

AT HOME IN
EUROPE



Living TOGETHER

Projects
Promoting
Inclusion
in 11
EU Cities




Living Together

Projects Promoting Inclusion
in 11 EU Cities

At Home in Europe Project



New York – London – Budapest



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Open Society Foundations Mission Statement

The Open Society Foundations work to build vibrant and tolerant democracies whose governments are accountable to their citizens. Working with local communities in more than 70 countries, the Open Society Foundations support justice and human rights, freedom of expression, and access to public health and education.

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‘Living Together: Projects Promoting Inclusion in 11 EU Cities’ is a compilation of good practices on social inclusion and non-discrimination identified during the Open Society Foundations research series, “Muslims in EU cities”. It contains projects and initiatives from the following cities in Europe: Amsterdam; Antwerp; Berlin; Copenhagen; Hamburg; Leicester; Marseille; Paris; Rotterdam; Stockholm; and London.

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Introduction

Living Together: Projects Promoting Inclusion in 11 EU Cities offers good practices on social cohesion and non-discrimination identified from the Muslims in EU Cities report series by the Open Society Foundations.¹ It aims to illustrate city and local initiatives, past or present, that have sought to challenge and resolve the inequalities, discrimination, and marginalisation underlying experiences as outlined by some of the participants in the studies. Although the research focused predominantly on the experiences of Muslims, a majority of the best practices in this guide relate to initiatives, policies, and projects that seek to help and support socially excluded communities, or address similar issues faced by other groups.

The 11 cities from which the best practices are extracted are Amsterdam, Antwerp, Berlin, Copenhagen, Hamburg, Leicester, London, Marseille, Paris, Rotterdam and Stockholm. All the cities have relatively recent migration patterns (since the 1960s) giving rise to large second- and third-generation communities, significant Muslim populations and various challenges in relation to changing demographics and communities. The reports, and therefore the best practices, concentrate on select neighbourhoods within the cities. A focus on action at the local level allows for a closer examination of the interaction between residents and policymakers and politicians in areas where Muslims form a higher proportion of the population than in the city or state as a whole.

The research set out to understand the everyday experiences of ordinary Muslim and non-Muslims through in-depth interviews and focus groups,

with over 3,000 people consulted. The reports document the ways in which residents interact with their city, neighbours, local government and others. They also examine how the city engages with and consults its residents across a range of issues, efforts to better understand its myriad of communities, and processes for identifying the shared experiences and concerns of residents regardless of their ethnic or religious background.

This guide is intended to be a resource for governments, local authorities, policymakers, non-government organisations (NGOs) and charities, with the hope that all readers will be both informed and inspired by the examples of good practice that it presents. Similar to the individual city reports, the guide is divided into chapters on identity, belonging and interaction; education; employment and training; housing; health; policing and security; participation and citizenship; and the role of the media. As additional positive and innovative efforts are identified, the guide will be regularly revised.

Identity, belonging and interaction

As the Open Society Foundations' city reports illustrate, identities are complex, fluid and multiple. Identity is a combination of such characteristics as gender, age, ethnicity, faith and class, and it is shaped through exposure to such influences as family and friends, the media, education, government and the scriptures of faith.

The sense of belonging and the ability to interact with others depend on many factors, including language and accent; levels of social distance and residential segregation;² length of time in location (and generation of migration); attitudes and perception of others (including levels of discrimination);³ national and local government legislation and initiatives; the domestic culture at local, city and national levels (homogeneous or multicultural/multi-faith, degrees of religion, social customs, values and norms); links to the country of origin; local and national media; levels of meaningful contact with others;⁴ appearance (such as skin colour, clothing); and external forces, such as major events in the international arena.

Spheres of social interaction that affect identity and sense of belonging includes the home, places of work, social arenas such as cafes, bars and youth clubs, community spaces like markets and shopping centres, parent groups, evening classes, and sports and leisure centres. People interact in places of study such as school, college and university, or places of worship and prayer. Interaction takes place on public transport and even through internet virtual social networking. People may also be brought together by cultural pursuits, such as shared interests in music, theatre, film and art.

This chapter will outline the initiatives that seek to develop a shared identity at local and city levels. It thus includes strategies to establish an equal and universal sense of belonging and initiatives that encourage and also provide a space for meaningful social interaction between citizens.

Community initiatives and activities

OPZOOMER MEE, Rotterdam, the Netherlands

The name *Opzoomer Mee* is derived from Opzoomerstreet, a street named after the lawyer and philosopher C.W. Opzoomer and located in one of the poorest areas in western Rotterdam.⁵ In 1989, residents of the street decided that their neighbourhood needed a boost, so they set up several initiatives to improve its safety, atmosphere and cleanliness. The project thus consists of initiatives created by ordinary residents carried out at street level. Most initiatives are directed at meeting neighbours and getting to know each other better, but are combined with the practical activities of securing and cleaning the area. The project gained much media attention, and the municipality now funds its activities, which have since been adopted all over the city.⁶

DAY OF DIALOGUE, Rotterdam, the Netherlands

Since 2001, Rotterdam has held a Day of Dialogue (*Dag van de Dialoog*)⁷ every year, which is partly funded by the municipality. Following the terrorist attacks in the United States on 11 September 2001, several organisations in Rotterdam, including the anti-discrimination agency Art.1,⁸

created this initiative to enhance social cohesion. People of different backgrounds, cultures and religions across the city are given the opportunity to participate in roundtable discussions to share thoughts and concerns. Workshops and network meetings are also organised. This initiative has proved very successful in stimulating contact between different people, and it now takes place in 50 municipalities in the Netherlands.

BECOMING A CITIZEN OF COPENHAGEN, COPENHAGEN CITY MUSEUM, Copenhagen, Denmark

On 19 November 2010, a new exhibition on Copenhagen's immigration history, *Becoming a citizen of Copenhagen (At blive københavnner)*, was launched at the Copenhagen City Museum (*Københavns Bymuseum*).⁹ This special exhibition demonstrates how immigration to Copenhagen has been crucial to its development, growth and identity, and offers visitors an opportunity to experience the ways in which immigration has placed its mark on the city.

EID IN THE CITY, MARSEILLE'S UNION OF MUSLIM FAMILIES – ACSE, Marseille, France

Eid in the city¹⁰ (*L'Aïd dans la cité*) is promoted by Marseille's Union of Muslim Families (*l'Union des Familles Musulmanes des Bouches-du-Rhône*) and is financially supported by the Agency for Social Cohesion and Equality of Opportunities (*Agence pour la cohésion sociale et pour l'égalité des chances, ACSE*).¹¹ During Eid, the association arranges a broad range of activities so that a wide community and family audience can join in the festive atmosphere. It also provides an opportunity to share Muslim culture and traditions, including movies, debates, exhibitions, workshops on Arabic

Eid in the city is considered to be a valuable opportunity to meet other members of the local community in a festive context, and it helps counter

the more negative images of Muslims that tend to predominate and get the most attention.

Organisations and initiatives for positive community relations

ROTTERDAM COUNCIL FOR PHILOSOPHY OF LIFE AND RELIGION, Rotterdam, the Netherlands

The Rotterdam Council for Philosophy of Life and Religion (*Rotterdamse Raad voor Levensbeschouwing en Religie*, RORAVOLERE)¹² and the Foundation for Islam and Dialogue fill a gap in inter-religious dialogue in Rotterdam.

RORAVOLERE emphasises the role of religion and the philosophy of life in a multicultural society through organising such activities as inter-religious debates, dialogues and lectures. It also maintains contact with and advises civil organisations, NGOs and municipal bodies. It is an umbrella organisation representing a wide range of religious organisations, including (*Stichting Platform Islamitische Organisaties Rijnmond*, SPIOR and the Foundation for Islam and Dialogue.¹³ Sufi, Christian, Jewish, Hindu, Buddhist, Baha'i, humanist and esoteric (theosophist, anthroposophist) communities are also included.

THE FOUNDATION FOR ISLAM AND DIALOGUE, Rotterdam, the Netherlands

The Foundation for Islam and Dialogue focuses on the importance of religion and life philosophy in the city of Rotterdam. It invites everyone to

participate in intercultural and interfaith dialogue and contribute to social cohesion. It has the following objectives:

- to promote greater mutual understanding and respect between those in academia and representatives of various religions and philosophies
- to foster a genuine, positive involvement of Muslims in relevant social developments
- to encourage reflection about Muslims and their meaning and function in a pluralistic society, from the perspective of a moderate Islam
- to inform and advise individuals and organisations on Islam and its relationship to other religions
- to promote awareness and perception of universal ethical values and principles.¹⁴

ORGANISATION FOR THE DEVELOPMENT AND EMANCIPATION OF MUSLIMS, Belgium

The Organisation for the Development and Emancipation of Muslims (*Vereniging voor Ontwikkeling en Emancipatie van Moslims, VOEM*)¹⁵ is an umbrella organisation that represents Muslims from different ethnic, cultural and political backgrounds in Flanders and throughout Belgium. VOEM and its member associations organise many educational, cultural and recreational activities across Flanders to stimulate dialogue between people of different backgrounds, cultures and beliefs. It seeks a clear and balanced picture of Muslims and immigrants in Belgium and Flanders, and advocates a tolerant and pluralistic society where all religions live together in harmony. Its objectives are met through providing lectures, debates, exhibitions, seminars and workshops.

FAITH LEADERS FORUM, Leicester, United Kingdom

In Leicester, the Faith Leaders Forum was convened by the Bishop of Leicester, Tim Stevens, to provide a platform for the discussion of the more sensitive and controversial matters concerning faith communities. The forum represents all faiths and has been together since the 9/11 terrorist attacks in the United States. It also includes representatives from the city council, the police and other agencies.

The forum discusses political issues and issues of potential tension between communities, as well as more forward-looking agenda items such as the regeneration of Leicester and its impact on faith communities. The forum has also been active in voicing a united condemnation of anti-faith groups and actions. When Muslim graves were desecrated in the wake of 9/11, leaving Muslims in the city feeling vulnerable, the Faith Leaders Forum rallied to support the Muslim community. More recently, Tim Stevens issued a declaration condemning the English Defence League (EDL) and its campaign against Islamic extremism, when it planned a protest in Leicester city in October 2010.¹⁶

LEICESTER COUNCIL OF FAITHS, Leicester, United Kingdom

Established in 1986 and supported by the city council, the Leicester Council of Faiths is highly regarded in the community for its contribution to inter-faith relations. It promotes trust, understanding and cooperation among the diverse faith groups of Leicester, represents their views on significant issues, and provides reliable information to civic authorities, service providers, educational institutions and the local media.¹⁷

It was established following a visit of the Archbishop of Canterbury to Leicester and a meeting with other faith community leaders. Its

membership includes Baha'is, Buddhists, Christians, Hindus, Jains, Jews, Muslims and Sikhs.¹⁸

ISLAMIC FOUNDATION, Leicester, United Kingdom

Established in Leicester in 1973, the Islamic Foundation aims to build relations between the Muslim community and the rest of society through research, education and publications that seek to improve mutual understanding and awareness. Its research areas include Islamic economics, banking and finance, Muslim–Christian relations, inter-faith dialogue, Islam in Europe and Britain, and policy research. In 2000, the Islamic Foundation established the Markfield Institute of Higher Education to offer education in areas relating to Islam. It also seeks to help in the development of the local community by providing training and vocational education and pioneering new courses.

In 2008 the Policy Research Centre was established in order to engage in policy debates and build policy level capacity within the voluntary sector.¹⁹

MASLAHA, London, United Kingdom

Maslaha translates from Arabic as ‘for the common good’, and this idea is fundamental to all their work. Driven by a passionate commitment to social justice, they work with both Muslim and non-Muslim communities to address inequalities and improve access to knowledge.

Maslaha started as a Young Foundation²⁰ project and continues its strong tradition of social innovation, identifying social needs and finding creative ways to meet those needs. Their projects bring together a wide range of voices across generations, sectors, professions and cultures, and are

supported by the intellectual rigour and expertise provided by their network of advisors, supporters and affiliates. Maslaha's unique approach incorporates the lived reality of communities at every stage to create vibrant resources that address needs relating to education, health and more.

Since its inception, Maslaha has received funding on both project and core funding bases. NHS Primary Care Trusts have funded their work in health on a modular basis to produce community health resources and campaigns; the Calouste Gulbenkian Foundation²¹ and the British Council²² fund their education strand; the Open Society Foundations²³ fund their women's programme; and they also have previously received core funding from the Pears Foundation²⁴ and UnLtd.²⁵ Maslaha currently has one full-time and three part-time staff.

Some project highlights:

- Working closely with teachers and schools to provide curriculum resources showing the contribution of Islam and Muslims to many subjects. Maslaha is also currently working with the Prince's School of Traditional Arts²⁶ and the HRH Prince Khalid Al-Faisal bin Abdul Aziz Al-Saud's Painting & Patronage Foundation²⁷ to build a tapestry as an interactive resource in the Mulberry School for Girls in Tower Hamlets. The students help make the tapestry, which will also serve as a long-term gift to the school and act as a lesson plan by incorporating mathematical principles.
- Exciting online exhibitions built in partnership with the British Council as part of its Our Shared Europe²⁸ programme, spanning numerous countries and highlighting the constant influence and sharing of ideas that have occurred between Muslim and European societies and individuals, illustrating how Europe today would not be the same without the Islam of yesterday. Their most recent exhibition, Evliya Celebi: Book of Travels, opened for a second time by the President of Turkey in London, will tour internationally.²⁹

- Dynamic health resources that address health inequalities in Muslim communities by providing information in a way that resonates with everyday life and thinking, bringing together medical and Islamic advice.³⁰ These resources are used by health practitioners and distributed in the community to raise awareness of issues, such as, for example, how to live a healthy lifestyle if you have diabetes. Maslaha has won awards from the London Health Commission and Diabetes UK³¹ for these resources.
- The pioneering project, I Can Be She, explores the role Muslim women have played through history in parallel with the powerful achievements of Muslim female role models today.³²

Organisations and initiatives for developing positive identities and a sense of belonging

THE WORLD CULTURE CENTRE, Copenhagen, Denmark

The World Culture Centre (*Verdenskulturcentret*) is a “cultural house” in Nørrebro that provides a creative platform for approximately 250 ethnic associations, clubs and organisations that use many different ways to create space and dialogue for promoting world culture. It also encourages ethnic groups and organisations to use the centre for cultural meetings as a dynamic tool for addressing social problems relating to multiculturalism.

It is open to all citizens from Copenhagen and its suburbs, and through encouraging collaboration between users it has produced a wide network that stimulates new and exciting ideas and innovative projects. To help such collaborations, it encourages all associations using the centre to create an

activity for its café and stage each year, so that they are visible and known to the others.

The centre contains a concert and conference hall, a café, meeting rooms, office facilities, TV rooms and ceramics workshops. Its activities include public political debates, art exhibitions, world film screenings and world music concerts; its café offers world foods. It organises lectures and festivals, and in 2010 it arranged a major event to celebrate Eid at the square in front of the Danish Parliament, in the centre of Copenhagen.³³

THE PLATFORM FOR ISLAMIC ORGANISATIONS IN RIJNMOND, Rotterdam, the Netherlands

The umbrella organisation, Platform for Islamic Organisations in Rijnmond (*Stichting Platform Islamitische Organisaties Rijnmond*, SPIOR)³⁴ was established in 1988. It supports active citizenship and participation, and takes the position that being a Muslim does not preclude being a Dutch citizen and a Rotterdammer.

With over 20 years of experience and links with 60 Muslim organisations, it is an important intermediary and discussion partner for the Rotterdam municipality and the councils of the city districts. It plays a major role in establishing and maintaining dialogue between different religions in Rotterdam, and also provides advice, training and practical support to the local Muslim community.

RADICAL MIDDLE WAY, United Kingdom

Founded in the wake of the London bombings on 7 July 2005, Radical Middle Way³⁵ aims to foster more open, engaged and cohesive communities.³⁶ It promotes a mainstream, moderate understanding of

Islam that young people can relate to, and offers a safe place for asking difficult questions and exploring challenging issues.

It provides an online forum where young Muslims in the United Kingdom (UK) and around the world can connect with their faith and explore what it means to believe in Islam in the 21st century. By working alongside grassroots partners, it creates platforms for open debate, critical thinking and spiritual reflection. It offers faith-inspired guidance to help combat exclusion and violence, and encourage positive civic action.

THE NOOR UL ISLAM TRUST, Waltham Forest, London, United Kingdom

Established in 1990 in Leyton in Waltham Forest, the Noor Ul Islam Trust³⁷ is a registered charity and a founding member of the local Faith Communities Forum. The Trust works very closely with Waltham Forest Council, and it is considered an excellent contributor to the whole community and to community cohesion, local education, and the provision of sporting activities and cultural opportunities.

It supports causes that will help improve the quality of neighbourhoods, and works actively to overcome barriers within the community. As expressed on its website: “We believe the local Muslim community has a role to play in improving the quality of life for all residents and we promote this through our projects and events. We know that this can only be done by working with others through respect and co-operation”.³⁸ It also sits on advisory bodies to help the local authority identify the needs of Muslims in the area. It has provided community support locally, nationally and internationally, through raising funds for NSPCC, Children with Leukaemia and its local hospital, Whipps Cross University Hospital.

It services the community in a wide sense through the provision of a community centre, a mosque, youth clubs for boys and girls, and a broad

selection of other community activities, including boxing, karate and separate classes for males and females for swimming. It also includes an old people's club, which takes people of all religions and ethnicities. There is also an advisory and information service, as well as health-related services.

In terms of local education, it has a pre-school, a full time primary school (awarded Association of Muslim Schools – AMS-UK School of the Year in 2010), weekday and Saturday madrassas, and classes in Arabic, Aalimah, Hifz, Tafseer Quran, Quran reading, as well as tutoring and regular lectures and seminars.³⁹

MUSLIM YOUTH GERMANY, Berlin, Germany

Based in Berlin, Muslim Youth Germany (*Muslimische Jugend Deutschland*, MJD)⁴⁰ is an independent organisation of young Muslims that represents Muslim youth. It places particular emphasis on the importance of role models in giving direction to young people and encouraging their civic participation. It seeks to help its young members by fostering a hybrid German-Muslim identity, which overcomes the need to choose between being German and being Muslim. As well as encouraging young Muslims to practise and deepen their knowledge of their faith, it seeks to help them feel part of German society and become valuable citizens. It also helps them deal with discrimination. In addition, MJD aims to develop positive dialogue with other faiths and communities.

Improving the participation and interaction of women

The Open Society Foundations' research observes that women from minority groups tend to be particularly isolated and marginalised in local communities, often as a result of their roles as mothers and carers. Such roles mean that they often do not have the opportunity to develop the language skills necessary for communicating and interacting with others, reinforcing their isolation and social exclusion.

There are several initiatives and organisations active in encouraging emancipation and civic participation of first-generation Muslim and other immigrant women. For example, SPIOR organises activities, lectures and courses on a regular basis.

Since 2002, the emancipation of non-native women has been a prominent policy issue in Rotterdam.⁴¹

COMMISSION ON THE PARTICIPATION OF WOMEN OF ETHNIC MINORITIES, Rotterdam, the Netherlands

An advisory board, the Commission on the Participation of Women of Ethnic Minorities (*Participatie Vrouwen Etnische Minderheden*, PAVEM), was established in 2003,⁴² with the strong involvement of the Crown Princess Maxima, who was herself born in Argentina. Its policies were aimed at the participation of non-native women in a wide range of social fields in order to increase their self-reliance and their opportunities to become economically independent and to counter isolation, as well as facilitating their access to the labour market. This commission was dissolved in 2005.

1001 STRENGTHS, Rotterdam, the Netherlands

Introduced in March 2007, 1001 Strengths (*1001 Kracht*)⁴³ is an initiative to encourage the civic participation of immigrant women in Rotterdam and five other municipalities. Churches, volunteer organisations and centres, women's organisations, and immigrant organisations work closely together to reach the ambitious goal of enabling 50,000 foreign women to be able to participate fully in Dutch society in three years.

In this scheme, women are encouraged to take part in voluntary activities in schools or community centres. The initiative aims to create a strong chain of women through education, counselling and mediation, where they gradually discover and reinforce their own strengths and are challenged to take new steps. With guidance, they may also move into paid employment. Its website contains useful tools, background information, case studies and a list of organisations dealing with immigrant women and volunteerism.

LEARNING AND MEETING PROJECT FOR WOMEN, Rotterdam, the Netherlands

The civil initiative Learning and Meeting Project for Women (*Leer- en Ontmoetingsproject voor Vrouwen, LOV*)⁴⁴ organises private language lessons at home and fosters interaction between native and immigrant women. This project started as a voluntary initiative in 1991 when native Dutch women started to give private language lessons to immigrant women by going to their houses once a week for a full year. This one-to-one approach, where immigrant women not only learn the language but also learn from each other's cultures and history, has grown into a professional organisation, funded by the city districts and the Youth, Education and Society Service (*Jeugd, Onderwijs and Samenleving, JOS*). Over 130

volunteers and immigrant women in Rotterdam regularly attend the weekly meetings.⁴⁵

NISA FOR NISA, SLOTERVAART, Amsterdam, the Netherlands

Established in 2000, Women for Women (*Nisa for Nisa*)⁴⁶ is an independent women's organisation located in Amsterdam, Slotervaart, run by female volunteers. By organising and implementing activities accessible to immigrant and non-Western women, it seeks to empower them so that they can shape their own lives and integrate and participate in broader society. It provides what it considers to be two interrelated sets of activities:

- language courses, themed afternoons, useful information (including information on health and child care), educational trips, and sports and leisure
- social care through the provision of a safe haven and a listening ear

EL NOER FOUNDATION, Amsterdam, the Netherlands

The El Noer Foundation⁴⁷ is open to all women and children, although it particularly attracts Turkish women. It is also run predominantly by Turkish women. It offers activities that include sports, language development training, sewing classes and homework support for youngsters.

