatic and *problem-solving* approach.

NEW RESPONSES TO NEW NEEDS

The City of Turin, therefore, is well prepared for the challenge of inclusion and participation. This judgment is shared by the Intercultural Cities network which, in addition to providing spaces and opportunities for the exchange of best practices among the various cities, also offers a valuable tool for evaluating the effects of intercultural policies. In 2016, the **Intercultural Cities Index** recognised the significant progress made by the City of Turin in the intercultural sphere, while offering a series of recommendations in five key areas:

I. **engagement**, stressing the need for better evaluation of the actions implemented;

II. **the world of labour and business**, where the City must do better in the inclusion of workers from diverse backgrounds and in the development of entrepreneurship by people from cultural, linguistic or religious minorities;

III. **public spaces**, in which the visible presence of intercultural activities needs to be further increased;

IV. mediation, suggesting the presence of institutional figures in moments and places at risk of social conflict, such as places of worship of minorities;

V. governance, by promoting the political inclusion of people with different cultural, religious and linguistic backgrounds, specifically young people.

In addition to recommendations from third parties, even within municipal administration, [36] there is currently a need for renewed work "on itself". Following the establishment of the Municipal Executive Committee, the Department of Rights initiated internal consultation with services and offices of the administration with the aim to:

- initiate a collective reasoning on the theme of multiculturalism with the services of the Municipality that have multicultural users;

- improve the capacity of the Urban Regeneration and Integration Service to be a useful resource for all the other services;

- further increase the sharing of problems and difficulties as well as the exchange of practices and synergy among the services of the Municipality.

At the first board, several needs emerged that were common to all the services and actors involved; in particular:

- the need to share and enhance both knowledge and personal experiences and the practices and planning of the services;

- the advantages offered by the construction of shared methodologies for evaluating the impact of intercultural projects;

- the need for communicative materials and information that are shared and easy to access for the personnel who carry out helpdesk activities and who find themselves in the position of giving answers to citizens on "hot" topics of the current debate;

- the need to build pathways to strengthen the skills and capacities of those outside the PA (associations, groups, organisations and so on), so as to make them more proactive and informed about paths, processes and operations of the municipal machine.

It seems clear that the response to a complex and articulated phenomenon such as the participation of everyone in the political life of the city in a period in which the tendencies towards closure, fear and violence are increasingly strong, cannot but be equally complex and articulated.

Greater **visibility** of communities in the public sphere, more tools and spaces for **co-decision**, **governance** and **evaluation** of public policies with external entities, but also a more effective strategy of greater **exchange** of information, best practices, methodologies and contacts within the administration: these are the priority challenges that emerged during the preparatory work and external evaluations.

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[36] Within a path started with the first working group "#Parliamone!" inside the municipal services, convened by the Councillor for Coordination for Multicultural Policies (from June 2017 to Rights) in October 2016.

III – FOR A LOCAL INTERCULTURAL POLICY: DEFINITION, APPROACH, ACTORS.

DEFINITION. According to the European Commission, "***intercultural dialogue** [emphasis added, Ed] is, essentially, the exchange of views and opinions between different cultures. In contrast to multiculturalism, where the focus is on the preservation of separate cultures, intercultural dialogue seeks to create points of contact and common ground for different cultures, communities and peoples by promoting mutual understanding and interaction*".[37] While this definition emphasises the expected outcomes of the dialogue, the Council of Europe definition is more concerned with the process: "intercultural dialogue is defined as a process involving an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds, on the basis of mutual respect and understanding "[38].

From these two definitions and the common approach they imply, it is possible to establish two pivotal elements around which to build an intercultural policy. First of all, by looking at the objectives, we can define such a policy as a **set of actions promoted by an institutional actor to promote and foster dialogue among the different components of the community.**

APPROACH. The second fundamental point is that the action of the administration in an intercultural context cannot disregard a clear vision of **protection, valorisation and promotion of human rights**. Gender equality is considered one of the fundamental premises for building inclusive and dialoguing societies;39 similarly, the dignity of people, the principle of non-discrimination (on the basis of gender, sexual orientation, ethnicity, religion, origin, disability, age, physical appearance, political opinions, social or employment status) and the importance of education, are other pillars that strengthen intercultural dialogue and without which it cannot sustain itself. These fundamental principles are not the exclusive prerogative of an intercultural approach - on the contrary: the intercultural policy of the City of Turin is part of a broader strategy of promoting fundamental rights, a commitment to working first and foremost on itself, which the current administration has assumed with its macro-project **Turin Capital of Rights**

TURIN CAPITAL OF RIGHTS. This concept **(re)places the Public Administration** at the centre, as the protagonist and driving force of political innovation, and requires it to make an effort to renew certain practices and methods in order to make itself more capable of dialoguing with its citizens.