LANGUAGE CAFÉ, Copenhagen, Denmark

The Copenhagen City Council has supported several initiatives for isolated Muslim women. For example, it has supported the Language Café (*Sprog Cafe*) in the World Culture Centre, which meets a need among ethnic-

minority women for both language improvement and social interaction with one another.⁴⁸ These courses are particularly important for ethnic-minority women who have been living in Denmark for many years, because they did not have access to the courses in Danish language that are now offered to all newcomers. Volunteers from the Danish Refugee Council (*Dansk Flygtningehjælp*)⁴⁹ established this very popular initiative, which highlights the potential for creating activities that provide a relaxed setting combining access to language training with social interaction.

SHAHRAZAD, Copenhagen, Denmark

Also at the World Culture Centre, the Shahrazad⁵⁰ association provides opportunities for vulnerable Muslim women aged 40–65 years. Its courses, which can include up to 24 women, include physical activities, such as traditional dancing and gym exercises, as well as courses that provide information on Danish society, opportunities to practise speaking Danish, and the exchange of experiences on an informal basis with other ethnic-minority women. This group of women is seldom targeted by public programmes because they are not in a position to enter the job market. These courses are very popular and are always over-subscribed by women who have heard about the course from other women in Nørrebro.

Interaction through culture and sport

HAMBURG CULTURE KEY, LIVING WITH DISABILITY IN HAMBURG, Hamburg, Germany

The Hamburg Culture Key (*Hamburger Kulturschlüssel*)⁵¹ is a project initiated by the NGO, Living with Disability in Hamburg (*Leben Mit Behinderung Hamburg*),⁵² which makes culture accessible to all in Hamburg regardless of financial situation, physical or mental disabilities, age, or language barriers. The project helps migrants and other disadvantaged members of the community get tickets for movies, concerts, museums and sporting events. Volunteers who act as escorts to these various cultural events in Hamburg are at the heart of the Culture Key, where engaged citizens of all ages and backgrounds can get involved.

CROSSOVER, Germany

Sport can be an effective means of social interaction and integration. For example, Crossover e.V.⁵³ is an NGO that provides sports programmes and varied thematic workshops for children of different social and cultural backgrounds so that they can learn to engage and communicate with each other from an early age. They take part in activities that help them discover and explore their differences and similarities, learn to make positive use of their diversity and overcome any fears of difference.

TRAINING LICENCE B IN MIGRATION SPORT, HAMBURG SPORTS FEDERATION, Hamburg, Germany

In Hamburg, the Hamburg Sports Federation (*Hamburger Sport Bund*) offers training for a training licence B⁵⁴ in migration sport, which is on the

second level of sports licences. With this training and the programme, Integration through Sport, the federation aims to produce trainers qualified in responding to cultural diversity and difference, and to raise awareness about the implications of intercultural organised sport.

INTO THE WATER – BUT SAFE!, Hamburg, Germany

The initiative, Into the water – but safe!⁵⁵ (*Ab ins Wasser – aber sicher!*) in Hamburg offers information about swimming and water safety in German, Turkish and Russian. It focuses on children between the ages of four and six, with swimming instruction standardised at a high level to increase water safety and the swimming ability of all children in Hamburg.

SHEMOVES, Hamburg, Germany

The Shemoves⁵⁶ website helps connect girls and young women in Hamburg with a search engine for sport courses, clubs and gyms, dance and martial arts schools, as well as neighbourhood cultural centres.

Education

Education, especially in schools, is one of the most important pillars of integration. Schools contribute to integration by providing opportunities for interaction between pupils and parents of different ethnic and religious backgrounds. Experiencing ethnically and culturally mixed environments from an early age can nurture good relations and mutual understanding and prevent the development of prejudice. The educational system also provides the necessary tools, qualifications and interpersonal skills for effective participation in the labour market, and plays a formative role in the socialisation of young people in the unspoken rules and values of society.⁵⁷ Despite these observations, pupils with ethnic-minority backgrounds remain in an underprivileged position in the educational systems of Europe, and are therefore less able to compete in the labour market or enter further education in later life. It is all the more crucial that all children receive a valuable, enjoyable and equal learning experience, and this chapter presents examples of best practice that seek to ensure these goals.

Collection of data and statistics

As indicated in the other sections of this guide, despite the wealth of academic research, a major difficulty in examining the observed and voiced inequalities and discrimination experienced by Muslims is a lack of statistical data relating to categories of faith. The statistical data on ethnicity,

which are often relied upon when available (often they are not), tend to be inadequate for the purpose of identifying and addressing the issues faced by Muslims.

DATANET, LEICESTER CITY COUNCIL, Leicester, United Kingdom

Datanet⁵⁸ is a central database that gives a detailed breakdown of the ethnicity of pupils and their performance. It is part of the Leicester Schools “extranet”,⁵⁹ which was created so that the local authority could share and communicate information electronically with Leicester City schools. This extranet provides online access to regular updates and group reports at local authority and individual school levels. E-bulletin communications from the local authority are also sent to schools twice a week, which are then archived and made available on the extranet.

Educational advice and support

The Open Society Foundations’ research indicates that there is discrimination in the advice given to pupils and their parents on such issues as school admissions, study options and career choices. Teachers also require support and guidance to help them respond effectively to the different ethnic, cultural and religious needs of their pupils.

EARLY YEARS SUPPORT TEAM, Leicester, United Kingdom

The educational gap between Muslims and other children begins as early as nursery school and widens through primary, secondary and higher education.⁶⁰ Improving early-years education is thus seen as crucial for

supporting the educational development of children from disadvantaged backgrounds.

In this respect, more investment has been made, for example, in the Early Years Support Team of Leicester City Council for language provision, training to help adults support children, support for pre-school activity such as mothers' and toddlers' groups, and other similar initiatives.⁶¹ Working with local health services, this team pursues the earliest possible identification of children with additional needs so that they get the help and support they need from the outset in order to achieve their full potential. To ensure that they get this support throughout their early educational development, the team provides activities for children as well as for their parents and carers, and offers support for settings and foundation-stage classes in schools. Setting refers to all early-years provision settings, such as nurseries, pre-schools, out of school clubs, crèches, group child care in the home, and children's centres. There are lots of standards that need to be met by the child before they enter the first class of primary school, and these settings are responsible for monitoring and providing opportunities for children to achieve them.⁶²

AQOON COMMUNITY EDUCATION AND TRAINING SERVICES, Leicester, United Kingdom

The Aqoon Community Education and Training Services (ACETS) was established in 2003 by a group of Somali professionals to help identify and address specific educational and training needs of the new Somali community in Leicester.⁶³ It provides a homework club for children, family learning projects to help parents support the learning development of their children, and basic and language skills for adults. ACETS also supplies a much-needed specialised interpretation and translation service for schools, colleges and the city council's education department.

There is also the Aqoon School Home Support Services,⁶⁴ which is a support service facilitating communication between schools, educational support agencies, and black and ethnic-minority parents and children through the provision of mediation, advocacy, education, and training. The service also seeks to inform black and ethnic-minority parents about the various types of educational support available for their children in schools. In particular, it encourages parents of children with learning difficulties and disabilities to use the support that is available to them.

STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION, United Kingdom

Every local education authority (LEA) in the UK is required by law to have a Standing Advisory Council for Religious Education (SACRE), which includes representatives of the different faith groups of the city, teaching unions and city councillors. Its responsibilities are as follows:

- Advise the LEA on all aspects of its provision of religious education (RE) in its schools
- Decide whether the LEA's agreed syllabus for RE needs to be reviewed and to ensure that the LEA does so
- Provide advice to the LEA on collective worship in its schools (this does not include voluntary-aided or voluntary-controlled schools)
- Consider any requests from head teachers to hold collective worship that is not of a broadly Christian character
- Advise on training for teachers in RE and collective worship
- Assist the LEA with any complaint about religious education or collective worship in a school, within the framework of the LEA's agreed complaints procedure established under the terms of Section 23 of the 1988 Education Reform Act

- Publish an annual report detailing any action that SACRE⁶⁵ has taken and any advice it has given to the LEA

Both Leicester and Waltham Forest have well-established SACREs. For example, Leicester City schools are supported by the Multicultural and Religious Education Centre, funded by SACRE, which supports the purchasing of good-quality artefacts, journals, CDs, posters, DVDs and books on different religions. SACRE advisers are also available to teachers for help and support in teaching a faith that they may be less familiar with.

In Waltham Forest, aspects of the school curriculum have been modified to accommodate a greater focus on Islamic contributions to science and the arts. In this respect, SACRE has been instrumental in supporting schools by producing a religious guidance document on cultures, traditions and values, including religious days.

8-TO-8 COACHES, Slotervaart, the Netherlands

In 2008, a pilot project called “8-to-8 coaches” was established to provide mentors to coach 144 at-risk youths on daily discipline. They tutor and supervise the youths from 8 o’clock in the morning until 8 o’clock at night. The 144 youths in the pilot included 100 from Moroccan backgrounds and seven native Dutch youngsters. The cost is approximately €8,000 per pupil per year. The first results are promising, with the youths reporting that they feel more in control of their lives and their futures, with all parents but two supporting the project.

WEEKEND ACADEMY, Slotervaart, the Netherlands

To help pupils from disadvantaged neighbourhoods, the Weekend Academy (*Weekend Academie*) in Slotervaart organises homework supervision, social

skills training and leisure activities for students 9–16 years old. Crucially, it also involves their parents, encouraging them to join in the sessions, offering them information on supportive services in their first language and facilitating their communication with teachers. It also helps parents learn from each other and develop common strategies to help their children.⁶⁶ In recognition of the important role played by both teachers and parents in the education of children, it has been suggested that the City of Amsterdam augment its support for such outreach projects.⁶⁷

THE CENTRE, Rotterdam, the Netherlands

The Centre (*Het Centrum*) in Rotterdam is an initiative to improve school results through after-school homework support and a mentoring programme.⁶⁸ Although the organisation is not designed to cater for any specific ethnic or faith group, 90 per cent of the pupils have a Turkish background. In small groups, children receive support with their homework, their Dutch-language skills and general cognitive skills. They are introduced to educated older youths who can serve as positive role models. The initiative also involves parents, who are invited to meet project workers at informal parents' breakfasts at the Centre. Results show that children involved in the programme get higher CITO test scores (the final primary education test), and in most cases, the parents become more involved.

PARENTS' CAFÉS, Berlin, Germany

In many schools in Berlin, parents' cafés (*Elterncafés*)⁶⁹ provide teachers and parents with a relaxed and informal setting to meet and discuss what is best for pupils and to address any concerns.

PARENTS IN SCHOOL, Antwerp, Belgium

In Antwerp, Parents in School (*School en Ouders*, KAAP)⁷⁰ aims to give non-Dutch-speaking parents the opportunity to learn Dutch in their children's schools.⁷¹ These classes help parents learn Dutch and support their children learning Dutch, as well as giving them an opportunity to get more involved in the education of their children and gain more information about the education that they are receiving. It also allows teachers to get to know parents, which informs their teaching.

THE WHITE TULIP FOUNDATION, Amsterdam, the Netherlands

The White Tulip Foundation (*Stichting de Witte Tulp*)⁷² is a private initiative founded in 1997 by a group of university students from ethnic minorities. The foundation supports and encourages pupils in difficult socio-economic circumstances, as well as their families and teachers, by offering pedagogical counselling to develop their problem-solving capacities. The volunteers are predominantly students from the same ethnic-minority groups, which means they understand the problems and can act as positive and encouraging role models for the pupils involved.⁷³

Anti-discrimination measures

Documenting discrimination and making available information on how to report discrimination in schools are important first steps in challenging discrimination against ethnic or faith minorities in schools. Of course, it is also essential that there is an effective response to identified and reported incidents of discrimination, and that both pupils and teachers are educated about discrimination and the equal treatment of others. Another important

step, therefore, is the development of educational policies that enable teachers and schools to integrate knowledge on discrimination and rights concerning language and religion into the school curriculum.

ANTI-DISCRIMINATION MEASURES AND RESPECT FOR RELIGION IN EDUCATION, **Copenhagen, Denmark**

There are no specific measures in the Copenhagen City Council's Integration Policy 2007–2010⁷⁴ regarding respect for religion in education. A recent survey, covering 592 of the total 1,500 public schools in Denmark, revealed that one-third of the schools surveyed pay attention to religious diversity and offer pupils additional holidays for religious festivals such as Ramadan.⁷⁵ This is currently decided by the individual school head. However, as indicated by comments from some parents participating in the Open Society Foundations' focus groups, there is support for including such religious considerations into the overall Copenhagen integration policy and into the national school curriculum.

The Copenhagen City Council has acknowledged recommendations for more information to be provided to schools, students and parents on identifying and reporting discrimination. Furthermore, the council has also announced plans to include additional questions directly referring to experiences of discrimination in the schools in its annual questionnaire to students.⁷⁶

SWAPPING CULTURES, **Waltham Forest, London, United Kingdom**

Waltham Forest Council has put much emphasis on clamping down on religious harassment in schools⁷⁷ and developing initiatives to improve social cohesion in schools. One of its flagship projects is Swapping Cultures

(SC),⁷⁸ a structured sequence of learning activities that has been promoted by the educational charity Minorities of Europe (MoE). It is designed to stimulate exploration of cultural and social issues, and the sharing of personal views and information between participants during a carefully guided exchange.

Faith in schools

Education organised and divided by faith is an issue of continuing political and public debate across Europe. In particular, there is considerable discussion about the role of faith schools in society and their possible contribution to segregation. In such debates, Muslim faith schools become the point of contention, even though their numbers are relatively small in comparison with other faith schools.

While Islamic schools are not seen as a necessity by many Muslim parents, failures in mainstream schools in reducing the educational gap between pupils with a Muslim background and others has led to their growing belief that Islamic schools, with their special attention to the linguistic, religious and cultural background of their students, will provide a better education for their children. Experiences of discrimination also lead parents to enrol their children in Muslim schools.

Leaving this continuing debate aside, including religion in school curricula is generally viewed as an effective integrative measure because it leads to greater intercultural and inter-faith understanding and interaction, and also reduces the need for the single-faith schools that many argue can lead to increased segregation of communities from an early age. Such education and interaction also play a vital role in preventing and challenging prejudice from an early age.

RELIGIOUS EDUCATION PLATFORM, the Netherlands

In Rotterdam, the organisation SPIOR, the Foundation for Inter-ecclesiastic Consultation in School Affairs (*Interkerkerlijk Overleg in Schoolzaken*, IKOS) and Humanist Education (*Humanistisch Vormingsonderwijs*, HVO) are three organisations working on religious education in public schools. In 2004, they established a pilot project called the Religious Education Platform, which facilitates understanding and knowledge between children of different cultures and faiths. Muslim pupils receive Christian religious education and vice versa.⁷⁹ Other cities are following this example, including Amsterdam, Almere, Dordrecht, Lelystad and Utrecht.

Language skills

FOYER, Brussels, Belgium

For children, learning the language of their heritage is considered a crucial link for cultural continuity in the family context.⁸⁰ Furthermore, it is thought that this will help them develop language learning skills that will make it easier for them to learn other languages.⁸¹ It is for these reasons that the NGO Foyer⁸² develops and supports bicultural courses in Spanish, Italian and Turkish. These initiatives remain very local and are not an official policy of the Flemish government.

Founded in 1969 and located in Brussels, Foyer promotes diversity and the integration of ethnic minorities at city, regional and international levels. To promote its activities more widely and encourage communication with its

overseas partners, Foyer produces international newsletters every two months about its recent activities and projects.⁸³

FÖRMIG AND LANGUAGE SUPPORT AS A COMMON TASK OF KINDERGARTENS, SCHOOLS, PARENTS AND OTHER COOPERATING PARTNERS, Berlin, Germany

In Germany, an important national project for integration within the educational system is FÖRMIG,⁸⁴ a programme for the support of children and youth with immigration backgrounds that places specific emphasis on the development of language skills. It is funded by the Federal Ministry for Education and Research in cooperation with different federal states, including Berlin. The specific local and pilot project for Berlin was called “Language support as a common task of kindergartens, schools, parents and other cooperating partners” (*Sprachförderung als gemeinsame Aufgabe von Kita, Schule, Eltern und außerschulischen Kooperationspartnern*).⁸⁵ It was run and coordinated by the local network, the Workshop on Integration through Education in Kreuzberg, from September 2004 to August 2009, and has now been extended to 2013 as the FÖRMIG-Transfer programme.⁸⁶

WORKSHOP ON INTEGRATION THROUGH EDUCATION AND THE RUCKSACK PROJECT, Germany

The Workshop on Integration through Education (*Werkstatt Integration durch Bildung*, WIB) was established to give teachers additional training in integration and language support. It was formed through cooperation between the Senate Administration for Education, the youth agency of Kreuzberg, and the independent institute *Regionale Arbeitsstellen zur Förderung von Kindern und Jugendlichen aus Zuwandererfamilien* (Regional Centre for the Development of Children and Youth from Migrant

families, RAA).⁸⁷ One of its successful projects is the *Rucksack Project*, which is conducted in child-care institutes and *grundschulen* (primary schools). Parents with a mother tongue other than German receive information at home, which enables them to prepare their children in their own language for the next lessons in school. The lessons are taught in German. Some parents in this project are trained as *elternbegleiter* (parents' companions). They learn skills which empower them to support their children (as well as other parents) and also make it easier for teachers to get in contact with parents with an immigration background.

COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

Copenhagen is one of the few municipalities in Denmark to continue offering free-of-charge mother-tongue language lessons for all bilingual lower secondary pupils up to grade 6. Provision of mother tongue language instruction is one of the measures supporting the objective of the Integration Policy 2007–2010 to close the performance gap between ethnic-minority and ethnic-majority students in Copenhagen.

However, city policy stipulates that there ought to be at least 16 students before a class for a specific minority language can be arranged. As a result, in several city schools pupils are clustered together for classes with teaching in Turkish, Urdu, Arabic or Somali.

In 2008, 2,800 students in the Copenhagen municipality attended mother-tongue language instruction as an extra-curricular activity.⁸⁸ However, some of the Arabic-speaking parents interviewed in Copenhagen felt that it would benefit their children's education if Arabic could be included in formal education, rather than just as an extra-curricular activity. They also found it discriminatory that from grade 6 on they must pay for the classes in Arabic, while other languages, such as Spanish, were provided free of charge.⁸⁹

Local and regional initiatives

SCHOOL LINKING NETWORK, United Kingdom

The School Linking Network⁹⁰ (SLN) supports community cohesion projects related to identity, diversity, equality and other issues in schools and local authorities across England. It facilitates links between schools in England to help children and young people explore their identity, celebrate diversity and develop dialogue. In 2009–2010, 40 local authorities, as well as a number of other organisations, worked with the SLN to establish district-wide linking projects.

SLN was established in 2007 by the Department of Education and the Pears Foundation,⁹¹ following the successful school-linking and related community cohesion work in Bradford and in Tower Hamlets.

JINC CAMPUS NIEUW WEST, Slotervaart and Westelijke Tuinsteden, the Netherlands

JINC is an association operating in Amsterdam, Utrecht, Harlaam, and Rotterdam.⁹² JINC Campus New West works in the Nieuw West district of Amsterdam and in the other submunicipalities that together form the western suburb, Westelijke Tuinsteden, of Amsterdam. This project brings pupils 8- to 16-years-old into contact with the business sector. The objective is to show them the variety of occupations that they could pursue and the qualifications that they would require. It will help them make more informed educational choices so that they have greater opportunities in the labour market. More than 200 companies participate in the project, for instance, by offering one-day internships, practical assignments, mentors and coaches.

THE YOUNG URBAN MOVEMENT PROJECT, Sweden

The Young Urban Movement project (YUMP) is a selective entrepreneur educational programme which is targeted at young people between the ages of 20 to 30 coming from Miljonprogrammet areas⁹³ and is entitled to CSN funding.⁹⁴

COPENHAGEN MODEL, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

In Denmark, the highest number of immigrants and their descendants are located in Copenhagen municipality, and this is also reflected in the ethnic make-up of its schools. Thus, the city has chosen a more intercultural approach to diversity in language, culture and religion in schools and education than found in the national legislation. While national legislation focuses on bilingual students' deficiencies in the Danish language and knowledge of Danish culture, the policy in Copenhagen also emphasises the need for institutional change in order to include a more diverse group of students. Similarly, while the national legislation abolished government support for mother-tongue instruction for students originating from outside Europe, Copenhagen City has continued to offer mother-tongue instruction on an almost equal footing for all bilingual students.

Education was one of the six pillars of the Copenhagen City Council's Integration Policy 2007–2010.⁹⁵ The integration policy identifies three main challenges in relation to education:⁹⁶

- Ethnic-minority students perform below the level of monolingual children and bilingual students are strongly over-represented among the poorest performers in the school-leaving exams.
- Parents often consider schools with a high rate of bilingual students as inferior, offering poor social opportunities and low academic

standards, and consequently many parents – both ethnic-minority and ethnic-majority – choose private schools. This is particularly the case in the north-western part of the city and Nørrebro District. Consequently, many schools in these areas have almost only bilingual students.

- The poor results in primary and lower secondary schools contribute to high drop-out rates from youth education programmes among young people from ethnic minorities.

Here, the council acknowledges the problem that many native Danes in the city, including in Nørrebro District, decide to move their children to private schools in order to avoid public schools with too many bilingual pupils.⁹⁷ Many Muslim parents who can afford to do so enrol their children in schools situated outside Nørrebro District.⁹⁸ This can be either in ethno-national or private Islamic schools (such as the Arabic Isra school in Nørrebro and the Jinah International school for Urdu speakers) or in international schools, where English is the language of teaching. As a result, many public schools in the Nørrebro District and surrounding areas are dominated by pupils from low-income families, with limited social and cultural capital, the majority of whom are Muslim families.

The Copenhagen Model includes the Improved “Learning for All” initiative (*Fagligned for alle*), which aims to disperse ethnic-minority students to schools with mainly ethnic-majority students, and vice versa. It relies on parents voluntarily choosing specific schools. To achieve this aim, this programme includes such measures as helping schools access up-to-date computer-based learning facilities, improving academic standards in schools by adapting the government’s plan to put more emphasis on evaluation, improving the education of students with special needs, and strengthening second-language-instruction learning and coaching activities.⁹⁹ Language centres have been established at all schools participating in the programme, and language teachers have participated in networks and seminars in the

schools. Parents participating in the programme have also been offered compensation for the additional transport costs.

When these initiatives were started, the municipality was already in the process of upgrading the skills of more than 1,000 teachers in teaching Danish as a second language and intercultural education as an integrated part of all subjects. In addition, more teachers were offered courses in multilingualism and interculturalism, and all schools involved in the project employed a bilingual consultant to support the local development process.

A 2010 quality report on school performance,¹⁰⁰ an evaluation of the programme as part of a research project focusing on social integration between ethnic-minority and ethnic-majority students¹⁰¹ and interviews conducted for the Open Society Foundations' research¹⁰² all indicate that the Copenhagen Model has begun to show some positive results.¹⁰³

However, while some ethnic-minority students have chosen schools with more ethnic-majority students, the opposite has not been the case. In Nørrebro District, some schools experienced an increased ratio of ethnic-minority students and others a slight decrease. The evaluation also found that, although children do, to some extent, engage in real interaction during school, this is rarely the case outside school. The reasons for this include an awareness of issues relating to ethnicity, race and nationality, among both adults and children. Also, geographic separation between the homes of those minority students who were part of the Copenhagen Model transfers and their school means that there is less opportunity for parent-parent or parent-school interaction. The evaluation recommends that the municipality include students' perspectives in future decisions concerning models for dispersal and social integration.¹⁰⁴

OTHER COPENHAGEN EDUCATION INTEGRATION POLICY INITIATIVES

A range of other initiatives have also been initiated in support of the integration policy objectives. Among these are language supplementation in kindergartens and preschools, teaching in Danish as a second language, mother-tongue instruction for bilingual students and anti-discrimination measures.

The integration policy also refers to the consistent performance gap found between monolingual pupils (with Danish as their mother tongue) and bilingual pupils, with bilingual students scoring on average one mark below ethnic Danish students in the final test.¹⁰⁵ The policy sets out aims to close this performance gap by 2014.¹⁰⁶

Other objectives included in the integration policy are that public schools will become the first choice of parents in Copenhagen,¹⁰⁷ and that the proportion of young people completing some form of youth education will increase to 95 per cent.¹⁰⁸

Guidelines for teachers

FAITH AND EDUCATION – RESPONDING TO SCHOOL-BASED ISSUES – ISLAM, Leicester, United Kingdom

Responding to the increase in Muslims in schools, a booklet called *Faith and Education – Responding to School-based Issues – Islam* has been produced by the Islam and Education Network,¹⁰⁹ a group of Muslim and non-Muslim educational professionals based in Leicester.¹¹⁰ The booklet provides advice and guidance for schools and colleges on how to engage with Muslim communities and share solutions for possible areas of contention in schools.¹¹¹ Issues covered include responses to local problems, with sections

on physical education, music, drama, art, religious holidays, dress, visiting places of worship and prayer.

LEICESTER CITY COUNCIL, THE SCHOOL DEVELOPMENT SUPPORT AGENCY
PARTNERSHIP AND THE CURRICULUM REFLECTING EXPERIENCES OF AFRICAN
CARIBBEAN AND MUSLIM PUPILS,
Leicester, United Kingdom

Leicester City Council has formed partnerships to help produce teaching materials that include the experiences of Muslims. For example, the School Development Support Agency (SDSA) supported the Curriculum Reflecting Experiences of African Caribbean and Muslim Pupils (CREAM) project in Leicester.¹¹² This research project examined the extent and quality of materials reflecting the experiences of Muslim and African Caribbean pupils, which could be used by mainstream schools in the National Curriculum.¹¹³

GUIDELINES FOR TEACHERS, ISLAM AND SCHOOLS WORKING GROUP,
Berlin, Germany

A lack of support for teachers dealing with issues relating to Muslim communities and Islam has led the Islam and Schools Working Group (*Arbeitskreis Islam und Schule*) of the Senate of Berlin to produce guidelines for teachers.¹¹⁴ These guidelines give broad information about the different Muslim communities in Berlin and include information obtained through interviewing members of the Muslim community in Berlin.

Employment and training

Poor employment prospects are perhaps the most clearly discernible symptom of social disadvantage. The city districts examined in the guide represent some of the most disadvantaged areas in Europe. The higher unemployment rates in these areas show that they correlate with locations where Muslims make up a large proportion of the population. There is a recognised cycle of disadvantage that needs to be broken, as Muslims and other marginalised groups tend to be located in areas with poor opportunities in housing, education, employment and training, each of which reinforces and exacerbates the other factors, and make it very difficult for such groups to integrate or progress in the broader society.

As the Open Society Foundations' research on education confirms, poor educational outcomes have an impact on labour market participation. Employment patterns are a gauge of the relative standing of different groups in society. Access to vocational training and participation in the labour market remain at the core of economic integration, which requires not only opportunities for employment, but employment in the mainstream labour market and in jobs that are commensurate with individuals' skills and qualifications.

This section looks at the measures taken to improve the employment situation of marginalised groups and to overcome the different barriers they face in accessing and fully participating in the labour market. As the Foundations' reports illustrate, some of these barriers relate to the position

of people as migrants, while others relate specifically to people as part of a religious or ethnic group.

Collection of data and statistics

Experiences of unequal opportunities and discrimination highlight the need for accurate and comprehensive data to be collected on ethnic and religious groups. Employment and unemployment data that include ethnicity and religion categories are important for assessing the extent of discrimination in the labour market and for identifying inequalities in different sectors so that they can be effectively addressed.

However, such data are scarce across Europe, especially relating to faith, and particularly at the local level. While governments and local authorities recognise the links between class, ethnicity, gender, disability and underperformance in the labour market, religion and faith have only begun to be actively included as a significant factor.

Part of the problem is that, as in other policy areas, the effects of faith is often difficult to distinguish from other categories. For example, many barriers that affect Muslims are common to those suffered by many ethnic groups: geographic isolation, limited education and training opportunities, and discrimination and constrained choice in the job market. In the absence of data collected on faith groups across most countries in Europe, ethnicity data are often relied upon to examine this category. Extrapolating religion based on ethnic background can produce highly unreliable and misleading results.

RELIGION AND FAITH IN FOCUS, Waltham Forest, London, United Kingdom

In 2004, Waltham Forest Council carried out a survey, Religion and Faith in Focus,¹¹⁵ to examine employment, unemployment and qualifications of the different faith populations in Waltham Forest.

There are important divisions within each individual faith group. For example, disaggregating the Muslim community by gender, Muslim women have far lower employment levels than either women from other groups or Muslim men. It is not clear from the statistics the extent to which this is due to choice on their part or their marginalised access to the labour market. More qualitative research is needed to gauge the dynamics behind these high levels of unemployment. Some indication is provided by the UK 2001 census, where 52 per cent of economically inactive Muslim women gave the reason for their inactivity as looking after the home and dependants.

At the local level, the borough of Waltham Forest produces statistics that demonstrate a very pronounced difference in employment rates between male and female Muslims. While male employment rates in the Pakistani and Bangladeshi communities compare favourably with other ethnic minorities, such as the black and Indian populations, the employment rate of approximately 20 per cent for Muslim women was less than a third of this, far lower than the average of 56.9 per cent among the borough's female population as a whole.¹¹⁶ This imbalance is largely responsible for the poor employment rate overall among Bangladeshis and Pakistanis in the borough. This trend is mirrored across the country, with 68 per cent of Muslim women identified as economically inactive, compared with less than 30 per cent of white women and 35 per cent of Hindu and Sikh women.¹¹⁷

THE GENDER AND EMPLOYMENT IN LOCAL LABOUR MARKETS RESEARCH PROGRAMME, United Kingdom

The Gender and Employment in Local Labour Markets (GELLM) research programme has found that women from ethnic-minority communities experience high rates of unemployment and are also in low-paid labour market sectors.¹¹⁸ This research was carried out in nine English regions. It was highlighted that in Leicester, for example, Indian women were heavily concentrated in the lowest-paid jobs and were over-represented in the manufacturing sector. It was also found that ethnic-minority women were often recruited to “ethnic-minority focused jobs”.¹¹⁹

Three challenges were identified by this research: the traditional design of jobs; managerial attitudes; and the need for employers to understand the value of part-time work in all occupations. Furthermore, it was found that some employers held negative and outdated stereotypes of Muslim women, such as the notion that they would only work in single-sex environments.

THE HEADSCARF ISSUE, THE ANTI-DISCRIMINATION NETWORK OF THE TURKISH ALLIANCE BERLIN BRANDENBURG, Berlin, Germany

The “headscarf issue” across Europe combines different aspects of gender, ethnic and religious discrimination. As the research conducted by the Anti-discrimination Network of the Turkish Alliance Berlin Brandenburg (*Antidiskriminierungsnetzwerk des Türkischen Bunds Berlin Brandenburg*, ADNB of the TBB)¹²⁰ illustrates, the headscarf ban is an important barrier faced by young Muslim women who seek employment in the public sector (*Öffentlicher Dienst*) in Germany. The ADNB of the TBB *Anti-Discrimination Report 2006–2008* observes that, through a multidimensional set of reasons for discrimination (e.g., gender and religion), women wearing

headscarves are especially disadvantaged in the labour market, even if highly skilled.¹²¹

The ADNB of the TBB is an NGO supported by the Senate of Berlin and sponsored by the Turkish Union in Berlin Brandenburg (*Türkischer Bund in Berlin-Brandenburg*). It seeks to combat discrimination through research that discloses and informs. It reports a high number of cases of discrimination in the labour market, including the recruitment of apprenticeships and job advertisements, such as the requirement for German as native language.¹²²

The ADNB of the TBB advises victims of religious discrimination against becoming resigned to this situation, and against the loss of perspective caused by such experiences of discrimination and powerlessness. It calls for the creation of places and programmes that support and empower young people who face discrimination. One example is the creation of forums where they can talk about their collective experiences and together develop strategies to combat discrimination.¹²³

Advice and support on careers, training and employment discrimination

The Open Society Foundations' research confirms that a lack of understanding and information about vocational training and employment opportunities remains a significant barrier to improved labour market participation for Muslims. It thus suggests a need for better guidance and information about different employment and career opportunities.

This section describes initiatives that offer career support and guidance and seek to help Muslims find employment and vocational training. Some of these initiatives are specifically designed to help Muslims, but others stem

from the position of most Muslims in Western Europe as migrants or descendants of migrants.

ARBEIT & BILDUNG AND KUMULUS, Berlin, Germany

The KUMULUS project is one of the oldest and best-known projects for educational counselling (*Bildungsberatungsprojekt*) of Arbeit & Bildung e.V.¹²⁴ Since 1986, Arbeit & Bildung e.V. has promoted the professional integration of disadvantaged young people and adults through its consultancy work and coordination of vocational training.

KUMULUS¹²⁵ was founded in 1993 by the former Commissioner on Integration of Berlin, Barbara John. It works on behalf of the Commissioner for Integration and Migration of the Senate of Berlin and the Senate Administration for Education, Science and Research, and is financed by the European Social Fund. It helps disadvantaged young people become integrated in the labour market by helping them access and achieve qualified vocational training. It provides training advice and information, vocational guidance, assistance with application processes and socio-educational support.

A major issue faced by KUMULUS is the lack of awareness among parents, children and even teachers about the wide variety of career paths that are available, as well as about vocational training and the valuable qualifications that it can provide. For example, many parents and children are unaware that the craft certificate (*Facharbeiterbrief*) has a considerably higher reputation in the respective professional groups than an average higher-education certificate. Many immigrants are also unaware that those without German citizenship but with the exceptional “leave to remain” legal status (*Duldung*) can participate in vocational training.

KUMULUS also engages in projects such as training imams about career possibilities for young people and the various institutions and agencies that provide and support them in Berlin. This initiative is organised by the Muslim Academy and the Senate of Berlin in recognition that religious leaders play an important part in disseminating information to members of the community.

NORTHERN GERMAN NETWORK FOR THE PROFESSIONAL INTEGRATION OF MIGRANTS AND INTEGRATION THROUGH QUALIFICATION, Germany

The Northern German Network for the Professional Integration of Migrants (*Norddeutsche Netzwerk zur beruflichen integration von Migrantinnen und Migranten*, NOBI)¹²⁶ provides an information and counselling network that helps the integration of ethnic minorities by supporting their access to and attainment of professional qualifications. The network includes 12 partner organisations and various strategic partners located in the four north German states of Hamburg, Bremen, Schleswig-Holstein and Mecklenburg-Western Pomerania. It brings together experienced welfare organisations, educational institutions and migrant self-organisations (MSOs), and targets adult immigrants, governmental and non-governmental institutions, and organisations specialising in employment, business start-ups and adult education. It is also part of the Cultural and Ethnic Equality and Diversity (CEED) transnational partnership.

NOBI is the northern German partner in the Federal Integration through Qualification network (*Netzwerk Integration durch Qualifizierung*),¹²⁷ which is outlined below.

NETWORK IQ, Germany

The Network IQ is an information and counselling network that aims to improve the employment prospects of immigrants through consultation, training, skills assessment, German-language competence and business start-ups. It uses the professional expertise provided by a nationwide network of organisations, including InBeZ (Mainz),¹²⁸ Integra.net (Frankfurt),¹²⁹ KUMULUS-PLUS (Berlin),¹³⁰ MigraNet (Augsburg),¹³¹ NOBI (Hamburg) and Pro Qualifizierung (Düsseldorf).¹³² IQ was started in June 2005 and is promoted by the by the Federal Ministry of Labour and Social Affairs (*Bundesministerium für Arbeits und Soziales*, BMAS) and the Federal Employment Agency. It has been supported by national funds and the EU Community Initiative, EQUAL,¹³³ which is co-financed through the European Social Fund (ESF).

Q.NET AND WORKERS' WELFARE ASSOCIATION, Bremen, Germany

In Bremen, Germany, Q.net was a project that was run by NOBI (Northern German Network for the Professional Integration of Migrants) from July 2005 until to December 2007.¹³⁴ The project was part of the nationwide IQ Network, and was managed by one of the partners of NOBI, the Workers' Welfare Association (*Arbeiterwohlfahrt*, AWO).¹³⁵ AWO is a workers' welfare organisation that offers a wide range of services for immigrants, children, youth, the elderly, women, and people with disabilities or chronic illnesses. The project was financed by the EU Community Initiative, EQUAL,¹³⁶ and the German Ministry of Labour and Social Affairs.

Q.net aimed to improve employment and self-employment opportunities for adult immigrants in the labour market by extending, diversifying and improving existing training programmes and counselling and qualification

systems in accordance with the specific needs of immigrants and ethnic-minority groups.¹³⁷ It also sought to encourage participation in these programmes and systems. The target population was immigrants of 27 years or older residing in Bremen, focusing primarily on immigrants of Turkish and Russian background. Both starting and existing entrepreneurs were eligible to participate.

INTEGRATION COURSES FOR IMMIGRANTS, Hamburg, Germany

Integration courses for immigrants provided by the German Federal Office for Migration and Refugees (*Bundesamt für Migration und Flüchtlinge*, BAMF)¹³⁸ are supplemented by the city of Hamburg. Local services, such as language support, professional qualifications, counselling and assistance, are provided by contracted organisations. The Ministry for Social Affairs, Family, Health and Consumer Protection (*Behörde für Soziales, Familie, Gesundheit und Verbraucherschutz*) is the responsible body, which has drawn up a list of providers of integration courses in Hamburg that have been approved by the BAMF office for the district of Hamburg-Mitte.¹³⁹ Since 2011, funding has been reduced for these courses.

BASIS & WOGÉ, Hamburg, Germany

Set up at the end of 2005 in Hamburg, Basis & Woge e.V.¹⁴⁰ is a secular NGO and registered provider of social services. It provides educational work for young people in crisis situations, youth and family services, guidance and support to women who require protection and assistance over forced marriage and other family violence, and advice on all matters under the General Equal Treatment Act (*Allgemeines Gleichbehandlungsgesetz*, AGG). A major focus of its work is migrants. It is one of the few

organisations that offers consultation and legal advice to migrants on discrimination in the workplace. Its staff have many years of experience in educational work and consulting, and include established social workers and street workers who are active in AIDS prevention, working with male prostitutes, and obtaining shelters for children living on the street, as well as refugee rights activists who specialise in supporting unaccompanied minors from Africa and the Middle East. Consultation hours are twice monthly, with a lawyer specialising in employment law and anti-discrimination legislation. The consultations are either in German or in English, and translation into other languages is available on request.

REFUGEE AND ASYLUM SEEKERS ADVICE PROJECT, Leicester, United Kingdom

The Refugee and Asylum Seekers Advice Project (RASAP)¹⁴¹ is supported by a grant from the European Refugee Fund. It was established to address the lack of support for refugees and asylum seekers, who need help with language, housing, education, and employment during the early stages of their resettlement in Leicester. The project provides two welfare rights officers who advise on benefits entitlements and completing applications. A refugee resettlement officer is involved in developing a support service for refugees for successful integration into the community, and also offers advice and assistance to refugees who have been served with a 14-day notice to quit National Asylum Support Service (NASS) accommodation.

Training and employment provision

EMPLOYMENT POLICY AND INTEGRATION, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

Employment was one of the six pillars of the Copenhagen City Council's Integration Policy 2007–2010,¹⁴² with the aim of closing the identified gap in the employment participation rate between ethnic Danes and immigrants. The following are initiatives implemented by the Copenhagen City Council in support of these objectives.

MATCHING INTEGRATION PROJECT AND THE ROAD TO A JOB PROGRAMME, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

The Matching Integration Project (*Matchingprojekt Integration*) aims to match unemployed immigrants with private enterprises. It includes the establishment of partnerships, individual technical training or language support (for periods from three to seven weeks), support for a mentoring scheme and partial wage subsidies during an introductory period, combined with a job guarantee if the employee participates in the agreed training.

The project was developed and tested in 2009, and has now been partly integrated into the mainstream programme, The Road to a Job (*Jobvejen*). This programme currently lasts 12 weeks and includes support in job application and counselling, meetings in business networks, and the opportunity to start in a trainee position or a job partly financed by the municipality. Participants receive a certificate that can be used in their future job applications.

In total, 480 people participated in the programme in 2010. Of these, 20–25 per cent of participants were self-supporting three months after they had left

the programme. The programme had expected that more than 300 participants would be able to access a partly publicly financed job, a trainee position or even an ordinary job in 2010. So far 120 participants have obtained a trainee position or a partly subsidised job position. A review of the programme emphasises that it has been more successful in getting immigrants, including Muslims, into employment than ethnic Danes.¹⁴³

FROM SECOND-GENERATION MIGRANT TO FIRST-GENERATION CRAFTSMAN PROJECT, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

From second-generation migrant to first-generation craftsman (*Fra anden generations indvandrere til første generations håndværker*) project is a network supporting more than 100 apprentices in building and construction at the Copenhagen Technical College (*Københavns Tekniske Skole*). The network aims to enable the sharing of individual experiences and the development of strategies to prevent drop-outs, and to overcome prejudices and conflicts between employers, colleagues and apprentices.

Through the network activities, a number of major structural barriers have been identified. One is the basic concept that it is a student's own responsibility to find a trainee position. Given that in Denmark it is customary to use one's own private network in the sector to seek out such a position, this can exclude ethnic-minority young people. Another major problem identified is trainee experiences with racism and bullying. A 2010 review of the network found that trainees with a Muslim background experience constant comments about their race and religion, and are held personally responsible for what is happening in the Arab world. The review includes strategies for challenging these barriers.¹⁴⁴

THE LIBRARY PROJECT, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

In four districts in Copenhagen City, four people with ethnic-minority backgrounds have now gained permanent employment at public libraries as part of a Copenhagen City Council project. Support is also provided for further job applications from people with ethnic-minority backgrounds.