This responds to one of the cornerstones of the ICC philosophy: "*cities should ask themselves: if our goal is to create a society that is not only free, egalitarian and harmonious, but also one in which there is productive interaction and cooperation between ethnic groups [...] what new institutions,*

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[37] On the Commission's DG Culture page, in the section on intercultural dialogue:
https://ec.europa.eu/culture/policy/strategic-framework/intercultural-dialogue_en
[38] Council of Europe, 2008, op. cit., page 17
[39] Council of Europe, 2008, op. cit., page 10, and Council of Europe, 2009, *Intercultural Cities: Towards a model for inclusive integration*, pages 29-30

networks, physical infrastructures will be needed? [40]

But it also reacts, and positively, to an increasingly negative perception of European, national and local institutions, seen as being "distant" from people's real needs.[41]

Questioning and reburdening itself with the effort of the first step becomes, at this moment, a strong signal of attention and underlines the will to include citizens in the processes of building a better society.

This logic is based, first and foremost, on sensitivity, objectives and transversal and innovative working methods to ensure that the public administration dialogues with the city and its citizens in a **collaborative, accessible** and **participatory** way (in two words: "by listening").

With this in mind, the Rights Policy and the Participation Boards have three **purposes**:

- connect public policies, by **relating** and **synergising** them;

- think of the city and its citizens as **groups** that dialogue and interact;

- build policies that recognise and protect the **multiplicity of the identities** of individuals, who can recognise themselves in different, majority or minority groupings, depending on the context and role.

To achieve these strategic results, action must be divided into four directions:

1. **Intersectoriality and interdependence**. The aim is to set up working methods that go beyond sectoral dynamics, supporting (where already present) and promoting (where still absent) dialogue at intra-departmental level (between the competent services) and inter-departmental level (between the departments). The work subjects are interdependent and interconnected, and so must be the approach: the principle is that of policy integration, dialogue between the persons involved, and coordination of their means, resources and capacities. The ECCAR Toolkit for local governments states with regard to anti-discrimination (but there is no reason why this should not also apply to participation policies): "*anti-discrimination is a cross-cutting issue that requires the work of more than one unit in each city department. Implementing a policy that crosses the normal division of labour therefore requires a great deal of communication and coordination.*" [42] In this sense, there is a need to create widespread attention and sensitivity to the issue of interculturalism in all city departments among city employees.

2. **Participation and relationality**. It is important to foster greater awareness within the administration of ways of working together with citizens, both inside and outside the offices. The aim is to specifically promote working methods that favour active listening, attentive participation and curiosity about the work of colleagues.

3. **Involvement and listening.** In the Administration's relations with the outside world (especially with associations, stakeholders and needs) the aim is to activate processes of active involvement and co-planning in the name of reciprocity and mutual learning.

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[40]   Council of Europe, 2009, op. cit., pages 29-30
[41]   ISTAT, 2017, *XX Report. Italians and the State*, http://www.demos.it/a01472.php
[42]   ECCAR, 2017, op. cit.

The latter is particularly fundamental for a correct **evaluation** of the work of the PA by external parties (stakeholders or needs). The aim is to build not only policies, but also mechanisms to evaluate, adjust and update them.

4. **Communication**. Both internally and externally, the aim is to promote transparent and timely communication, informing and disseminating to citizens about policies, their motivations and causes, as well as their effects on the whole community. This communication is understood as a two-way process of which feedback from citizens is essential.

Within this vision, intercultural and participatory policies assume a function similar to that of a *software* that interacts and relates with the *hardware* of urban policies and active support to citizenship, while remaining distinct from them. To be clear, it is not a question of developing specific policies in favour of migrants or, in general, of certain social groups in the most disparate sectors, but rather of ensuring, from the point of view of intersectoriality and intersectionality referred to in key theme 1, that all offices and services strengthen their capacity to listen and relate to users and that *they structure their offer in relation to the needs of citizens*. The objective is therefore to **adapt its policy action and administrative structure** to the new social composition and the new challenges of the urban context.

In doing so, resources and availability must obviously be considered. On the one hand, the ICC recommendations already recognise the enormous work carried out in neighbourhood and inclusion policies on the territory (in particular thanks to the Neighbourhood Houses): therefore, on this field, it will be possible to work in line with consistent maintenance and renewal.

On the other hand, the extremely difficult economic framework in which many local authorities in Italy and other European countries find themselves working has reduced the resources available to municipal administrations. For example, one of the most frequent recommendations in the international arena on intercultural issues is to increase the recruitment of young people, so as to make the municipality's internal demographics more similar to those of its users. Due to national and local budgetary constraints, this option is currently impractical, as is the adoption of personnel expansion policies: this does not mean, however, that the City of Turin cannot implement an ambitious and effective intercultural policy.

On the contrary, the scarcity of resources can become an extraordinary opportunity to carry out two types of action that are often forgotten in times of greater availability: an **action that the Public Administration can carry out on itself**, on its internal practices, on the training and coordination of personnel and offices; an action to **create and strengthen horizontal networks of co-planning, governance and evaluation**, in which the relationship between the institution and civil society is much more equal and collaborative, precisely because of the lower availability of resources.

THE ACTORS: THE NEW GENERATIONS. This approach is particularly effective in the light of ongoing demographic change. As mentioned in the beginning, integration policies have a well-defined target: foreign citizens, who have a duty to change to be accepted by the majority that hosts them. On the other hand, intercultural policies envisage a **horizontal dialogue** between cultures **regardless of legal status**.

In countries such as Italy, [43] and Turin is no exception, the current hyper-simplified narrative, skin colour, names or surnames of foreign origin, some visible symbols of cultural, religious and ethnic affiliations (the veil worn by Islamic believers above all), are sufficient traits to identify a person as a "foreigner" regardless of their real origin or nationality.

In other words, integration policies are not only too demanding for their target (and in fact usually fail), but they largely miss it and, like a blanket too short, leave out entire categories of people. On the contrary, intercultural policies that focus on people's personal background have a real chance of relating to all citizens. This is extremely important for the **new generations**, who find themselves more than other groups living with different identities, feeling like foreigners in their own country - often the only one they have ever known. If not addressed in time, the sense of exclusion can become a catalyst for social alienation and radicalisation: phenomena that threaten the sense of community and democratic belonging from the bottom up

The long-term objective of pathways that put the new generations at the centre is to train the **leadership** of the future, which is in line with the new demographic composition and able to act in a **transversal** manner on the issue of rights and participation. A leadership that is an expression of the communities living in a territory, but which is not **based on identity but on values.**

THE ACTORS: COMMUNITY ASOCIATIONS. One of the most effective strategies for building policies is to genuinely involve stakeholders and needs at all levels and at all stages of the process. A "*participatory approach*" is the first of the methodologies suggested by ECCAR for building anti-discrimination policies;[44] the ICC recommends that "*consultation and participation of communities in the development, implementation and evaluation of intercultural strategy is not only important in itself; it is essential to its success. A genuinely intercultural city can only be built through the active participation of all the major institutions, communities, groups in the urban context*".[45] This level of participation can only occur with a continuous, direct and formalised dialogue between cultural, ethnic, linguistic and/or religious communities (and their representatives) and institutions.[46] The creation of these spaces for dialogue and their formalisation is therefore one of the most powerful actions that municipal administration can put in place to guarantee a legal framework and continuity over time for this dialogue process.

The structuring of *intra-community* groups, i.e., with people belonging to the same community, is in any case successful only if it is accompanied by an equally great effort to build spaces, groups, *inter-community* coordination, for example on a territorial (neighbourhood), genre (on specific issues such as violence against women) or generational basis (for example, with coordination of the new generations). Only by working on two levels - internal community discussion and transversal inter-community discussion - is it possible to address specific issues and enhance the specific resources of individual groups, while avoiding the risk of self-segregation, which is typical in a hostile and violent context such as the current one.

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[43]   IDOS, 2017, *Statistical dossier on Immigration*
[44]   ECCAR, 2017, op. cit.
[45]   Council of Europe, 2009, op. cit., pages 38-39
[46]   Intercultural Cities, 2017 *Migrant representation & participation bodies in the intercultural city: key considerations & principles*

The latter process is also absolutely necessary for the emergence of "hidden voices", that is, minority voices within minorities. Whether it is a question of migrant women, unaccompanied minors, LGBTI people in second generations, minority religious identities in migratory contexts and so on, the **simultaneous presence of spaces and tools for dialogue and encounter on different bases** offers a richness and an opening able to guarantee everyone the possibility to discuss, grow, find support in the affirmation of their identities.