This project aimed to attract more library employees with an ethnic-minority background, to establish innovative learning centres and to develop library services targeting ethnic minorities. The project is monitored by the City Council and has been very successful. In 2009, more than 12,000 people participated in activities in the framework of this project, three times more than expected.¹⁴⁵

ENGAGEMENT OF ACADEMICS IN THE COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

In its Integration Policy 2007–2010, the Copenhagen City Council emphasises that through its own recruitment policy the municipality has an opportunity to influence integration into the labour market. The policy includes the declared objective of achieving a workforce in the various sectors that reflects the composition of the city's population.¹⁴⁶ It is noted that in 2007 immigrants only accounted for 2.6 per cent of academics employed by the Council, while the proportion of the city's immigrants who had a higher education was almost twice this figure.

To increase the number of academics in the administration with an ethnic-minority background, the council now offers approximately 30 “integration and trainee positions” annually to people with an immigrant background. A 2010 review of the Council's integration policy found that a total of 90 people had been employed in academic and other positions over a three-year period. Furthermore, 50 trainee positions had been established across the

council's different administrative departments for young people with ethnic-minority backgrounds.¹⁴⁷

Although the number of individuals with a non-Western background employed by the City of Copenhagen increased from 9.5 per cent in 2007 to 12.8 per cent in 2010, these employees are still found predominantly in unskilled jobs or in services with lower educational requirements. To overcome the gap in academic positions, the council's 2010 review questioned whether the 30 annual integration and trainee positions would move the workforce's composition significantly closer to the diversity of Copenhagen's population.¹⁴⁸

FUNDED JOBS, ROTTERDAM CITY COUNCIL, Rotterdam, the Netherlands

In March 2008, the Rotterdam City Council announced a new project of Funded Jobs for unemployed people over the age of 45.¹⁴⁹ The project was specifically designed for people who lacked the language skills, social skills or modern technical knowledge to find work. Unlike previous types of funded jobs where the job itself was funded (which lost the government's political and financial support), the council pays for the costs to employers of training these employees and supporting them in their work.

DECISIVENESS, Rotterdam, the Netherlands

Decisiveness (*Daadkracht*)¹⁵⁰ is a project that offers an opportunity to study for a vocational degree to immigrants who have not been able to do so for reasons such as lack of finance, education, Dutch-language skills or child care, or because they have a foreign diploma that is not recognised in the Netherlands. The study includes apprenticeships and, according to the Southern Pact (*Pact op Zuid*), a multi-investment project aimed at

improving living conditions and employment prospects), it leads to a high certainty of finding employment. For example, between April and September 2008, 60 people participated in the programme preparing for retail and catering, and a majority found paid work after completing the course.

There are also courses in child care that take one and a half years, but with trainees starting work six months into the training.¹⁵¹ This type of customised training and cooperation with employers could be effective in other cities both in the Netherlands and Europe.

“WE ARE HAMBURG! ARE YOU WITH US?”, Hamburg, Germany

The City of Hamburg itself is one of the largest vocational trainers in Hamburg. It offers many training and study courses in more than 40 occupations. German nationality is not a necessary prerequisite to become a civil servant or official with the Hamburg administration. However, young people with a migration background have been under-represented in the Hamburg administration. In 2006, the Senate of Hamburg therefore decided to increase the quota of applications and the number of young people with migrant background being trained in the Hamburg administration to 20 per cent of the intake until 2011. This was aimed primarily at young people with secondary school technical college or high school certificates. Young people who had finished secondary school had the opportunity to apply for a vocational training.

To achieve the 20 per cent target, the Office of Personnel (*Personalamt*), Centre for Education and Training (*Zentrum für Aus-und Weiterbildung, ZAF*) Ministry of Justice, Ministry of Home Affairs and Ministry of Finance together set up the umbrella campaign, “We are Hamburg! Are you with us?” (*“Wir sind Hamburg! Bist Du dabei?”*).¹⁵² In 2009, 85 out of 577 (14.7

per cent) new trainees had a migrant background, which was a continuation of the positive trend (2008, 12.4 per cent; 2007, 10.9 per cent; 2006, 5.2 per cent). Turkey, Poland, Russia and Kazakhstan were the countries of origin most strongly represented. The Senate expects that the target percentage will be met in 2011 in the lower and middle ranks of the administration (middle and higher parts of the service) as well as in other comparable departments (e.g., as judicial and administrative clerk).¹⁵³ This initiative and campaign are considered to be very successful by members of the Hamburg administration.

In March 2010, both Hamburg and Berlin sent a proposal to the Integration Summit (*Integration Gipfel*) about developing valid and legally secure data collection for personnel with a migrant background.

ADVISORY AND COORDINATING BODY FOR VOCATIONAL TRAINING FOR YOUNG MIGRANTS, Hamburg, Germany

In May 2002, the former conservative First Mayor of Hamburg, Ole von Beust (2001–2010), met companies, trade and craft chambers, associations and trade unions in order to agree, together with the Senate of Hamburg, on a plan of action for the integration of young migrants in training and employment. Funded by the ESFE and the City of Hamburg, the Advisory and coordinating body for vocational training for young migrants (*Beratungs- und Koordinierungsstelle zur beruflichen Qualifizierung von jungen Migrantinnen und Migranten*, BQM)¹⁵⁴ was founded under the auspices of the Coordination Centre for Training and Employment (*Koordinierungsstelle Weiterbildung und Beschäftigung*, KWB) association in the same year, to support the implementation.

In May 2006, an action plan for the integration of young people with a migrant background was adopted, with the objective of creating 2,000

additional training places and job opportunities for young people with migrant backgrounds within two years. The BQM was designated as the coordinator for companies and other partners. The targeted number of 2,000 training places was far exceeded. Building on this success, the action plan that was passed in May 2008 added a focus on skill development.

The BQM has developed a wide range of activities to help make the selection criteria for training and professions fairer and accessible for youth with migrant backgrounds. This includes intercultural assessment tests and a guide for cross-cultural work with parents. It has also established an agency that specialises in helping migrant youths find employment. An additional initiative for employers is an annual award for enterprises that demonstrate best practice in employing migrant trainees, with the BQM providing the operational decisions and coordinating the selection process.¹⁵⁵ There are 15 criteria for selecting the winning enterprise.

HAMBURG CHAMBER OF CRAFTS, Hamburg, Germany

Established in 1873, the Hamburg Chamber of Crafts (*Handwerkskammer*)¹⁵⁶ is a self-governing body in the skilled crafts sector. It represents 15,000 small and medium-sized enterprises and 129,000 people working in these enterprises in the City of Hamburg. It is a non-profit corporation under public law providing a wide range of services to promote a strong and competitive skilled crafts sector in Hamburg. It is targeting the lack of qualified labour in Hamburg through specific measures to integrate migrants into the Hamburg craft industry, achieved by giving migrant enterprises more visibility and supporting their sustainability, and by supporting migrants who work in handicrafts. It encourages enterprise networks to include migrant enterprises and it is seeking to open up all craft institutions to migrants' participation.¹⁵⁷

RECRUITMENT FORUMS, Paris, France

The municipality of Paris organises recruitment forums that connect employers with young job seekers of foreign origin and those living in poor suburbs. Several organisations work in collaboration with the City of Paris, such as *IMS-Entreprendre pour la Cité*.¹⁵⁸ This is a non-profit organisation set up in 1986 on the initiative of French business leaders. Through a network of more than 200 member companies, it promotes corporate responsibility towards society as a whole. It encourages and helps companies implement societal practices that create value for the communities in which they operate and contribute to better social equity, as part of corporate social responsibility policies (corporate citizenship; diversity and inclusiveness in the workplace; companies' contribution to local economic and social development in disadvantaged urban areas; societal innovation).¹⁵⁹ It works with French companies to prevent discrimination and achieve diversity in the workplace and in recruitment policies.

COUNCIL OF REFUGEES, Schleswig-Holstein, Germany

In Schleswig-Holstein, the Council for Refugees (*Rat für Flüchtlinge*) has developed guidelines for the recognition of school-leaving certificates, professional qualifications and academic titles earned outside Germany, which could be used and adapted for other locations.¹⁶⁰ The Federal Ministry for Labour and Social Issues has drafted a law for the recognition of foreign certificates.¹⁶¹

Established in 1991, the Council of Refugees is an umbrella organisation for refugee aid and solidarity in Schleswig-Holstein. It offers public relations services and supports refugee and migrant issues before government agencies and state government. It is also a member of the national working

group for refugees, PRO ASYL,¹⁶² a confederation of German organisations, churches, unions and welfare and human rights organisation protecting refugees rights.

Encouraging entrepreneurs

MIGRANT SELF-ORGANISATIONS, Hamburg, Germany

A migrant self-organisation (MSO) is run by migrants to help migrants. In Hamburg, for example, Entrepreneurs without Borders (*Unternehmer ohne Grenzen*, UoG)¹⁶³ and the Association of Turkish Entrepreneurs and Business Start-ups (*Arbeitsgemeinschaft türkischer Unternehmer und Existenzgründer*, ATU)¹⁶⁴ were established by migrant entrepreneurs to encourage and support other existing or potential migrant entrepreneurs. They provide information to migrants about training, self-employment and setting up businesses, and how to contact banks, chambers of commerce and other financial organisations. They also offer support in getting micro-credit and inform self-employed people about how to recruit trainees and make a budget plan.¹⁶⁵

THE IFS ADVISORY CENTRE, Sweden

The IFS Advisory Centre (*Insamlingsstiftelsen IFS rådgivningscentrum*)¹⁶⁶ is an independent not-for-profit association working with and for ethnic minority businesses in Sweden. Founded as the International Entrepreneur Association in Sweden (*Internationella Företagarföreningen i Sverige*) in 1996 to provide support to people with migrant backgrounds who want to

start and operate businesses in Sweden, the IFS' purpose is to encourage and increase entrepreneurship among migrant groups and to protect and promote migrant entrepreneurs through skills development and shaping public opinion. The IFS also works to create networks between migrant businesses and other businesses and organisations in the public and private sectors.

To highlight the success and contribution of migrant entrepreneurship, in 1999 the IFS initiated the “New Entrepreneur of the Year” (*Årets Nybyggare*) awards under the patronage of His Majesty Carl XVI Gustav. The awards are intended for those with a migrant background living in Sweden who have started a business in a short space of time using limited resources (Start-ups) and those with a migrant background who have lived in Sweden for a longer period of time and who have succeeded in building up a growth company that is innovative within its industry (Pioneers).

The IFS provides special support across Sweden, in various languages, for migrants wishing to start or who already operate their own business. This service is administered by ALMI,¹⁶⁷ a public finance organisation designed to encourage and support entrepreneurship and SMEs, through its regional offices.

ENTREPRENEURS WITHOUT BORDERS, Hamburg, Germany

Established in 2000, Entrepreneurs without Borders is an NGO that provides a voice for migrants in business start-ups, training and education. It helps migrants participate in economic and social life by providing a bridge between them and public institutions, trade and craft chambers and authorities.

TURKISH ENTREPRENEURS AND BUSINESS START-UPS GROUP, Hamburg, Germany

Established in 1998, the Turkish Entrepreneurs and Business Start-ups Group is an NGO that supports and helps migrant entrepreneurs get established through vocational training and initial start-up counselling. It accompanies foreign entrepreneurs in their first steps into economic independence, provides them with advice and tries to secure them as instructors for the federal dual training system. The inspiration for the foundation of this organisation came from the Hamburg Chamber of Commerce with its conviction that foreign self-employed workers should receive assistance in accessing start-up programmes offered by different institutions.

In 2006, ATU established the company, Hamburg GmbH Plus,¹⁶⁸ to tap into the great potential of companies with owners of foreign origin. In 2007, the Consortium of Independent Migrants (*Arbeitsgemeinschaft selbständiger Migranten e.V.*, ASM)¹⁶⁹ emerged out of ATU, offering consultation, information, advice, training opportunities and start-up schemes to people of all nationalities. Together with Hamburg Plus, ASM and the Hamburg Foundation of Migrants,¹⁷⁰ they form the Competence Centre for Migrants in Hamburg (*Kompetenzzentrum für Migranten in der Hamburger City*).

ReTRA, Berlin, Germany

The local council office of Friedrichshain-Kreuzberg has completed a project called ReTra, Regional Contact Point for the Encouragement and Integration of Foreign Entrepreneurs (*Regionale Transferstelle zur Förderung und Integration ausländischer Unternehmer*).¹⁷¹ The aim was to promote and integrate foreign, particularly Turkish, entrepreneurs in the district of Friedrichshain-Kreuzberg by mediating and transferring intercultural

competences through developing connections between foreign enterprises, counselling services and German authorities.

Employment support for women

Official employment statistics and research indicate that women from marginalised groups are more disadvantaged than their male counterparts in the labour market in Europe. The following initiatives have been developed specifically to help women with training and employment.

DISTRICT MOTHERS PROJECT, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

To implement objectives of its integration policy 2007–2010, the Copenhagen City Council developed the District Mothers (*Bydelismødre*) project. This was a successful project that combined training and part-time employment for up to seven hours a week for 42 disadvantaged and marginalised women located in five different districts in the Copenhagen municipality. In turn, the idea was for these women to then identify other immigrant women who also lived in isolated apartments in social housing associations, and engage them in local community and school activities.¹⁷² In 2010, the project won the Integration prize following a nomination from the Ministry of Integration.

The project has been successfully evaluated, and experiences from the project have been shared and disseminated at a conference.¹⁷³ However, in spite of its success, the Copenhagen City Council and the Ministry of Integration have not prioritised this project in its budgets for 2011–2012, favouring instead programmes targeting integration in 10 selected public schools and anti-discrimination activities. In December 2010, the

Employment and Integration Administration succeeded in raising funds for the project to survive in 2011, using a more volunteer-based model. However, from 2012 the project will have to run without any funding from the municipality and is currently in danger of closing down.¹⁷⁴

VLAM, Slotervaart, the Netherlands

In Slotervaart, *Vlam* (Flame)¹⁷⁵ is a work and training centre for women which opened in 2008. It provides the necessary support, education and training to help women enter the labour market. It offers information, individual career counselling, including courses on how to apply for job and writing CVs, and computing skills.

NISA FOR NISA, Slotervaart, the Netherlands

In 2008, the submunicipality of Slotervaart in Amsterdam organised a job market in collaboration with a local women's organisation, Nisa for Nisa.¹⁷⁶ The job market was held in the Nisa for Nisa headquarters where potential employers, such as the police and the municipal transport company, were present. Over the years, Nisa for Nisa has become an important partner for the submunicipality because of its connection with Moroccan (and to a lesser extent Turkish) women in Slotervaart.

Nisa for Nisa is discussed above in the Chapter on Identity, Belonging and Interaction on account of its role in helping to overcome the isolation and marginalisation of women in local communities.

Housing

Ethnic-minority and faith groups are disproportionately among the poorest and most disadvantaged residents of the 11 cities examined by the Open Society Foundations' research. As the research demonstrates, these disadvantaged residents lack access to long-term social housing and experience poor living conditions. They often live in overcrowded accommodation in unclean, unsafe and unpleasant environments, with limited access to good schools, employment, community centres and services, and leisure facilities and playgrounds. Such factors seriously undermine the possibility of upward social mobility and integration into the broader society.

These problems are common to all poor residents in deprived city areas, and so there are few housing initiatives that focus on specific ethnic or faith groups. Across Europe, housing strategies generally focus on the socio-economic status of residents. However, a consideration of ethnicity and faith is important. As indicated above, statistics show that Muslims, and a majority of other ethnic-minority and faith groups, are over-represented in the poorest neighbourhoods and social housing in Europe. The Foundations' research also observed that many residents feel that they have been discriminated against in housing provision and services because of their ethnicity or faith. Particular ethnic and faith groups are also especially susceptible to certain housing problems. For example, overcrowding can disproportionately affect Muslims because they tend to have larger families, and children tend to live at home longer and until they are married. There

are also problems with buying a home for some Muslims as Islamic law prohibits conventional mortgages. For many faiths, there is also the need to be close to places of worship and prayer.¹⁷⁷

This chapter presents examples of good practice in terms of preventing or resolving the housing issues experienced by disadvantaged and marginalised ethnic and faith groups. There are also initiatives that address the needs of migrants, because the research indicates that a majority of the most disadvantaged residents are in this category. It also includes broader initiatives that seek to improve both the access to and the quality of housing, both of which are inextricably linked to a shared sense of identity and belonging. The Foundations' research illustrates how the housing market and housing regeneration programmes can create residential segregation, with poorer residents being displaced by an influx of the middle class. The displaced residents simply end up moving to another deprived area that offers cheap housing. From the perspective of the interviewees, neighbourhoods evolve to the benefit of the more affluent, destroying existing communities and their sense of diversity and tolerance.

Urban renewal projects

HOUSING AND INTEGRATION POLICY INITIATIVES, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

There are 29 identified “ghettos” in Denmark, ten of which are in Copenhagen City, including three in Nørrebro District (Mjølnerparken, Aldersrogade and Lundtoftegade).¹⁷⁸ The Copenhagen government defines a ghetto as an area where at least 50 per cent of the inhabitants are migrants,

the unemployment rate is more than 40 per cent, and at least 2.7 per cent of the inhabitants has been convicted of a crime.¹⁷⁹

The national government's Strategy against Ghettoisation has focused on the dispersal and prevention of such ghettos and "parallel societies",¹⁸⁰ through measures to change the social composition of the population in the social housing sector. In the Copenhagen municipality, housing policy is closely related to this national policy. However, the Chief of Police in Copenhagen, Johan Reimann, and researchers and social workers in the social housing sector have argued that solutions should be found in strategies for overcoming poverty in these so-called ghettos. These strategies should also consider the relatively high proportion of young people who live in these ghettos, many of whom are poorly educated and do not have access to sports and club facilities to the same degree as other young people in Denmark.¹⁸¹ For example, in Mjølnerparken (in Nørrebro District), more than half of the inhabitants are under the age of 18.

Copenhagen City Council has also initiated a wide range of projects to help the local regeneration of the social housing areas by supporting development and investment in local communities. In 2010, a total of 231 completed projects and 53 ongoing projects were recorded. There were also 60 integration projects (completed or ongoing) financed by the Ministry of Integration.¹⁸² These projects included measures that promote social, cultural and sporting activities, improve the access of migrant women to the job market, and support clubs for children, young people, women and senior citizens.

For example, in the Nørrebro District, one project was to provide a club for elderly Arabic-speaking men. Reflecting the identified need for activities for youth, local projects also provided a network to coach school children with their homework and organised trips to museums and youth clubs with street activities for young people aged 13–18 years. In 2009–2010, to introduce

more formal youth activities in existing youth and sports clubs, 18 street teams involved almost 350 youngsters in activities such as music, break-dancing, street basketball and street football.

Housing segregation and discrimination

CAMPAIGN AGAINST DISCRIMINATION, HALDE, France

The High Authority against Discrimination and for Equality (*La haute autorité de lutte contre les discriminations et pour l'égalité*, HALDE)¹⁸³ responded to growing concerns about discrimination in the public and private housing sectors by developing an information campaign. It has produced pamphlets for landlords and real-estate agencies to inform them about anti-discrimination legislation and to help them ensure that they uphold the principle of non-discrimination.¹⁸⁴ In December 2005, HALDE also signed an agreement with the National Federation of Real Estate, one of the most powerful trade unions in France in this professional sector, to implement good practice in combating discrimination in the real-estate sector. As of 1 May 2011, the Defender of Rights (*Defenseur des droits*) replaces the Ombudsman of the Republic, HALDE, the National Commission on Security Ethics and some other rights bodies.

Local housing initiatives and neighbourhood projects

SOMALI DEVELOPMENT WORKERS, LEICESTER CITY COUNCIL, Leicester, United Kingdom

Leicester City Council's Black and Minority Ethnic Housing Strategy 2004¹⁸⁵ noted that the main housing need for the Somali community was large family accommodation. There is also a need to promote housing services for the Somali community, as they have been observed to be largely unaware of the services provided by the Housing Department.¹⁸⁶ As a result, the Housing Management branch of the Housing Department of Leicester City Council has employed Somali development workers on the St Matthews estate, an action that was praised by the Somali community as an excellent example of meeting their housing needs.¹⁸⁷

FOUNDATION HOUSING ASSOCIATION, Leicester, United Kingdom

The Foundation Housing Association¹⁸⁸ (FHA) won a national award in 2007 from the Federation of Black Housing Organisations (FBHO) for a floating support project.¹⁸⁹ This project supports vulnerable tenants in the Leicester City area that have identified needs. Many of these tenants have complex problems requiring support, such as social isolation, mental health, and drug and alcohol misuse.

The FHA was established in 1990 as a black and minority ethnic (BME) housing specialist. Its core aim is to provide housing and support services for African Caribbean people in Leicester, although it also responds to the diverse needs of people from all cultures in the local community.

MOTHERS WITHOUT BORDERS, Berlin, Germany

A significant concern, especially among parents, is the growing prevalence of drugs in neighbourhoods, and the risk they pose for young people and children. In 2005, nine Turkish mothers joined forces to fight this problem and patrol the streets at night. They called this initiative Mothers without Borders (*Mütter ohne Grenzen*).¹⁹⁰ The police had informed them that no action could be taken against the small dealers in the area, as they had no resources to tackle the problem.¹⁹¹ The initiative, therefore, highlights the potential for low-cost community action initiated by highly motivated residents of a neighbourhood.

MOTHERS OF THE DISTRICT, Berlin, Germany

In Berlin, a successful and well-known project is the Mothers of the District (*Stadtteilmütter*) initiative,¹⁹² which was originally established in Neukölln and then extended to Kreuzberg. The project provides education and training for ethnic-minority women and enables them to advise other residents about important aspects of everyday life in the district, such as explaining the complex procedures of institutions and agencies as well as helping them find suitable language courses. The project focuses on empowering women, providing them with employment and opportunities to participate in the wider community and motivate others to become more active in the neighbourhood.

Such grassroots initiatives benefit from the strong cultural and social knowledge that participants already have about the local community and its neighbourhoods, as well as their useful contacts for building stronger links within them. By bringing people together to work against common

problems, they also play an important role in preventing segregation and developing a sense of a shared community.

TENANTS HELPING TENANTS, Hamburg, Germany

Tenants helping Tenants (*Mieter helfen Mieter*)¹⁹³ helps tenants with complaints about their housing. It has established counselling for conflict resolution in neighbourhoods and follows up discrimination complaints in the housing sector.

CITY CENTRE FOR ALL, Marseille, France

The civil society organisation, City Centre for All (*Un centre-ville pour tous*), was created in 2000 in response to plans for urban renewal that city hall was drafting at the time.¹⁹⁴ The organisation undertakes legal action and litigation, and its members include well-known and highly regarded former and present public servants from Marseille. It has the following main objectives:

- ensure compliance by the government with the right to live in the centre of Marseille
- tenforce the right to decent housing, services and good-quality public spaces, and more generally the right to a good quality of life in the inner city
- collective action including legal advocacy and training of inhabitants in challenging the authorities on the issue of housing.

The association prides itself on its positive impact on the imbalance of power in the city centre, challenging the established authority on the issue of housing. Under pressure from the Chamber of Commerce, the city is now

playing as a team on housing issues, and has brought City Centre for All on board to play an active role in remodelling the city centre.

ACCESS TO RIGHTS OFFICE, Paris, France

The Access to Rights office (*Point d'accès au droit*, PAD)¹⁹⁵ provides citizens with information and consultation on their rights and responsibilities, and support with legal proceedings. It provides free hotlines for expert legal advice and information, including housing and discrimination. Citizens are directed to the relevant help, whether local lawyers, legal consultants, court mediators or ombudsmen.

ACCUEIL GOUTTE D'OR, Paris, France

Accueil Goutte d'Or (Goutte d'Or Community Centre)¹⁹⁶ is a local association that promotes and facilitates initiatives to effectively address the multiple demands of justice and solidarity in the neighbourhood of La Goutte d'Or (in the 18th arrondissement). It provides help to residents in the integration and social development of the neighbourhood.

Health

Poor health affects study and work performance, and consequently employment opportunities and income levels. It also undermines social participation and the involvement in leisure activities that are important for health and fitness. Most obviously, and perhaps most crucially, good health is also central to a sense of wellbeing, happiness and optimism.

There are significant challenges in addressing the health-care needs of ethnic-minority and faith communities. For example, for South Asian communities in the UK, there are particular concerns about levels of coronary heart disease, strokes, diabetes, smoking, infant mortality rates (for children born of Pakistani parents this is twice the national average), and self-harm and suicide rates (young South Asian women are more than twice as likely to commit suicide as young white women).¹⁹⁷ According to the UK 2001 Census and Official National Statistics, Muslims in the UK have worse health than Sikhs, Hindus and other religious groups.¹⁹⁸ Research also demonstrates that diabetes, obesity and depression are suffered by Muslims more than any other communities across Europe. This chapter will provide examples of best practice that seek to address the health needs of ethnic and faith communities at the local level.

Collection of data and statistics

Although it is important to consider ethnicity and faith in the commissioning and provision of health-care services, the challenge remains that there is very little statistical information collected for these categories across Europe, particularly at the local level. In France, for example, authorities do not take into account ethnic and religious differences in their health-care provision. According to the National Commission of Data Processing and Freedoms (*Commission Nationale Informatique et Liberté*, CNIL), statistical identification based on ethnic and religious origins is sensitive data and can stigmatise different populations. This absence of data has direct negative implications for local health-care delivery, as well as for the NGOs working to help provide it. The lack of research on ethnic and faith discrimination in local health care in Europe is also of major concern.¹⁹⁹

It is also important to consider that assessing levels of health in relation to ethnicity and faith cannot be done in isolation from other factors, such as age, gender, socio-economic status, geographical location and living conditions, which also affect health and wellbeing in a complex relationship. In France, for example, the poor living conditions and precarious existence of many African migrants makes it difficult to provide complex treatments such as those for AIDS,²⁰⁰ and diabetes is a particular problem among pensioners from the Maghreb who generally do not receive sufficient medical attention.

HEALTH SURVEY OF TURKS AND MOROCCANS, Rotterdam, the Netherlands

In 2003 and 2004, Turks and Moroccans in Rotterdam participated in a health survey.²⁰¹ Data for this survey were collected by both postal surveys (in Turkish and Dutch) and face-to-face interviews in people's homes.

INSTITUTE OF PUBLIC HEALTH, COPENHAGEN UNIVERSITY, Copenhagen, Denmark

In 1997, the interdisciplinary and independent Institute of Public Health was established at Copenhagen University. This led to new resources being allocated to research on the health issues of ethnic minorities and immigrants. From 2006, the institute has also maintained an electronic database exclusively on health and the ethnic minorities, with the aim of facilitating the update of medical research and publications.²⁰² In 2010, a new research centre on migration, ethnicity and health (*Forskningcenter for Migration, Etnicitet og Sundhed*, MESU) also opened at Copenhagen University.²⁰³

Facilities in health services

SLOTTERVAART HOSPITAL, Slotervaart, the Netherlands

The Slotervaart hospital is the first private and commercially owned hospital in the Netherlands. The director, Aysel Erbudak, is a woman of Turkish descent. The hospital has a prayer room with washing facilities for Muslims and attention is given to the cultural and language barriers that clients of non-Western ethnic minorities may face in their contact with doctors and nurses. For example, there is special consulting hours with a Moroccan nurse for Moroccan diabetes patients. Advice is available on how to participate in Ramadan in a responsible way, which is important to many Muslims.²⁰⁴

GOUTTE D'OR HEALTH CENTRE, Paris, France

The Goutte d'Or Health Centre (*Pôle Santé*) was created in 1985 in a neighbourhood where medical services were scarce, used by many migrants and people of foreign origin due to its central location in the Goutte d'Or district. While some come across the centre directly, many are referred to it by local NGOs. The health centre works in collaboration with organisations involved with the immigrant population and people of foreign origin, in particular with young adults under 18 who arrived in France as asylum seekers and without family. The centre also organises information sessions about health with illiterate women learning French (including some from Muslim countries).

The centre adapts its methods and its languages in order to be accessible and to provide effective information. Translators are provided for medical appointments, consultations, information sessions with migrant women and diagnosis orientation meetings with adults with social problems. The centre relies on the ethnic and cultural diversity of its staff to provide this translation service.

BILINGUAL HEALTH VISITORS, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

The Copenhagen municipality has recruited bilingual health visitors and health community workers. On the website of the Copenhagen City Council, residents are informed that they can ask for a (free of charge) visit from a bilingual health visitor, who will provide advice on issues such as smoking, food and diet, exercise, family planning, diabetes and the consequences of a lack of Vitamin D.²⁰⁵

RESIDENTIAL HOME, Kreuzberg, Germany

With growing numbers of first-generation migrant guest workers entering old age, there is an increasing demand for places in nursing homes for them. Kreuzberg has seen the building of the first residential home specialising in the needs of Turkish pensioners. The home includes cultural and religious facilities, such as prayer rooms, bilingual staff and a kitchen where small family celebrations can be held. In response to the poor economic position of elderly Turkish people in Germany, the cost of the services for them is reduced by 15–20 per cent.²⁰⁶

BURIAL PROCEDURES AND REGULATIONS, Brandenburg and the City of Hamburg, Germany

The regulations in the state of Brandenburg and the City of Hamburg incorporate the traditional Muslim practice of burial, which includes a ritual washing of bodies, wrapping them in linen, and a burial within 24 hours (in the case of Hamburg). In 1995, Hamburg relaxed its laws to allow interments to take place in shrouds accommodating the religious requirements of Muslims.

There are now Muslim burial sites in the main cemeteries of Ohlsdorf and Öjendorf,²⁰⁷ where eight burial grounds were created in 1978, aligned to Mecca and thus permitting burials according to Islamic rites, with special rooms for ritual ablutions. Some states in Germany do not allow a burial without a coffin. Since 1995, burial without a coffin in a linen cloth has been possible in Hamburg and more recently in Berlin.²⁰⁸ The right of rest in perpetuity, as traditional in Islam, is provided through *Wahlgräber*, graves selected by the relatives. Depending on the cemetery laws and regulations, these have an occupancy period of 20–25 years; however, this can be extended, in contrast to allocated graves (*Reihengräber*). Relatives can opt

for allocated graves or selected graves in most Muslim cemeteries. The usual practice in Islamic countries of interring the deceased within a day cannot be implemented for administrative reasons and also because of the statutory period of a minimum of 48 hours between demise and interment. In Hamburg, this stipulation is not as strictly observed. If there are no medical reasons to prevent it, interment can take place earlier.²⁰⁹

Local initiatives to improve health care

Health care must be able to represent and respond to the diverse needs of the local communities. Ethnic-minority and faith groups are identified as being at risk of poorer health for a number of conditions, including obesity, diabetes, high blood pressure and coronary heart disease. However, for health issues relating to smoking, excessive alcohol consumption and teenage pregnancy, locations with a low ethnic-minority population and socio-economic profile suffer the worst health.

As these findings indicate, health-care provision cannot be homogeneous and must respond to the needs of specific ethnic-minority communities. “Cultural competence”, a set of behaviours, attitudes and policies which, when collectively put together, allow for effectiveness in a system or among professionals working in a multi-cultural setting. Cultural competency is a requisite when aiming to close disparities in health care service provision because it enables service providers to be responsive to the health beliefs, practices and cultural and linguistic needs of diverse patients. Moreover, the individual needs of patients must also be at the forefront, and there is a danger that these can be obscured by preconceptions of the needs and health of a particular ethnic or faith group. As detailed below, many local authorities and organisations have developed measures to help ensure that the individual needs of their diverse communities are effectively met.

RACE FOR HEALTH AND NHS LEICESTER, Leicester, United Kingdom

In adopting the Department of Health-funded and NHS-based programme, Race for Health,²¹⁰ NHS Leicester has established a staff and external reference group network for BME communities, which enables community organisations to access and respond to policies and procedures, and ensure they are effective.

NATIONAL IMMUNISATION PROGRAMME FOR THE HUMAN PAPILLOMA VIRUS, Leicester, United Kingdom

Leicester City's implementation of a national immunisation programme for the Human Papilloma Virus (HPV) provides a useful example of how its approach to the management and delivery of health services allows better planning of resources.²¹¹ The effectiveness of this national immunisation programme required clear communication mechanisms across societal groups. The timing of the immunisation programme coincided with the Muslim month of Ramadan, during which mosque management committees, the key community tools of communication for a culturally sensitive area, are almost wholly occupied by religious services and its demands every day of the month. The city administration's integrated approach to outreach and engagement meant that a range of communication mechanisms had been working to raise awareness from as early as spring. This ensured that by Ramadan, the mosques were ready, willing and able to disseminate important health information.

CERVICAL SMEARS, EASTERN LEICESTER PRIMARY CARE TRUST, Leicester, United Kingdom

For awareness of cervical smears, which was very low compared with other trusts in the health authority, Eastern Leicester Primary Care Trust (PCT)

used Ramadan Radio, a local religious broadcasting service, to reach black and ethnic-minority women, especially Somali Muslims.²¹² Also, one local general practitioner (GP) practice with a particularly large Somali population, of which just 60 per cent of the women had been for a cervical smear in the previous five years, provided targeted information on-site. A Somali-speaking receptionist was also very valuable as some Somali women have difficulties with the English language and feel awkward discussing the issue with their partners. These initiatives have helped increase the number of women who had cervical smears.²¹³

PROJECT DIL, EASTERN LEICESTER PRIMARY CARE TRUST, Leicester, United Kingdom

Project Dil²¹⁴ (meaning “heart”) is a health promotion initiative aimed at increasing the understanding of coronary heart disease in the South Asian community in Leicester through education and intervention from GP practices. Peer education is used to empower and educate the community with the aim of encouraging them to commit to the necessary changes in lifestyle. Voluntary peer educators are recruited from the community and understand its perspective and needs. Using educators with the same ethnic background and language has also helped overcome the language barrier that is a major obstacle to the effective communication of health messages.

Following an accredited training programme, these peer educators have continued to work for the community in Eastern Leicester PCT, with three receiving further training in cardiac rehabilitation for the South Asian community and employment in hospitals in Leicester. The success of the project has led to the other peer educators moving from voluntary to employed status in the PCT, supervised and monitored by a community health development worker who is also from the same ethnic background.

HEALTH PREACHERS, WALTHAM FOREST FAITH COMMUNITIES FORUM, London, United Kingdom

The Muslim Council of Britain (MCB)²¹⁵ has argued for a fine-tuned approach to health-care delivery in London, working at the community level and adapting to cultural sensitivities. It has proposed the establishment of “healthy living centres” in mosques, to harness the vitality of local religious life towards improving the wellbeing of Muslims. From a similar perspective, the Waltham Forest Faith Communities Forum has formed a partnership with the Local Strategic Partnership (local authorities working together with the public, private and voluntary sectors to deliver local services) to organise health preachers, under the Health Preachers Scheme. The central concept of the programme was to identify and train local religious representatives from the borough’s Muslim, Christian and Sikh communities to draw on their position as faith leaders to communicate important messages on health to their congregations.

SOCIAL ACTION FOR HEALTH (SAFH), London, United Kingdom

Social Action for Health (SAFH), established in 1984, is a community development charity that works with marginalised local communities towards achieving justice, equality, better health and wellbeing.²¹⁶ The program operates mainly in East London, including the borough of Waltham Forest, and is mainly funded by NHS contracts. SAFH employs four full-time staff and 30 part-time as well as over 100 sessional staff.

Local people are recruited as ‘Community Health Champions’ and are trained to work with their community in their mother tongue, including Bengali, Somali, Turkish/Kurdish, Congolese, Gujarati, Urdu, Arabic, and English. By appointing people from the local communities, and using their knowledge of local neighbourhoods and community spaces, such as market

places, community centres, and places of worship, SAfH has been very effective in their outreach work. It is through their inclusion and knowledge of the many different local communities that they are able to help ensure that local health provision advice and support reaches the groups that are the most marginalised, as well as the groups that have been identified by local health trusts as being at most risk to certain health conditions. For example, SAfH is presently helping NHS Waltham Forest reach groups that have been identified as most at risk of lung, breast and bowel cancer, as well as groups that are not using health-care services sufficiently to receive the necessary checks and screenings for such forms of cancer.

As well as undertaking outreach work, SAfH trains and supports local people to become health guides and seeks to influence policy and practice through various projects and reports. For example, they developed a two year pilot project that involved local black majority churches in East London to help raise awareness of mental health and provide information on related services. The *Hear I Am* report was developed from a twelve months observational study of a men's acute psychiatric ward in East London, where a high percentage of the patients are African Caribbean. Another project, the Refugee Schools' Outreach Development Project (ROP) was set up in April 2004 to reduce health inequalities in refugee communities in the London Borough of Hackney. Since then, the project has worked with local Turkish, Kurdish, Cypriot Turkish, Somali, Somali Bravanese, Congolese, Roma and Polish communities. In January 2009, it also established an engagement project with Polish and Eastern European homeless people who have difficulty in accessing local drug and alcohol (DAAT) services, also in the London Borough of Hackney. In June 2011, they launched their Cancer Early Intervention Project Report which contained the main findings of their research into the late diagnosis of cancer in communities in East London.

STOP SMOKING CAMPAIGNS, London, United Kingdom

Smoking is a major health issue with a disproportionate effect on Muslims in the UK. In the borough of Waltham Forest, the prevalence of smokers has been estimated at 30 per cent, higher than the national average of 27 per cent. In 2004, Waltham Forest Council undertook a major media campaign to challenge smoking, advertising in local papers and working with community groups and businesses. It also broadcasted infomercials on local radio in a variety of African languages. The Department for Communities and Local Government, UK, highlighting the need to actively engage vulnerable groups, has also emphasised the value of working through local community structures, such as mosques and imams, in campaigns to stop smoking. Other London boroughs, such as Newham, have channelled some of their campaigns through local imams.

ALL AMSTERDAM CITIZENS HEALTHY, SIGNALS FOR A VITAL CITY, Amsterdam, the Netherlands

The health-care policy of the municipality of Amsterdam focuses on groups that are at particular risk in accordance with Amsterdam's programme for public health policy 2008–2011 entitled All Amsterdam Citizens Healthy, Signals for a Vital City (*Kadernota volksgezondheidsbeleid Amsterdam 2008–2011, Alle Amsterdammers gezond, Signalen voor een vitale stad*).²¹⁷ Concern about smoking has led to the targeting of Amsterdam citizens of Turkish descent in particular. Overweight and obese women of Turkish, Moroccan and Afro-Surinamese descent are also a target, and efforts to tackle diabetes focus on people of Turkish, Moroccan and Surinamese origin. Similarly, Municipal Health Service (*Gemeentelijke Gezondheidsdienst, GGD*) policies and activities for the prevention of psycho-social problems are targeting people from Turkish and Moroccan backgrounds, and especially youngsters, in collaboration with migrant and religious organisations.

The Amsterdam Health Monitor (*Amsterdamse Gezondheidsmonitor*) takes a slightly broader perspective and calls for more made-to-measure work in the health-care sector, taking diabetes, mental health care (Turkish and Moroccan people using less anti-depressant medication) and diseases of the elderly (Turkish and Moroccan people reporting more problems because of their diagnoses) as signs that there may be inequalities in the Dutch health-care system that make it less effective for non-native Dutch patients.

INFORMATION FILM, Amsterdam, the Netherlands

To counter the problems of language and culture, the Municipal Health Service created an information film about diabetes directed at different ethnic minorities. The film's dialogue was spoken in the target groups' mother tongues, and much attention was devoted to the cultural background of the clients.

FOUNDATION FOR INTERCULTURAL CARE CONSULTANTS IN THE NETHERLANDS, the Netherlands

The Foundation for Intercultural Care Consultants in the Netherlands (*Stichting Interculturele Zorgconsulenten Nederland, SIZIN*)²¹⁸ was founded in 2002 to help clients, particularly migrants, who risk falling out of the regular Dutch health-care system because of cultural or language barriers. It offers free consultation and information and is sponsored by the Dutch Diabetes Association, the Heart Foundation and the Dutch Asthma Fund. It provides low-profile meetings in familiar settings for its clients, using their first language. SIZIN consultants also act as intermediaries between family doctors and clients and organise information meetings for family doctors and other medical professionals working with people from ethnic minorities.

INTERCULTURAL PSYCHIATRY, I-PSY, the Netherlands

I-Psy²¹⁹ is a centre for intercultural psychiatric and psychological health care that offers specialised and easily accessible psychological and psychiatric care that relates to the impact of immigration and the consequent changes in cultural and social environment. I-Psy is located in cities with large immigrant populations, with centres in Almere, Amsterdam, Amsterdam Duivendrecht, The Hague, Alkmaar, Rotterdam, Utrecht, Tilburg and Zaandam.

The psychiatrists, psychologists, therapists and social workers at I-Psy take into account the cultural and religious background of the patients and their care responds to the particular needs of the immigrant populations of each city. As its staff represents many different nationalities, they are able to provide advice informed by their own experiences, and they can also help clients in different languages, including Turkish, Arab, Berber, English and French. The treatments aim to respect the cultural background and religious convictions of the clients, accommodating, for instance, people who do not want to be assisted by specialists from the opposite sex for religious reasons. Group sessions are often single-sex for the same reason. There is special attention given to the psychological issues faced by Moroccans and Turks who come to the Netherlands to marry someone of Moroccan or Turkish descent who was born and/or raised in the Netherlands, with the subsequent problems of raising children in a bicultural setting.²²⁰

HEALTH MEDIATORS, MIMI PROJECT, Hamburg, Germany

For the two areas of Schnelsen and Wandsbek, Hamburg utilises the services of projects that train and provide mother-tongue health mediators, such as the With Migrants for Migrants (*Mit Migranten für Migranten*,

MiMi) programme developed by the Ethno-Medical Centre (*Ethno-Medizinisches Zentrum*), a private charitable association active in most major cities and regions in Germany assisting migrants in navigating the German health system, helping them overcome language and cultural barriers to promote good health.²²¹ MiMi was launched in 2003 and is funded by the Office for Social Affairs, Family, Health and Consumer Protection and BKK Regional Association North (*Behörde für Soziales, Familie, Gesundheit und Verbraucherschutz, BKK-Landesverband Nord*). It aims to help migrants access the German health system and empower them through improving their health literacy. To meet this aim, it recruits, trains and supports migrants to work as multilingual intercultural mediators. This reflects the key concept of the assets approach to health promotion, which views migrants as experts in their own causes. From their own personal experiences, they have often developed positive coping strategies and resources that can be usefully applied in their work.