In the dialogue with stakeholders and needs, it was decided to focus on **recognising, enhancing and strengthening community associations**[47]: "*the identities of migrants are complex: on the one hand, they tend to identify with their country of origin; on the other, they try to integrate into the new reality. In this process, community associations play a key role* "[48].

Several studies and research works have highlighted this role, underlining the positive factors that these associations (real formal manifestations of informal community networks) play in the process of inclusion and political participation.49 Indeed, "*while it is normal for migrant associations to be founded to preserve identity and culture [of origin], they inevitably end up playing a fundamental role in the integration process of their members*". [50]

Associations have a democratic structure which allows (although it does not ensure) changes in leadership and sharing of responsibilities. The plurality of associations for the same community is seen in some countries as a problem to be solved through imposed forms of federalisation or by creating spaces of dialogue with the administration that have strong barriers to access. The City of Turin, on the contrary, considers it a resource that reflects the richness of the community and avoids flattening and stereotyping it, in the dialogue with institutions and in public representation. [51]

What characterises the reality of community associations in Turin at the moment is a great potential for growth in terms of the **professionalisation** of their structures and internal personnel. In fact, during the listening and dialogue work prior to the drafting of these guidelines, it emerged from various interlocutors that the considerable capacity to mobilise volunteers due to identity ties, clashes with the need to strengthen their capacities in three fundamental fields: **institutional life** (managing the budget, discussions, planning of activities), **relations with the public administration** (authorisations and offices responsible for organising various activities), and **fund-raising.**

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[47] This definition is preferred to the more classic one of "migrant associations": more and more often, in fact, these associations include people belonging to second or third generations, who are no longer "migrants" but fully-fledged members of cultural, ethnic, linguistic or religious communities that are different from the majority. It is therefore considered that the definition "community" is more inclusive of the phenomenon in question and therefore to be preferred. It should also be noted that this expression includes the one mainly used in international cooperation legislation, i.e., "Diaspora communities/associations".

[48] Z. Jiayi, 2016, *The Immigrant Associations that Facilitate Immigrant Integration*, IPS Website, https://www.ipscommons.sg/the-immigrant-associations-which-facilitate-immigrant-integration/

[49] T. Antwi Bosiakoh, 2011, *The Role of Migrant Associations in Adjustment, Integration and Social Development: The Case of Nigerian Migrant Associations in Accra, Ghana*, GJDS, Vol. 8, No. 2

[50] J. Sardinha, 2009, *Immigrant Associations, Integration and Identity*, Amsterdam University Press

[51] K. Malik, 2015, *Terrorism has come about in assimilationist France and in multicultural Britain. Why is that?*, The Guardian, https://www.theguardian.com/commentisfree/2015/nov/15/multiculturalism-assimilation-britain- france

This issue, moreover, cuts across a large part of the city's associations, particularly among young people: the advent of the economic crisis and the closure of many financial taps has forced everyone to focus on professionalising their staff in order to survive in a context of scarcer resources. The **development** of marketable **skills** and **training in an associative context**, is also a potential strategy for job placement, especially for the new younger generation.

Finally, in addition to playing a bridging role with the Turin territory, community associations are fundamental partners in building development and internationalisation policies with their countries of origin. This policy direction has already been acknowledged by the City specifically in **international cooperation and co-development** projects, for which "*the involvement of diaspora communities and immigrants' associations active in the territory*"[52] is already foreseen. This approach can be further developed in the building of partnerships, twinning and channels of exchange and investment with cities, regions and countries of origin of migrants, obviously if this does not conflict with humanitarian protection and political asylum. The role of Turin's Diaspora communities in territorial development cooperation activities is twofold: on the one hand, these realities constitute a unique and unrepeatable cultural bridge with the country of origin to whose development they contribute through partnerships in various international cooperation projects. On the other hand, thanks to the process promoted at national level by the "Diaspora Summit"[53] (of which Turin hosted a regional meeting before the National Conference held in Rome in November 2017), diasporas are becoming increasingly aware of the political role they can play "here" and "elsewhere" and of the way they can become not only beneficiaries of policies or services, but also real political figures, interlocutors of local and national institutions. [54]