These trained mediators provide translations of documents from the German health-care system in general as well as specific health topics, including women's health, mental health, child health and nutrition. They also provide group discussions on health issues in different languages, support campaigns on current health issues, provide individual assistance in specific health situations, and develop other settings for the mutual understanding of people with migrant backgrounds and health providers.

MiMi also offers community group sessions, health guides, and monitoring and evaluation processes, and seeks to extend knowledge of the needs of immigrants through developing partnerships, networking and public relations.

The project is viewed as a success by members of the Hamburg administration, especially because of the focus on elderly people with migrant backgrounds. This focus will be introduced into the concept of "senior-

friendly Hamburg”, which is part of the new Hamburg mission Grow with Vision (*Wachsen mit Weitsicht*), where the care of elderly migrants (culturally-sensitive care for elderly migrants in homes for the elderly) will be included in a general approach to improve the care of senior citizens.²²² Initially developed as a pilot in four cities of the federal states of Lower Saxony and North Rhine-Westphalia, the MiMi project has now been extended to 38 cities in Lower Saxony, Hessen, North-Rhine-Westphalia, Brandenburg, Baden-Württemberg, Rhineland-Palatinate, Bavaria, Hamburg, Bremen and Schleswig-Holstein.²²³

HEALTH IN YOUR LANGUAGE, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

The Health in Your Language (*Sundhed på dit sprog*)²²⁴ project involves a group of ethnic-minority health informants, who organise meetings to provide information on health issues, such as smoking, exercise, dental health and HIV/AIDS. The meetings can be booked for free by individuals, associations, companies and public institutions, and are held in local venues, such as language schools, community houses and immigrants’ associations. On the project website, information is available in Arabic, Urdu, Farsi and Somali. In 2009, some 8,000 people were reached by this project. In Nørrebro District alone, 13 meetings were planned in autumn 2010.

CARE OF THE ELDERLY, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

Some Health in Your Language meetings specifically target elderly people from ethnic minorities, who are reached through day-based activities at residential homes or activities offered in the social housing areas where they

live. Approximately 150 elderly individuals were enrolled in these activities in 2009.²²⁵

The results from one of the City's integration projects, Services for the Elderly (*Tilbud til ældre*), have shown that this group has only limited knowledge of what public services are available.²²⁶ As a result, information has now been made available in pamphlets and on the Copenhagen City Council website in Urdu, Turkish, Somali, Farsi and English.

CENTRE FOR IMMIGRANT WOMEN, Copenhagen, Denmark

The Centre for Immigrant Women (*Indvandrer Kvindecetret, IKC*) in Nørrebro provides a range of important services for women with a migrant background. Founded over 27 years ago, it is partly financed by the municipality and partly by private donations. The largest group that uses the centre are first-generation immigrant women with very low literacy rates and insufficient skills to enable them to support themselves. The vast majority are from Turkey, Pakistan and Somalia. Some have refugee status, but are no longer entitled to receive welfare support following the Start Help bill in 2002.²²⁷

Regular visitors of the centre come to enjoy hobbies and other activities, and to meet and talk to other women. The centre also provides counselling for an average of 250 women per year on a range of social issues, including domestic violence, psychological problems, poverty and financial matters, problems with social authorities and advice about child care.

YOUNG AND HEALTHY STUDENTS PROJECT, COPENHAGEN CITY COUNCIL, Copenhagen, Denmark

The Young and Healthy Students (*Ung og Sund i uddannelse*) project is a major health promotion initiative for the period 2008–2011. It targets vulnerable young people in three vocational colleges and three so-called production schools, which are an alternative youth education that focuses on practical, vocation-oriented skills, with the objective of preparing students for mainstream education programmes.²²⁸ The project uses a comprehensive approach to examine everyday life in the schools and to develop a strategy for providing a healthy and supportive learning environment that encourages more immigrant students to complete their education and develop healthy lifestyles.

The programme includes the following elements:

- initiatives focusing on the promotion of sports activities
- structural changes, including the development of health policies at schools and colleges
- professional development focusing on teachers' competence to include health in the curriculum

Information and updates on project activities are circulated through a newsletter.

UNITY OF REFLECTION AND ACTION OF THE AFRICAN COMMUNITIES, France

In the health sector in France, municipal services do not take actions specifically dedicated to particular populations, but they try nevertheless to adapt their actions to their needs. For example, dermatology consultations and information services for sickle-cell anaemia are especially well developed in districts with large African populations, such as the Goutte

d'Or neighbourhood, because this disease is known to disproportionately affect people of African descent.

Public authorities and health services also collaborate with NGOs that do offer specific services for ethnic or religious communities. For example, the Unity of Reflection and Action of the African Communities (*Unité de réflexion et d'action des communautés africaines*, URACA)²²⁹ provides health solutions to African communities, adapted to their cultural and ethnic background or to their social problems. URACA develops programmes on HIV/AIDS, lead poisoning and sickle-cell anaemia, and it also organises ethno-psychiatric consultations.

URACA emphasises the need to recognise and respond to different cultural traditions, and faiths and to the specific practices of patients. The idea is to take all these elements into account in order to provide African communities with better access to health care. URACA has a good reputation in the health-care services of the *arrondissements* and the structures of the local authorities because of its useful and efficient work at the municipal level. It also provides a valuable and much needed focus on health solutions for African communities.

To help future practitioners communicate effectively with African patients, URACA offers training courses to doctors practising with African patients, as well as to medical and nurses' schools. The support it provides to hospitalised African patients also facilitates dialogue between the doctors and patients.

HEALTH CARE FOR MIGRANT WORKERS' HOSTELS, France

In Paris, there is now a programme of annual free tuberculosis screening in 40 migrant workers' hostels in Paris. A medical team organises the medical tests with mobile radiography machines. In the 18th District, these

screenings take place in two hostels, Marc Séguin and Caillé-Chapelle, but only the latter receives financial support. This funding is provided by an NGO called Migration Health, which also informs residents about their health and social rights twice a month.

Policing and security

Safety and security are important aspects of the social inclusion and integration of people of different faiths. Yet, in Europe, faith receives far greater consideration in counter-terrorism strategy than in other crime policies. Since the terrorist attacks on 11 September 2001, there have been ongoing security concerns about possible acts of terrorism by people of Muslim background. As a result, some Muslims have come under increased police scrutiny, and the police have been given more powers for surveillance, stop-and-search and identity checks. As counter-terrorism strategies tend to be implicitly focused on Muslims, it is inevitable that their individual rights are affected more than others in the community. Moreover, such negative attention from the police may, on the one hand, actually invoke the sense of alienation and marginalisation that is believed by some to contribute to terrorism, and, on the other hand, encourage anti-Islamic sentiments that can lead to hate crime and discrimination.

Even the more positive initiatives of government, local authorities and the police can be seen as only part of a broader strategy to prevent radicalisation and terrorism. This broader strategy serves to make Muslims feel that they are all perceived as potential terrorists, with interest in their welfare only being shown out of a concern for the safety of others.²³⁰ This chapter will identify the more positive and effective initiatives that respond to the safety and security needs of marginalised communities directly or, at least, that seek to address the negative repercussions of counter-terrorism strategies.

Collection of data and statistics

Particularly at the city and local levels in Europe, there is a lack of data available specifically relating to faith groups and their experiences of crime and their sense of security, as well as on their views on policing and the criminal justice system. There is also a lack of reliable data on the recruitment and employment levels of faith groups in the police and criminal justice systems of Europe.²³¹ Most of the existing data do not differentiate between social groups, and, similar to other areas of official data collection, faith is generally subsumed by the category of ethnicity.

EUROPEAN UNION MINORITIES AND DISCRIMINATION SURVEY, EUROPEAN UNION AGENCY FOR FUNDAMENTAL RIGHTS, Europe

The EU Minorities and Discrimination Survey (EU-MIDIS)²³² was a research project of the EU Agency for Fundamental Rights (FRA) conducted during 2008. It addresses the lack of reliable and comparable data on minorities in the EU, and represents the first EU-wide survey of immigrant and ethnic-minority groups' experiences of discrimination and victimisation. The survey examined experiences of discriminatory treatment, racist crime victimisation, awareness of rights and reporting of complaints. It is intended that the data will help policymakers and others develop evidence-based and targeted policies that address discriminatory and racist practices, and improve support structures for victims of discrimination and racist crime.

The survey involved face-to-face interviews with 23,500 people from selected immigrant and ethnic-minority groups in all 27 EU member states, using the same standard questionnaire. Five thousand people from the ethnic-majority population were also interviewed for comparison. The results of this major survey have been released through a series of Data in Focus Reports on specific minority groups and key issues. Particularly relevant to

this chapter are the EU-MIDIS *Data in Focus Report 4: Police Stops and Minorities* (October 2010), and the EU-MIDIS *Data in Focus Report 2: Muslims* (May 2009).

EU-MIDIS DATA IN FOCUS REPORT 4: POLICE STOPS AND MINORITIES

The EU-MIDIS results showed the following:

- Minorities were stopped by the police more often than majority groups living in the same neighbourhoods in Belgium, Germany, Greece, Spain, France and Hungary. This was not the case in the Slovak Republic, Bulgaria, Italy or Romania. Some minority groups are particularly heavily policed, for example, Roma respondents in Greece who were stopped by the police experienced on average nearly six stops in a 12-month period.
- Majority respondents tended to think that the police were respectful towards them, whereas minority respondents indicated that the police were disrespectful. For example, in Belgium, 85 per cent of majority population respondents considered that the police were respectful towards them during their last police stop, compared with 42 per cent of North African respondents and 55 per cent of Turkish respondents.
- Minority groups who perceived they were stopped by the police on the basis of their ethnic or immigrant background had a lower level of trust in the police than minorities who were stopped and considered it to be unrelated to their minority background. Every second minority victim of assault, threat or serious harassment said they did not report these incidents to the police because they were not confident the police would do anything about them.²³³

EU-MIDIS DATA IN FOCUS REPORT 2: MUSLIMS (MAY 2009)

The EU-MIDIS results indicate that, on average, 79 per cent of Muslim respondents, particularly youths, did not report their experiences of discrimination. People without citizenship and those who had lived in the country for the shortest period of time were the least likely to report discrimination; 59 per cent of Muslim respondents believed that “nothing would happen or change by reporting”, and 38 per cent stated that they did not make the effort to report incidents because “it happens all the time”.

The survey also shows that one in three Muslim respondents were discriminated against in the past 12 months (at the time of the survey), and 11 per cent experienced a racist crime. The highest levels of discrimination occurred in employment. Of those Muslim respondents who experienced discrimination in the past 12 months, the majority believed that this was mainly due to their ethnic background. Only 10 per cent stated that they thought the discrimination they experienced was based solely on their religion. Wearing traditional or religious clothing (such as a headscarf) did not appear to increase the likelihood of being discriminated against.²³⁴

NATIONAL ASSOCIATION FOR MUSLIM POLICE, DEMOS SURVEY, United Kingdom

The National Association of Muslim Police (NAMP)²³⁵ in partnership with Demos conducted the first ever survey to map the distribution of Muslim officers in the police in the UK. In this survey, Diversity in Modern Policing,²³⁶ 22 police forces provided data to complete an important report published in November 2008. The survey was supported by the Home Office and Association of Chief Police Officers.

Between April and July 2008, all the constabularies in the UK were surveyed, and half responded. Based on these returns, it was estimated that approximately 5 per cent of officers were from BME backgrounds. Muslim

officers made up less than 1 per cent of the total. The figures suggest that the police are not making full use of some of its best human resources, in particular in countering terrorism, as well as in other forms of community police work and engagement.²³⁷

DOCUMENTATION AND ADVISORY CENTRE ON RACIAL DISCRIMINATION, Denmark

The archives of the Documentation and Advisory Centre on Racial Discrimination (*Dokumentations- og rådgivningscenteret om racediskrimination*, DACoRD)²³⁸ provide a record of a range of individual court cases as well as police prosecution processes relating to racial discrimination. In particular, some case studies highlighted by DACoRD offer an insight into the performance of the courts and police prosecution in cases where ethnic minorities have been the victims of crime and racial discrimination.²³⁹ These indicate that complaints of racial and ethnic discrimination filed by members of ethnic-minority groups are not always taken seriously by the police authorities, as discussed further below. However, some outstanding examples on this subject are routinely reported by DACoRD in the annual National Focal Point reports to the EU's Fundamental Rights Agency. These reports are also an informative source for identifying how the criminal justice system can indirectly have discriminatory consequences for Muslims and other members of ethnic minorities.

ROTTERDAM ANTI-DISCRIMINATION ACTION COUNCIL, the Netherlands

Rotterdam Anti-discrimination Action Council (*Rotterdamse Anti Discriminatie Actie Raad*, RADAR)²⁴⁰ was founded in Rotterdam in 1983 as one of the first local anti-discrimination agencies in the Netherlands, operating in the regions of Rotterdam-Rijnmond (Rotterdam), Zuid-

Holland-Zuid (Dordrecht) and Midden- and West-Brabant (Breda). It undertakes research, analysis and reporting to promote equality and combat discrimination.²⁴¹ Its research on structural forms of discrimination includes the police and justice systems, as well as education, employment and housing. RADAR also gives advice and support to citizens who wish to file discrimination complaints. In addition, it monitors discrimination cases, using compiled data to identify key issues and inform recommendations.

ANNE FRANK FOUNDATION, the Netherlands

The Anne Frank Foundation²⁴² has been monitoring racism and extremism in the Netherlands since 1997.²⁴³ Its research shows that Islamophobia in the Netherlands has increased in the past few years. Negative perceptions of Muslims and Islam and the level of violence against Muslims have both increased.²⁴⁴ Native Dutch youths are becoming increasingly radicalised and attracted to right-wing extremist groups.²⁴⁵

AMNESTY INTERNATIONAL, Germany

The mistreatment of foreigners by the police has been the subject of a specific country report on Germany by Amnesty International.²⁴⁶ In 1995, Amnesty International reported 70 cases of mistreatment by the police in Germany between January 1992 and March 1995, half of which concerned the Berlin police. According to Amnesty International, these cases were not isolated incidents, but part of a discernible pattern of mistreatment of foreigners and members of ethnic communities by the police.

Countering the negative impact of anti-terrorism policy

RIGHT NOT TO BE DISCRIMINATED AGAINST, Rotterdam, the Netherlands

Following the terrorist attacks in Europe, the murder of Theo van Gogh by a radical Dutch Muslim, and the planned attacks against logistic targets in the Netherlands, the municipality of Rotterdam, supported by the Institute for Safety, Security and Crisis Management (*Instituut voor Veiligheids- en Crisismanagement*) presented an action programme against radicalisation in February 2005, entitled Participate or Stay Behind (*Meedoen of Achterblijven*).²⁴⁷

After its publication, there was strong criticism from the Moroccan community, which was described in the programme as specifically vulnerable to radicalisation.²⁴⁸ The tone of the report, and the fact that Muslim organisations had not been included in its development, concerned Moroccan organisations because they felt it could fuel the discrimination that actually leads to exclusion and radicalisation. In response, the programme Meedoen of Achterblijven financed a project entitled “The right not to be discriminated against” (*Recht om niet gediscrimineerd te worden*), directed specifically at the Moroccan communities.²⁴⁹

The Rijnmond Foreigners Platform (*Platform Buitenlanders Rijnmond*, PBR),²⁵⁰ Rotterdam Anti-discrimination Action Council (RADAR) , Rotterdam Moroccan Organisations Foundation (*Samenwerkende Marokkaanse Organisaties Rotterdam*, SMOR) and the Platform for Islamic Organisations in Rijnmond (SPIOR) also worked together to initiate meetings with Moroccan organisations, providing information on

discrimination and legislation against discrimination, and to monitor the legal and perceived discrimination among Moroccans in Rotterdam.²⁵¹

THE CASE OF LEICESTER, United Kingdom

In Leicester, positive relationships between the police and leaders of Muslim community groups and organisations have been strengthened in response to counter-terrorism activity. These relationships have ensured that potentially precarious and sensitive situations can be dealt with calmly through the police and the Muslim community working together. For example, counter-terrorism raids and arrests carried out in Leicester, following the London bombings on 7 July 2005, resulted in increased fear and suspicion of the police. In response, a series of public meetings with the police were organised to reassure and inform Muslim communities of their rights and responsibilities. Building the confidence and trust of the local community in this way helped ensure that the police and the community could work effectively together to prevent radicalisation and terrorism.

WALTHAM FOREST COUNTER-TERRORISM STRATEGY, United Kingdom

Counterterrorism has been a leading priority of Waltham Forest's police force since August 2006, when police traced a conspiracy to blow up transatlantic airliners back to individuals who lived in Walthamstow.²⁵² However, Waltham Forest Council's counterterrorism strategy represents more than prescriptive legislation and hard policing. Rather, it includes a wider range of policies that aim to tackle the social and economic links to violent extremism, and provide a multidimensional approach that involves departments across the Council.

At the time of the 2006 arrests Waltham Forest Council's interaction and understanding of the full diversity of local Muslim communities was limited. Since then it has developed measures that aim to build the confidence and support of local communities, and it has sought to develop community cohesion and prevent alienation through a number of policies and initiatives, including support for events during Islam Awareness Week, the organisation of an interfaith week and a Young Muslim Leaders programme (see Chapter on Participation and Citizenship),²⁵³ and the appointment of a faith ambassador.²⁵⁴ A Metropolitan Police faith liaison officer has also been appointed to engage directly with all faith communities including the Muslim community,²⁵⁵ and faith awareness training is now given to all front-line police staff.²⁵⁶ A Waltham Forest Young Independent Advisory Group (YIAG)²⁵⁷ has also been established to form a strong partnership between the council, police, and local youths (outlined in section on Youth crime).

Community outreach work

For participants in the focus groups organised by the Open Society Foundations, there was a demand for more community outreach by the police, with familiar police officers developing trust by building relationships with local residents. It was considered to be particularly important for children and youths to get to know their local police officers. As emphasised above, such measures help counteract the negative impact of counter-terrorism measures, but there remains a problem that any positive community work could be undermined by ongoing counter-terrorism actions that may even be performed by the same local police officers.

NEIGHBOURHOOD DIRECTORS, Amsterdam, the Netherlands

Appointed neighbourhood directors work with the police to implement area policy. Their security mandate is combined with a social brief on the living conditions in their neighbourhood and the maintenance and enforcement of peace. This requires them to be in regular contact with the neighbourhood, including residents, businesses and organisations, and to be aware of what is going on in their community. Investing in building relations of trust is therefore essential.

Neighbourhood directors seek to build good relationships with key community members. These may be influential public figures, but might also be, for instance, a parent who feels attached to the neighbourhood and responsible for what happens in the living environment. These key figures are a useful bridge between the community and the police, providing information about activity in the neighbourhood to the police, and explaining police actions to others in the neighbourhood.²⁵⁸ In Slotervaart, two of the nine neighbourhood directors belong to non-Western ethnic minorities.²⁵⁹

FORCE AMBASSADORS, Rotterdam, the Netherlands

In Rotterdam, force ambassadors are local police officers responsible for building and maintaining networks between the police and different cultural groups in the community. When meetings are held about the police or security, they can be invited to provide information, answer people's questions and address their concerns.

METROPOLITAN POLICE FAITH OFFICER, Waltham Forest, London, United Kingdom

As mentioned above, a Metropolitan Police faith officer²⁶⁰ has been appointed in Waltham Forest to engage directly with different faith communities and facilitate the cooperation and dialogue with local groups that help manage tension in the community. As a result, policing in the borough is now considered to be far more nuanced and engaged.

INDEPENDENT ADVISORY GROUPS, United Kingdom

Independent Advisory Groups (IAGs)²⁶¹ provide a structure for local police forces to help them work with their faith communities. They are in place to help build trust and confidence through regular dialogue and are a very useful link into communities. Many of the volunteers have become key individuals for networking by the local police and can be consulted on community issues.

Benefits and outcomes from IAGs include the following:

- improved networking into communities
- police improvement in community events and initiatives
- improved reporting of incidents and hate crimes
- IAG input into community impact assessments following major incidents helping reduce tensions in communities²⁶²

OFFICERS CLOSE TO CITIZENS, Hamburg, Germany

Officers close to citizens (*Bürgernahe Beamter*, BUNABE) are neighbourhood police who make themselves very visible, located in areas

with high levels of Muslim and migrant residents, such as Wilhelmsburg, Steilshoop and Billstedt.

DISTRICT DIVISIONAL UNITS, Marseille, France

District Divisional Units (*Unités territoriales de quartiers*, UTEQ) are police units assigned to underprivileged neighbourhoods. They work on a day-to-day basis strengthening the relationship between the police and the neighbourhood²⁶³ as part of a broader strategy to unite the police and neighbourhood residents against criminal offenders.²⁶⁴

Since 2008, Marseille has been an experimental city where the efficiency of these UTEQs is being tested by the Ministry of the Interior. Marseille has two UTEQ of 20 officers each, located in La Cayolle (9th *arrondissement*) and Félix-Pyat/Saint-Mauront (3rd *arrondissement*).