THE ACTORS: RELIGIOUS COMMUNITIES AND INTER-FAITH DIALOGUE. A fundamental aspect of intercultural dialogue is the dialogue between different faiths and spiritualities, which are increasingly representative and increasingly the cause of discrimination and isolation. As the Intercultural Cities programme points out, "*to be most effective, the city's approach to including faiths in an intercultural strategy must be part of a broader diversity and inclusion strategy*".[55]

In this context, the City of Turin has not only long recognised its own multi-religious reality and the plurality of faiths and religious convictions within it but has also adopted an active approach of listening and inclusion, encouraging dialogue between the different parts of society (understood as religious, ethnic and thought communities) as a useful tool for increasing dialogue and wellbeing within society and as an antidote to phenomena of violence, intolerance and radicalisation.

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[52] Resolution of the Municipal Executive Committee of the City of Turin, 2017, *MIGRATION AND CO-DEVELOPMENT: EUROPEAN PROJECT MENTOR (EUROPEAN FINANCING FOR € 65. 000,00), PROJECT PAISIM` (MAECI FUNDING FOR € 5.500,00), REGIONAL PROJECT PERCORSI` AND PROJECT ANCI-AMBF MATCHING FUND`. APPROVAL*

[53] See AICS Resolution that approves the Summit on https://www.aics.gov.it/wp-content/uploads/2017/07/Resolution_36- 01.06.2017_Primo_Summit_Diaspore.pdf

[54] See the Summit Preparatory Document "DIASPORAS IN ITALIAN COOPERATION Document for discussion" on https://www.aics.gov.it/wp-ontent/uploads/2017/08/SD_Documento_di_discussione_LUG17.pdf

[55] Intercultural Cities, 2011 *INTERCULTURAL CITIES POLICY BRIEFS, Engaging with faith and convictional communities in the Intercultural city*

In 2006, following the 20th Winter Olympic Games, for which the Organising Committee set up the Turin 2006 Interfaith Committee, the municipal administration passed a resolution to set up the "Group of Religions", with the aim of developing a culture of discussion. The Municipality also distinguishes and promotes **secularism**, which includes all religions and spiritual convictions (including atheism) as a dimension characterising the personality of the individual, as opposed to secularism, understood as the denial of spirituality and the religious dimension in public space.[56]

THE ACTORS: HUMAN RIGHTS ASSOCIATIONS, INTERNATIONAL COOPERATION AND SOLIDARITY ASSOCIATIONS AND SOCIAL PROMOTION ASSOCIATIONS. Not only are migrations now considered in the prevailing narrative as an epochal phenomenon, magnified in its dimensions and effects; they occur in a period of stagnation and economic, productive and social crisis. If the economic crisis and the loss of credibility of various political actors in recent years have made the protection of rights become in the eyes of many a "pastime" too far removed from the needs of the people (almost a betrayal of the "real needs" of the common man), this is even more true for all those actions aimed at promoting the rights and inclusion of those perceived as foreigners. Defending and promoting the rights of minorities is interpreted as an attempt to take them away from the majority, as if politics were a zero-sum game, where you either win or lose everything.

This is not true: the first message that needs to be strongly conveyed is that discriminatory policies are what make everyone's situation worse. This is true in every field, from education to access to services, to employment policies: taking away from one group of people means putting that group in competition with the others, leading it to accept "downward" conditions, and, in the long run, diminishing everyone's rights.

In order to strengthen this narrative, it is necessary to fight against the vision that a society is made up of agents perpetually competing for a better position; it is necessary to weaken the so-called **single story**, which (according to the Nigerian writer Chimamanda Adichie[57]) excludes all those who do not represent themselves or are not represented in that dominant story. On the contrary, the 'stories' of people, families and paths represent the true heritage of a community, because the coexistence of a group of people is based on them - much more than on the official story.

The general objectives of an inclusive local intercultural strategy must be to **give prominence to the various voices in society**, reconstructing the sense of a community and promoting dialogue between cultures in everyday life, **initiating participatory processes of redefining rules, duties and behaviour for common life.** An approach, therefore, which is both ideal and pragmatic, and which touches people's lives in concrete terms, responding to insecurities, breaking down stereotypes and creating closeness. All this can only be done through a continuous dialogue, exchange, comparison, sharing of projects, ideas and knowledge between all institutional, public, private, third sector organisations operating in that environment, in a perspective of **equality** and **mutual respect** of their respective skills.