SECURITY ADJUNCTS AND THE LOCAL MEDIATORS, Marseille, France

Security adjuncts (*Adjoints de sécurité*, AS) and local mediators (*agents locaux de médiation*, ALMS) assist the national police in disenfranchised districts with high concentrations of immigrants. They are unsalaried state employees of the national police, but are hired on a contractual basis to help law enforcement forces and public authorities manage troubled populations. Individuals of Maghrebi and African backgrounds are recruited in order to help gain the trust of the immigrant residents. They are able to help the police teams through their knowledge of foreign languages and their generally more diverse social circles. They also contribute to the development of policy by providing assistance to victims, plaintiffs and vulnerable individuals.²⁶⁵

Hate crime

Discrimination and hate crime are serious concerns in Europe. Police discrimination and brutality, experienced particularly by young men of faith and ethnic minorities, are also a major problem in certain cities, and are viewed as a central cause of resentment, isolation, social exclusion and marginalisation. Their impact on community relations is exacerbated by the natural perception that the police represent the will of the state and the broader society. As well as invoking negative attitudes towards the police (and the state), particularly from youths, they are considered to be a main cause of the riots that reflect a complete breakdown in community relations.

Despite the importance of addressing discrimination, hate crime and police brutality, there is a lack of systematic reporting and recording of such incidences, as illustrated above. Many victims do not believe that local police will respond to complaints effectively, or that such complaints will lead to any action or convictions. Faith and ethnic-minority communities are also poorly informed about potential avenues for registering complaints or seeking help or advice. However, as illustrated below, there are initiatives aimed at encouraging ethnic-minority communities to report discrimination.

POLICE INTELLIGENCE BUREAU, Copenhagen, Denmark

In Denmark, police regulations require that all police stations report hate crimes to the Danish Intelligence and Security Service (*Politiets Efterretningstjenste*, PET)²⁶⁶ In its 2006 annual report, the PET acknowledged that racially motivated violence had increased in the past years, but that this increase had not appeared in crime statistics because victims did not believe it worthwhile to report such incidents at their local police station.²⁶⁷ This tendency is also supported by the case studies highlighted by DACoRD, which also indicate that complaints of racial and

ethnic discrimination filed by members of ethnic-minority groups are not always taken seriously by the police authorities.²⁶⁸

The PET subsequently announced its intention to start a campaign among ethnic-minority communities to encourage them to report such events. In recent years, the PET has held various meetings in different cities with Muslim prayer leaders and imams, as well as other representatives of minority communities.

There are indications that this approach has been successful in increasing the reporting of hate crimes. PET figures indicated a fivefold increase (from 35 to 175 cases) in the number of reported criminal offences related to hate crime between 2007 and 2008.²⁶⁹

ONLINE REPORTING, Copenhagen, Denmark

In 2008, the Copenhagen City Council set up a webpage where victims could register incidents of discrimination and hate crime based on age, gender, race/skin colour/ethnic origin, disability, national/social origin, religion/beliefs, political views and sexual orientation, and it is available in seven languages other than Danish.²⁷⁰ By March 2009, the website had registered 209 complaints.²⁷¹ To improve awareness of the webpage and encourage more reporting, the council subsequently distributed flyers throughout the city.

It should be noted, however, that this website aims only to provide an assessment of the frequency of hate crimes, and cannot be used to initiate a legal investigation, which requires the incident to be reported at a police station.

The success of this website prompted the Ministry of Justice to publicly direct all police stations to register and follow up on all hate crimes

motivated by ethnic or religious identity or the sexual orientation of the victims, and to emulate the Swedish system of record-keeping on hate crimes and racially motivated violence.²⁷² In June 2009 the police launched a campaign on their own website urging victims of all kinds of hate crime to report such incidents.²⁷³

STOP HATE CAMPAIGN, Copenhagen, Denmark

In another effort to combat hate crimes, in 2011 the Stop Hate Campaign hotline was established by the Copenhagen Police department, the City Council, the City of Frederiksberg and the Danish Centre for Human Rights encouraging people to register hate crimes in Copenhagen. The hotline encourages victims and witnesses of hate crimes to report them with an emphasis on preventing and combating such actions and increasing the numbers reported. Hate crimes can include those of a religious, ethnic, and racial nature.²⁷⁴

ONLINE REPORTING, WALTHAM FOREST POLICE, London, United Kingdom

Central to the relationship between Muslims and the UK justice system is the widespread prevalence of religiously motivated violence and the ability of the police to tackle it effectively. Following on from the UK Racial and Religious Hatred Act 2006,²⁷⁵ Waltham Forest Council explicitly targets religious hatred as a hate crime alongside racism and homophobia.²⁷⁶ It provides a hate crime incident reporting website so that hate crimes can be reported anonymously and in strict confidence.²⁷⁷ Specially trained members of staff are also available to discuss these crimes with the victims.

COLLECTIVE AGAINST ISLAMOPHOBIA IN FRANCE, Paris, France

The Collective Against Islamophobia in France (*Collectif Contre l'Islamophobie en France, CCIF*) was created in 2003 in response to reports and experiences of increasing racism and xenophobia against Muslims and in France. Since its creation, the network has grown and is now formed of academics, lawyers and members of civil society. Based in Paris, the CCIF has teams in other large cities in France, such as Troyes, Lyon and Marseille.

The initiative has created and maintains an observatory on Islamophobia, recording hate crimes, discrimination and public hate speech specifically targeting the Muslim community. In addition to this, the CCIF provides quantitative and qualitative analyses of the phenomenon of Islamophobia, studying it in order to better understand the dynamics and the ideology at work with a view to combatting it. The data and statistics gathered and maintained by CCIF on anti-Muslim hate crimes and discrimination have been used widely by other organisations and institutions at the national and international level.

The initiative has developed a network of lawyers and legal experts to provide legal help and advice to victims of Islamophobia. All the legal cases brought to court by CCIF have been won by the victims. The CCIF aims to create a special fund to support part of the cost of legal procedures when the victim cannot afford it, and also to create a dedicated team in charge of providing psychological help for victims at times of distress.

The CCIF also aims to increase public, NGO and political awareness of Islamophobia and anti-Muslim racism.

Youth crime

Both Muslim and non-Muslim participants in the Open Society Foundations' research indicated a great concern about groups of loitering youngsters, and the harassment, vandalism and drug-related crime associated with them. Rioting, violence and confrontation with the police, as well as crimes such as mugging and car-jacking, were also seen as usually involving marginalised and alienated youths.

The prevention of youth crime, as for many other forms of crime, is not only a matter for the police, local authorities and the government. Citizens play an essential role in developing and maintaining a safe and crime-free community for all, as evidenced below. However, the Open Society Foundations' research also confirms that Muslim youths are feeling more marginalised and alienated from society as a result of police counter-terrorist activity, such as stop-and-search and identity checks, which tend to target them specifically.

More broadly, youths from faith and ethnic-minority groups have disproportionately been the focus of ethnic profiling in the search for explosives, drugs and weapons. The resultant sense of humiliation, resentment, discrimination and alienation can lead to deviant youth behaviour and community tensions, and are known to be a root cause of many violent confrontations and riots. There is a circular and multiplying (or spiralling) problem where police ethnic profiling invokes various forms of youth retaliation, which in turn lead to an increase in the crime statistics for these targeted groups, which then leads to more police action focused upon them.²⁷⁸ Media representations of young people from faith and ethnic minorities as culturally criminal can also have a negative impact on police attitudes,²⁷⁹ which can lead to more police discrimination and brutality.

As a result, there is a need for the police to adapt their approach to policing and security, and for more focus on the structural problems in society and

the root causes of crime. In the meantime, the police also need to develop positive initiatives that specifically focus on preventing or counteracting the negative impact of policing and security strategies on youths from minority groups, as illustrated below.

NEIGHBOURHOOD FATHERS, Amsterdam, the Netherlands

The neighbourhood fathers (*buurtvaders*) help increase security and bring order to certain streets in Amsterdam. They were established after the 1998 spring riots between residents of Overtoomse Veld and the police. A group of resident Moroccan fathers, who were members of the Al Mawadda Foundation (Stichting Sociaal Cultureel Centrum Al Mawadda) – a Moroccan migrant social and cultural centre in Amsterdam which aims to improve the participation of Moroccans in Slotervaart, organising a range of activities including Dutch language lessons, sports and movements activities, activities for elderly Moroccan residents and activities for young people – decided to patrol the streets every night to keep an eye on the behaviour of local youths. The project has proved to have a favourable effect on living conditions and safety in the district. Social control has improved and the number of reports of nuisance has fallen sharply.²⁸⁰

Their success is seen to be the result of their dedication, their familiarity to many of the young people in the area and the ability to develop the trust of others. Despite the initial scepticism of the police and the submunicipality, a good partnership between the three parties has developed. It has become an officially recognised project and received prestigious awards for the best citizens' initiative at national and European levels,²⁸¹ including the 2000 Hein Roethof Prize for innovative crime prevention projects.²⁸² This led to further professional involvement and the creation of a methodology template to enable the initiative to be replicated elsewhere.

However, it seems that the élan and the effectiveness of the neighbourhood fathers have diminished in recent years. Rivalry and conflict between different groups of neighbourhood fathers have been reported.

STREET COACHES, Slotervaart, the Netherlands

In addition to the local police, street coaches help combat conflict and maintain order in Slotervaart. These street coaches patrol on their bicycles in selected neighbourhoods and report problems to home teams who make home visits to those perceived as trouble-makers. A significant proportion of those employed in the home teams are of Moroccan descent. This system of increased surveillance appears to have helped to reduce trouble caused by youngsters in Slotervaart.²⁸³ As a result, two other submunicipalities have also adopted this scheme. The street coaches and home teams do not form part of the police force, but fall under the responsibility of the Foundation for Tackling Antisocial Behaviour in Amsterdam (*Stichting Aanpak Overlast Amsterdam*, SAOA), which combats antisocial behaviour, and is subsidised by the municipality.²⁸⁴

STREET ASSISTANTS, Copenhagen, Denmark

A number of street assistants (*medarbejdere på gadeplan*) from civil society or organisations representing ethnic minorities help prevent crime and deviancy in the Nørrebro District of Copenhagen.

MUNICIPAL CLUB HOUSES, Copenhagen, Denmark

The Copenhagen City Council, in cooperation with the Copenhagen Police and the SSP-Samarbejde,²⁸⁵ provides municipal club houses as an initiative to give young men somewhere to go and meet rather than the streets.

WALTHAM FOREST YOUNG INDEPENDENT ADVISORY GROUP, Waltham Forest, London, United Kingdom

The Waltham Forest Young Independent Advisory Group (YIAG)²⁸⁶ is a group of 15- to 21-year-olds from across Waltham Forest who work in partnership with the police and the Waltham Forest Council to proactively identify safety issues in their community and to act as a sounding board on local and national policies. A key part of the group's work to date has been devising and delivering stop-and-search training to new police recruits, demonstrating what makes a good search from a young person's perspective. This mode of training is a first for the Metropolitan Police and represents a big step forward for improved community cohesion.

The role of mosques

As community organisations, mosques have also played an important role in developing good community relations, as illustrated below.

Amsterdam, the Netherlands

The police station and the mosque are direct neighbours at the August Allebéplein. The mosque is used by the police to disseminate information about measures taken by them, particularly in times of crisis. For example, in 2007, a young Muslim tried to attack a police officer with a knife and was

then shot dead. For the police and the submunicipality, the priority was to make sure that the true and full facts were circulated throughout the neighbourhood. Therefore, immediately after the incident, police officers made personal contact through their networks and an information meeting was organised in the mosque, with the imams playing an active role in maintaining the peace and preventing tensions.

TRANSFER OF INTERCULTURAL COMPETENCIES, Neukölln district, Germany

In Germany, contacts between the police and mosque associations have taken place through cooperation agreements. In 2003, the police of the Neukölln district began the Transfer of Intercultural Competencies (*Transfer interkultureller Kompetenz*, TiK) project in collaboration with local mosque associations. The aim was to put mosques and police officers from different districts into contact with each other, and develop guidelines for the police about how to behave when in contact with mosque representatives and Muslims. The guidelines provided basic knowledge about Islam and Muslim cultural sensibilities. It was considered that this would help prevent conflicts arising from a lack of mutual understanding.

IMAM COMMITTEE, Hamburg

In Hamburg, the police are counselled by a committee of imams, and they work together with a network of Muslim organisations to prevent crime and Islamic extremism. In 2009, a first meeting of a non-formal group was established to discuss prevention approaches, in issues such as violence in families, divorce, contact with the administration, co-operation with schools and German history. Participants included imams (from the Alliance of Northern Germany Islamic Communities [*Bündnis Islamischer Gemein-*

den, BIG] and the Turkish-Islamic Union for Religious Affairs [In Turkish: *Diyanet İşleri Türk İslam Birliği*. In German: *Die Türkisch-Islamische Union der Anstalt für Religion e.V.*, DiTİB], Turkish General Consulate and different mosques), the Hamburg police (LKA) and the Hamburg administration (*Arbeitsstelle Vielfalt*, ASV, *Leitzentrum Integration und Zivilgesellschaft*, LIZ). Such co-operation is part of the “smart approach” of the Understanding – Associating – Preventing (*Verstehen – Verbünden – Vorbeugen*) project, initiated by the police in Hamburg.²⁸⁷ It is rooted in the experience of the inter-religious forum, where Muslims in Hamburg, represented in the Schura (the Council of Islamic Communities in Hamburg), met regularly with the administration between 2004 and 2008.

Minority representation in the police

It is generally agreed that faith and ethnic-minority groups are under-represented in the police forces of Europe, although there is a lack of data available on police recruitment and monitoring. Addressing this under-representation is vital for improving crime prevention, security and community cohesion. Local police officers who reflect the diversity of the community are important bridge-builders.²⁸⁸ They are able to instruct their colleagues about cultural and social aspects that are important for understanding and interacting with the local community, and can help build trust between the community and the police. They also act as positive role models for local youths in the neighbourhood.

RECRUITING WOMEN AND BELGIANS OF FOREIGN ORIGIN PROJECT, Antwerp, Belgium

In 1995, the Antwerp police initiated the Recruiting Women and Belgians of Foreign Origin Project (*Project Aanwerving van Allochtonen en Vrouwen*),

whose aim was to prepare these groups for recruitment and selection tests, promoting and keeping contacts with communities of foreign origin, teaching police staff to identify issues of racism and discrimination and supporting them in drafting reports on racism complaints.²⁸⁹

RECRUITMENT EVENTS, Leicestershire, United Kingdom

Recruitment events are held across Leicestershire and form part of the positive action aimed at increasing the awareness of opportunities available in the police force while maintaining high standards of quality through extensive training. Initiatives to communicate with the community provide opportunities for giving positive advice and information to assist and encourage minority groups to join the force. Such events have been held in community centres, including mosques, as well as through events organised by the police, such as the Khidmah sports event, and football and cricket matches organised by community groups.²⁹⁰ Police officers are also encouraged to engage with community media through participation in bodies such as the Leicester Multicultural Advisory Group and make regular contributions on local community radio. A report from the Constabulary highlights the annual intercultural evenings, work life balance week, gender agenda workshops and the continued support of the Personal Leadership Programme (PLP) sponsored by the Black Police Association (BPA).²⁹¹

The Constabulary holds a range of recruitment events and attends local festivals such as Diwali, Caribbean Carnival, Gay Pride and LeicestHER Day, which attract minority communities. Specific marketing techniques for recruiting in BME communities include placing posters in wards with a high BME concentration. The images used on the posters show people who are visibly from ethnic-minority backgrounds.

Recruitment initiatives have led to an increase in the number of people joining the force as police community support officers (PCSOs). These are support staff who complement and support regular police officers, providing a visible and accessible uniformed presence to improve the quality of life in the community and offer greater public reassurance. They work in patrol areas so as to provide a visible and accessible uniformed presence, collaborating with partners and community organisations to address anti-social behaviour, the fear of crime, environmental issues and other factors that affect the quality of peoples' lives.²⁹²

The Leicestershire Constabulary deploys PCSOs with longevity of service in particular residential areas. This initiative facilitates relationship building between police officers and local residents, and also helps ensure a low turnover of officers across regions. Once residents are on first-name terms with officers and work together for safer communities for a number of years, a sense of trust and reliance is built between them.

LEICESTERSHIRE BLACK POLICE ASSOCIATION

The Leicestershire Black Police Association (LBPA)²⁹³ was formally recognised in 1994 and works in collaboration with the Force Equality Supporters, Occupational Health, the Police Federation and the public service trade union, Unison. It has the following aims:

- to provide a support network for members
- to support recruitment, retention, and career developments
- to assist with the review and development of policies
- to represent members views and community concerns
- to support the Constabulary to keep communities safe from harm

It also provides “task and finish” groups that report on projects and issues relating to these aims.²⁹⁴

NATIONAL ASSOCIATION OF MUSLIM POLICE, United Kingdom

The National Association of Muslim Police (NAMP) ²⁹⁵ is a national support group established in 2007 to represent the interests of Muslim officers and staff in the police service. It has the following aims:

- to provide a support network, which can offer help and advice
- to increase trust and confidence and improve community cohesion
- to improve recruitment, retention, and progression of Muslim officers and staff

to raise Islamic awareness and deal with issues like Islamophobia²⁹⁶

NAMP also provides a mentoring project specifically aimed at engaging with Muslim youth aged 14–16 years. This is a collaboration project delivered jointly by NAMP and local councils. The scheme is to support youths on issues such as esteem-building, citizenship, governance and leadership skills.²⁹⁷ NAMP also has a female focus group that promotes the interests of women officers and staff, with conferences to discuss key issues.²⁹⁸

DIVERSITY POLICY, Rotterdam, the Netherlands

Diversity policy is given high priority in the police force in Rotterdam. The Rotterdam police force won the Diversity Prize of the Ministry of the Interior and Kingdom Relations in 2008 for its efforts to counter prejudice among its own staff and to recruit staff members of different backgrounds. In 2008, police officers in Rotterdam with an immigrant background formed 10.4 per cent of the force, and the police force aims to have 14.5 per cent non-native officers in the coming years.²⁹⁹ This diversity policy is also expressed through police force ambassadors who build and maintain networks with different cultural groups, as described above.

POLICE RECRUITMENT INITIATIVES, Copenhagen, Denmark

The Copenhagen Police College has for some years campaigned for increasing the recruitment of trainee police officers from ethnic-minority communities. Advertisements were placed in the press from the late 1990s, and the college's website still encourages young men and women from ethnic-minority communities to join the police force.³⁰⁰

However, it is considered that representation of ethnic minorities of non-Western origin in the police force continues to be well below that in the general population. There are, however, no official statistics on the numbers of individuals from minority communities who actually attend the police college or serve in the police force, as the Danish law on registration and databases prohibits the registration of citizens according to ethnic or religious identities.³⁰¹

Police training initiatives

NGOs AND POLICE AGAINST PREJUDICE, European Commission

The NGOs and Police Against Prejudice (NAPAP) project was a Europe-wide initiative established by the European Commission in 1997 to help police forces understand multiculturalism and form positive relations with all ethnic groups. It nurtured the involvement of NGOs and community groups to help stimulate police training on racial and multicultural issues. The basic premise of the NAPAP project was that improving relations between the police and minority communities is not something that the police can achieve on its own. It requires an open, honest and equal partnership

between both sides, as well as active participation from local civic authorities.³⁰²

The EU-funded NAPAP project provided funding directly to NGOs to undertake local, regional and national initiatives, and also for the exchange of experience and mutual learning through regular transnational workshops. Eleven local NAPAP projects were established in Austria, Belgium, Denmark, France, Germany, Italy, the Netherlands, Spain and the UK, including the cities of Antwerp, Berlin and Copenhagen.

In Reading and Greenwich in the UK, the NAPAP programme led to public multi-agency commitments in the form of the Reading Declaration and the Greenwich Accord. These were both inspired by the Rotterdam Charter (see below), whose promotion was supported by the Rotterdam Anti-discrimination Action Council (RADAR).³⁰³

ROTTERDAM CHARTER, Europe

To improve and develop police services for a multi-ethnic Europe, the Rotterdam Anti-discrimination Action Council (RADAR), the Rotterdam – Rijnmond police, and the municipality of Rotterdam organised the conference, Policing for a Multi-Ethnic Society: principles, practices and partnership, which was held in Rotterdam between 30 May and 1 June 1996. The conference brought together police officers, NGO representatives and officials from local, national and European authorities of 17 different countries, who all participated in the discussion on and formulation of the Rotterdam Charter.

The Rotterdam Charter emphasises the need for partnership between the police, NGOs and local authorities. It assists police organisations throughout Europe respond to ethnic diversity in a positive and proactive manner. It sets out the principles on which this response should be based, and identifies the

actions which are required to implement them. The Rotterdam Charter covers five interrelated areas:

- recruitment and retention
- training of police officers
- the implementation of antidiscrimination law
- building bridges between ethnic minorities and the police
- migrant participation in crime and police participation in criminalising migrants³⁰⁴

Due to the significance of the issues covered by the charter, many participants in the 1996 conference expressed their wish to see its principles spread throughout Europe. Therefore, the Policing for a Multi-Ethnic Society Foundation³⁰⁵ was established to promote, present and distribute the charter across Europe.