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[56] Resolution of the Municipal Executive Committee of the City of Turin, 2017, *TURIN UNIVERSITY CITY. COLLABORATIONS WITH RELIGIOUS AND SPIRITUAL BODIES AND ASSOCIATIONS. APPROVAL OF OUTLINE OF FRAMEWORK AGREEMENT*, no. 2017/4792/050

[57] C. Adichie, 2009, *The danger of a single story*, TED Talks
https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript

In the work on the city's intercultural policies, we must therefore include those 'third parties' with respect to institutions or communities, those realities that work for the protection and respect of human rights, against racist discrimination, promoting dialogue between the sectors of society. Networks of associations, anti-racist activists, NGOs, non-profit associations dedicated to solidarity and international cooperation, voluntary bodies, sports organisations, foundations - the list is long and never complete. With these realities, which already operate in the field of interculturalism by target, membership base and/or objectives, the administration should develop a horizontal dialogue of exchange of information, best practices and planning, with a view to broadening the discussion on intercultural strategies to the whole city.

This is particularly true for the realities of the territory such as informal committees, citizens' groups, neighbourhood associations, the levels of district government, traders' associations, owners of craft and commercial businesses, places of worship, etc. etc. As already pointed out, an intercultural policy must also have a territorial dimension: together with the labour context, in fact, it is in the urban context of apartment blocks, of neighbourhoods, that the most significant human relations take place and where dialogue between people is most difficult - and at the same time enriching. Tools such as Participation Boards connect these actors, who are at the same time partners and targets of intercultural policies, dialogue and co-planning.

THE ACTORS: PUBLIC INSTITUTIONS. The approach identified by the Municipal Administration on intercultural issues is based on an **action that the Public Administration can carry out on itself**, on its internal practices, on the training and coordination of personnel and offices, and on actions to **create** and **strengthen horizontal networks of co-planning, governance and evaluation**.

As part of its work on the territory, the City collaborates not only with community associations and the vast world of the third sector, but also with other public institutions. Districts, the Metropolitan City, the Region, including other Municipalities or third sector bodies such as Universities, Local Health Authorities, the Regional School Office, Chambers of Commerce and so on, are the entities - each within the scope and in respect of its own competences – with which the City of Turin intends to work with the same modalities of sharing, collaboration, co-planning and exchange of practices, contacts and projects already identified and explained in the previous sections.

SUMMARY.

- **DEFINITION.** Intercultural policy is defined as a **set of actions promoted by an institutional actor to promote and foster dialogue among the different components of the community.**

- **APPROACH.** The action of the administration in an intercultural context cannot disregard the respect, valorisation and promotion of **fundamental human rights.** The approach of the municipal institution must be **collaborative, accessible** and **participatory.**

- **TURIN CAPITAL OF RIGHTS**.

  - Municipal administration is **at the centre**: protagonist and driving force of policy innovation, takes on the task of rethinking its internal and external practices.

  - The aims are to **connect** city policies; to think of the city and its citizens as **communities** that dialogue; to approach citizenship in an **intersectional** manner.

  - The key issues are **intersectoriality** and dialogue between the various services and sectors of the municipal machine; active **participation** of all; listening to the needs of citizens with a view to an accurate **assessment** of the effects of public policies; correct, timely and transparent **communication**.

  - Three lines of action: **one on itself** with a view to synergy and internal training, one on **building horizontal networks** of co-planning, governance and evaluation, one on the **visibility** of the community and the **training** of its representatives.

- **THE OTHER ACTORS.**

  - The focus of the action is people and their cultural, religious, ethnic and linguistic background, not their legal status. This is as ever important for the **new generations**, who, more than other groups, find themselves living with different identities, feeling like foreigners in their own country, and who must be included in **leadership** and **training**.

  - The **Recognition, valorisation** and **strengthening of community associations** and increasing the professionalisation of their members, as well as recognition of their role in building **co-development** and **internationalisation** policies.

  - Fundamental to intercultural dialogue is the creation of **spaces for dialogue** that are intra- and inter-community, meaning that they can address issues and resources specific to individual groups but avoid segregating them. Opportunities for dialogue must be multiple and transversal (e.g., based on nationality, gender, age, etc.).

  - The **spiritual** and **territorial** dimensions are particularly important.

  - Other key actors besides communities are other **third sector** realities as well as **other institutions**, which can contribute to the exchange of good practices, information, contacts and experiences, and which must participate in the city's discussion on intercultural policy in order to enrich it with voices and experiences.