FOREIGNERS IN BERLIN TRAINING MODULE, Berlin, Germany

In 1994, a module entitled Foreigners in Berlin was introduced into the professional education of police employees. It provided knowledge about immigration and created opportunities for contact between NGOs and the police. In 1997, Berlin also participated in the NAPAP project (see above), which fostered qualifications in intercultural communication and international exchange. It led to new training modules being integrated into the curriculum of the police school in Berlin. In 2000, as a follow-up to the NAPAP project in Berlin, the Pavement initiative was established to strengthen networks between the local administration, the police and organisations of ethnic and religious minorities. A dedicated *Clearingstelle Ausländer und Polizei* (Foreigners and Police Mediation Body) was established to provide mediation between victims of police discrimination

and police officers. Today, the Clearingstelle is taking part in the intercultural education of young police officers by bringing practical examples from its work as mediator between victims of police discrimination and the police officers themselves.

POLICE TRAINING INITIATIVES, Copenhagen, Denmark

The limited research evidence available in Denmark indicates that prejudiced views against ethnic minorities do persist among working police officers.³⁰⁶ However, this also suggests that the views held by police officers about Muslims are not very different from those held by the general Danish population or individuals from other state bodies.³⁰⁷

The Copenhagen Police College, which trains police officers in Denmark, has been active in providing training courses on policing in diverse multicultural societies, and has also included aspects of intercultural communication and cultural diversity in its curricula. In the period 1997–1999, a training module, Policing in a Multicultural Society, was initiated through cooperation between DACoRD and the Copenhagen Police, as part of the NAPAP project.

In the first phase of the NAPAP project in Denmark, interviews were conducted with representatives from minority associations and the police to identify typical relations between the two groups, and areas of potential conflict and misunderstanding. These interviews informed the content of a training module for all serving police officers in the Copenhagen police. This course included lectures on international conventions on human rights, intercultural communication, the cultural and religious backgrounds of ethnic minorities and the everyday experiences of young people from ethnic minorities, including discrimination in Danish public life and institutions.³⁰⁸ Each training session took three days and included up to 15

police officers. In total, 158 police officers (with an average of eight or nine years' experience each in the police) participated in the training programme in 1998.

One of the most important messages of the Danish NAPAP training course was that all people have prejudices about other people, groups or nations, and that these can be difficult to overcome. However, such prejudices are much more problematic for police officers responsible for professional policing in a multi-ethnic society because they are perceived by the public as not merely individuals performing their duties, but also as representatives of the state.

The responses of the police officers who attended these training sessions suggest that the prejudice against Muslims shown by some participants was based mainly on their negative experiences in dealing with individual criminals who were Muslim and media-influenced and socially shared stereotypes about Muslims.³⁰⁹

Two of the main conclusions from the Danish NAPAP project evaluation (2000) were an urgent need for training on aspects of minority policing for middle-ranked officers, new recruits and more emphasis in the curricula of the Copenhagen Police College on the multi-ethnic nature of Danish society.³¹⁰ This last recommendation was subsequently acted on by the college, which now includes a permanent module on intercultural communication and cultural diversity in its curricula.

However, another research study (2003) looked more critically at the methodology implicit in the Danish NAPAP project, questioning in particular whether the didactic method of raising awareness about ethnic prejudice among serving police officers through such training courses can, by itself, eradicate socially embedded stereotypes. The study finds instead that change in attitudes towards ethnic minorities takes time and requires reform at the institutional level.³¹¹

There have been no subsequent training sessions dedicated specifically to countering prejudice since the Danish NAPAP project ended.

As well as this training, the Office of the Commissioner of the Copenhagen Police frequently circulates internal instructions to all the police districts under its jurisdiction on how to behave in ethnic-minority communities and how to operate in the true spirit of established police professional standards.³¹² However, it is unclear to what extent these guidelines are adhered to by police officers in practice.³¹³

DIVERSITY UNIT OF THE ANTWERP POLICE, Antwerp, Belgium

Through its cooperation with the police of Rotterdam – Rijnmond, the Diversity Unit of the Antwerp police produced a handbook on discrimination for the police and started a Managing Diversity training course. The Antwerp police have also developed a School Adoption Plan to inform schoolchildren about harassment and racism. Every year, more than 2,000 pupils receive three lectures from the Diversity Unit of the Antwerp police.³¹⁴

FAITH AWARENESS TRAINING, Waltham Forest, London, United Kingdom

Faith awareness training of front-line staff was especially marked in the Waltham Forest Council's former Prevent programme to counter violent extremism within the borough.³¹⁵

WORKING WITH FAITH COMMUNITIES: A GUIDE FOR NEIGHBOURHOOD POLICING TEAMS AND PARTNERS, NATIONAL POLICING IMPROVEMENT AGENCY, United Kingdom

The Citizen Focus and Neighbourhood Policing Programme Team of the National Policing Improvement Agency (NPIA) have prepared a guide, *Working with Faith Communities: a Guide for Neighbourhood Policing Teams and Partners*, to advise neighbourhood policing teams about how to work more closely with faith communities at a local level. It helps them identify and address the specific needs and priorities identified by faith communities within a wider neighbourhood policing engagement strategy.³¹⁶

POLICE ROTTERDAM – RIJNMOND OFFERS U DIVERSITY, Rotterdam, the Netherlands

The Rotterdam police force offers a compulsory diversity course for all 6,000 employees of the police organisation, including secretaries and high-ranking officers. This training course, entitled Police Rotterdam-Rijnmond Offers U Diversity (PRROUD), aims to challenge and confront stereotypical images and prejudices about ethnicity, religion, gender and other categories of diversity, so that police officers can better serve and respond to their communities.

POLICE TRAINING, France

The central offices of the French national police have set up specially designed training sessions in which recruits are given basic knowledge about different religions, the history of immigration and the sociology of the *banlieues* (suburbs). Tested at the Marseille National Police School, this

training involves sociologists, street workers, educators and experienced police officers.

GUIDEBOOK ON ANTI-DISCRIMINATION LAWS AND GOOD PRACTICE, FRENCH NATIONAL POLICE AND HALDE, France

In December 2006, the French national police teamed up with HALDE³¹⁷ to produce a practical guidebook on anti-discrimination laws and good practice. This guidebook offers police officers information on racism, xenophobia, anti-Semitism and homophobia,³¹⁸ as well as procedures to follow when complaints about discriminatory behaviour are received. In December 2007, HALDE also signed a three-year partnership agreement with the main office of the *Gendarmerie nationale* (National Gendarmerie)³¹⁹ to develop practices to tackle discrimination.

Participation and Citizenship

Participation and citizenship are intrinsically linked to identity and a sense of belonging. The sense of belonging is measured by the rights afforded, but also by the extent to which an individual is willing and able to play an active role in shaping and influencing the community. The extent to which individuals feel that they belong to a community depends upon their identification with it as well as with the institutions that represent their interests. Whether they identify with these institutions can be gauged by how much they feel that they can trust them and influence their decisions. As the Open Society Foundations' research demonstrates, there is some scepticism, disillusionment and lack of trust among individuals of immigrant background about local and national political institutions, including parliaments, political parties and local authorities. The inclusion of ethnic minorities, including their election to office, is often perceived with scepticism as a token gesture for strategic vote-catching, as is consultation with minority organisations.

All these factors will also influence whether a citizen will choose to participate. If he or she does not identify with the political and civic institutions, this can lead to political and civil apathy that is a cause of further alienation from the rest of the community and its future. Political apathy is considered to be one of the driving motivations behind violent extremism: "a belief that participation in the political process, either through elected representatives or forms of public petition in protest, is powerless".³²⁰ However, it is important to recognise that dissent is a

necessary ingredient of meaningful participation, so authorities must distinguish between extreme opinion and violent extremism.

The Foundations' research presents an overview of the levels of political and civic participation of marginalised groups, including their participation rates in national and local elections, as well as in political parties, local councils and NGOs. The Foundations' questionnaires also asked respondents whether they had signed petitions, participated in demonstrations, or attended rallies or public meetings on local services. Civic participation includes being active in organising and participating in children's education (e.g., school governor, running an activity club, playgroup organiser), sporting and leisure activities, and keeping neighbourhoods clean and safe. The aim of this chapter is to present initiatives that have been implemented to improve and encourage such participation in marginalised groups in the local communities of Europe.

Promoting participation in civil society

AMSTERDAM, THE NETHERLANDS

In Amsterdam, the municipality provides grants for initiatives to improve participation and integration. Since 2008, it has become possible to receive a grant for several years, reflecting a growing recognition of the importance of investing in civil society. For the municipality, it is considered important to invest in durable and strong organisations and networks because they create trust in society and social capital, and help people integrate and feel more at home in Amsterdam.³²¹ Within this subsidy framework, ethnic and religious organisations are encouraged to support and develop networks with other social groups. The municipality has also funded research to

examine civil society in Amsterdam, undertaken by the Amsterdam Institute of Migration and Ethnic Studies (IMES).³²²

THE YOUNG MUSLIM LEADERS PROGRAMME AND THE YOUNG WALTHAM FOREST LEADERS PROGRAMME, Waltham Forest, London, United Kingdom

Funded and developed by Waltham Forest Council as one of its Building Cohesion in the Community initiatives,³²³ the Young Muslim Leaders programme worked with young Muslims in the borough who were seen to be most vulnerable to radicalisation. It aimed to develop young people's understanding of Islam whilst helping them with issues relating to citizenship and conflict resolution.³²⁴ It thus represented an approach that balanced positive civic participation with the values and ethos of Islam.³²⁵

Many of the youths involved in the programme were not in education, employment or training, and so the aim was also to help them develop skills that would open new opportunities for them. It helped youths aged from 16 to 24 years build their leadership, presentation and communication skills, and provided them with an opportunity to apply these skills in improving their local communities.

Demonstrating the success of the programme, it was singled out for praise by the former Prime Minister,³²⁶ viewed by government agencies as an excellent demonstration of robust multi-agency working, identified as best practice nationally,³²⁷ and, as a consequence, has now been replicated elsewhere in the UK.

As advised by the Young Muslim Leaders themselves in 2010, the project has been extended to include underprivileged and marginalised youths from all faiths, and has now been renamed the Young Waltham Forest Leaders Programme. This development also reflects a change in policy context since the Young Muslim Leaders programme was originally established.

Addressing youth vulnerability to gangs and crime is now considered a priority, an issue that relates to youths from many different backgrounds, ethnicities and faiths.

THE OUR SHARED EUROPE AND GLOBAL XCHANGE MULTILATERAL YOUTH EXCHANGE PROGRAMME, BRITISH COUNCIL, GLOBAL XCHANGE, United Kingdom

In collaboration with Global Xchange,³²⁸ and run in partnership with Voluntary Services Overseas (VSO),³²⁹ the Our Shared Europe³³⁰ project of the British Council has developed an international and multilateral youth exchange programme that brings young Muslims together with other young people from the UK, Europe and worldwide.³³¹ The aim is to deliver an equally accessible and inclusive programme that will nurture international youth potential as well as mutual understanding between Muslim and other communities worldwide. In 2009–2010, the programme included 12 weeks in Zagazig, Egypt, and Southwark, London.

To address the observed lower participation of young Muslims in youth exchange programmes, the Our Shared Europe project and the Calouste Gulbenkian Foundation³³² conducted a research project to identify any barriers to their inclusion and to find ways to encourage their participation.³³³ The findings will inform the design of future youth exchanges.

UNIVERSITÉ DU CITOYEN Marseille, France

*Université du Citoyen*³³⁴ in Marseille was established in 2004, and is based on the method of participation of the same name founded by Jo Ros in 1992 which is designed to strengthen the civic capacities and participation of local people, in particular those who are poor and disadvantaged.

The association aims to bridge the gap between institutions, public service providers and residents, and create conditions for citizen participation in public action.

The main objective of the organisation is to train local people to take part in the decision-making process. This is done through the facilitation of group sessions in which participants (on a voluntary basis) are trained in written and verbal communication skills, informed about political structures and institutions and are briefed on specific thematic areas.

The association also creates, organises and facilitates consultation meetings between local residents, decision makers and city officials on problems of concern to residents on the local level, such as city planning, health, social welfare, youth and employment.

The association organises and leads debate days with the object of exchanging ideas and making suggestions on social issues.

KIF KIF

Antwerp, Belgium

Kif Kif³⁵ is an intercultural movement that strives for equality and fight against racism. Kif Kif wants to help build up a cohesive, democratic and intercultural society. The association aims to facilitate a diversity of voices, to improve the active participation of all citizens in society, to deconstruct negative and stereotypical discourse and to stimulate critical reflection.

Kif Kif runs a website on media and media literacy, writes books, organizes workshops on journalism and media watch on a regular basis, is active in the public media debate in Flanders and gives workshops in schools and NGO's on various topics. Kif Kif also focuses on work as a means for emancipation and organises job fairs and workshops, offers information and consultancy about the intercultural aspects of the labour market and

launches campaigns to promote interculturality on the labour market with a special focus on youngsters with a migrant origin. There is also a cultural side of their work, as they organize various competitions, publish books, give workshops on urban cultures and organize colloquia.

Promoting political participation

THE CITY IS FOR EVERYBODY, THE GREEN PARTY, Antwerp, Belgium

The centre-left Green Party, *Groen!*,³³⁶ started a campaign after the banning of the headscarf in Antwerp, featuring a poster of a woman wearing a headscarf alongside the slogan “*t Stad is van iedereen*” (The city is for everybody). No other mainstream political party in Flanders has addressed ethnic-minority voters in a similarly direct manner.

CITIZENSHIP COUNCIL OF NON-EU PARISIANS, Paris, France

The restriction on the right to participate in municipal elections to only EU nationals is a particular challenge in areas with large populations of non-EU nationals, such as the 18th *arrondissement* in Paris. However, the mayor of Paris, Bertrand Delanoë, considers political participation as a necessary condition of integration. The Citizenship Council of non-EU Parisians (*Conseil de la citoyenneté des Parisiens non communautaires*, CCPNC) was set up by City Hall in 2001 to include the voices and views of non-EU individuals living and working in Paris who were not otherwise eligible to vote. The CCPNC functions as an advisory committee, composed of 45 women and 45 men from 36 different nationalities, and is chaired by the

mayor of Paris. The committee reflects the diversity of non-EU nationals in terms of nationality, social and occupational background, and geographical location in Parisian communities. Members are not elected but appointed from among those who apply to join the committee.³³⁷ There are eight commissions in the CCPNC, each with specific areas of expertise, including access to fundamental rights, international social services, cooperation, economic development and training, information and communication, youth, culture and education, quality of life, and gender equality.³³⁸

BOSS OF MY OWN HEAD, Antwerp, Belgium

Boss of My Own Head (*Baas Over Eigen Hoofd*, BOEH)³³⁹ was founded to challenge the ban on wearing the headscarf in public city functions through dialogue with city officials and by organising different events combating stereotypes about Muslim women. It also uses internet social networking sites to discuss and promote the issue.³⁴⁰

COPENHAGEN CITY COUNCIL AND NGO FÆLLESINITIATIVET, Copenhagen, Denmark

Copenhagen City Council has supported capacity-building activities for NGOs and other organisations working with migrant communities. Such activities indirectly encourage political participation by providing support and information on rights and local services. For example, in 2010, the council supported the establishment of a network of Copenhagen-based NGOs, called *NGO Fællesinitiativet* (Joint Initiative), which combats racism and discrimination, and includes several NGOs engaged specifically in countering discrimination against Muslims. A hotline was set up by the Citizens Advice Bureau, The Employment and Integration Department of

Copenhagen City Council and a number of NGOs including DACoRD, ENAR Denmark, LGBT Denmark and the Women's Council.³⁴¹

Examples of civil society organisations and campaigns

CITY OF SANCTUARY CAMPAIGN, Leicester, United Kingdom

Participation and citizenship are key factors for discussion when looking at the position of new arrivals in the city. This is of particular importance in Leicester because it receives a high number of asylum seekers from a variety of backgrounds. In response, a group that includes Quakers and others of different religious and humanist backgrounds have been campaigning for Leicester to be recognised as a “city of sanctuary”.³⁴² The church and Christian communities more generally stand out as significant agencies that have worked to tackle some of the needs and difficulties of asylum seekers.

FORUM OF ETHNIC CULTURAL MINORITIES, Belgium

The umbrella organisation Forum of Ethnic Cultural Minorities (*Minderhedenforum*)³⁴³ is composed of 17 federations of minority organisations, such as the Federation of Moroccan Organisations, the Turkish Union of Belgium and the Union of Turkish Organisations. Its membership also includes minority organisations that represent Italians, Africans and Latin Americans, and covers members from Flanders and Brussels. The Forum fights for the rights and equal treatment of minority groups, seeking to influence government policy on diversity, discrimination,

media representation, education, employment, social housing and the treatment of the elderly.

FEDERATION OF MUSLIM ORGANISATIONS, Leicestershire, United Kingdom

The Federation of Muslim Organisations (FMO) facilitates the cooperation of Muslim organisations, communities, institutions and projects in the county of Leicestershire. It also offers a forum to express the collective opinions and interests of its representatives on educational, cultural, social, economic, religious and health issues, and informs the national government, local authorities, and other statutory and voluntary bodies about the needs of the Muslim community in these areas.

The FMO also seeks to secure effective representation of the Muslim community in all these areas, offering them full consultation, as well as providing support and advice to the most disadvantaged members. It plays a key role in inter-faith discussions and liaises with the City Council and other agencies on local issues. Its wide-ranging projects concern drug abuse, tackling negative media perceptions of Muslims in Leicestershire, and safeguarding and promoting standards for *madrassahs*. It also provides an intensive course in Islamic studies and a radio station, Radio Ramadhan, which is broadcast in the Leicester area annually during the month of Ramadan. Its annual FMO Youth & Community Awards³⁴⁴ acknowledge, promote, celebrate and encourage achievements of young Muslims in the fields of the community, creativity, education, humanity, literature and sports.

DIVERSITY CLUB, Marseille, France

The Diversity Club (*Club Diversité*)³⁴⁵ supports and encourages the greater representation of diversity in all spheres of French society, as well as

promoting respect for the republican tradition. It aims to bridge the gap between minority groups and republican institutions and private companies through developing and encouraging innovative ideas for their greater inclusion. It includes citizens from many social and professional backgrounds, and it highlights individual successes as examples for others.³⁴⁶

It has two main objectives:

- employment and entrepreneurship: encouraging firms and businesses to implement a Diversity Charter and sponsor young graduates in employment
- promoting a charter for political diversity and campaigning for the greater involvement of individuals with a diverse background³⁴⁷

PACA-MEDITERRANEAN SPACE OF FRENCH-ALGERIANS AND ALGERIANS, Marseille, France

The PACA-Mediterranean Space of French-Algerians and Algerians (*Espace des Franco-algériens et Algériens de PACA-Méditerranée*)³⁴⁸ is an organised group united by the values and republican principles of respect, tolerance, dialogue and open-mindedness. From inside French society and in connection with Algeria, it seeks to build a shared space in order to safeguard the future of French-Algerians and Algerians. It has the following objectives:

- the full participation of French-Algerians and Algerians of France as citizens in France's social, economic, political, cultural and intellectual life, with the same rights and duties as all of French society
- to actively contribute to re-establishing relationships of solidarity and cooperation between both countries, France and Algeria, in the

framework of fostering a Mediterranean space that firmly values peace, respect for other cultures and the prosperity of nations

- to support and encourage any initiative taken to promote the representation and image of French-Algerians and Algerians of France
- to defend and preserve the moral, material and legal interests of French-Algerians and Algerians of France
- to show solidarity with other populations with migrant backgrounds in their struggle against discrimination and to achieve equality of rights.³⁴⁹

Its members promote the rich and various competences of the French-Algerian community, and thus their stance departs from the traditional French notion of assimilation.

Initiatives for community engagement with local authorities

ADVISORY BOARD ON INTEGRATION OF FRIEDRICHSHAIN-KREUZBERG, Berlin, Germany

The Advisory Board on Integration of Friedrichshain-Kreuzberg is a forum which meets once a month to discuss important issues affecting the district and the administration, and includes representatives of two Muslim organisations, the Turkish-Islamic Union for Religious Affairs (DITIB)³⁵⁰ and Inssan. This platform for engagement has yielded successful collaboration and dialogue between senior district officials and different Muslim organisations within a European project against forced marriages, a project initiated by the organisation SPIOR based in the Netherlands.

ISLAMFORUM, Berlin, Germany

Islamforum³⁵¹ was established in 2005 by the Berlin Commissioner for Integration and the Muslim Academy (*Die Muslimische Akademie in Deutschland*) in Germany to provide an opportunity for representatives of Muslim organisations to meet and liaise regularly with senior representatives of the Berlin government and civil society. It includes 12 representatives of Islamic organisations, six representatives of civil society, and representatives of the Jewish community and the Roman Catholic and the Protestant churches of Berlin. Representatives of the districts and the offices of the Senate Administrations (including Berlin's interior senator) also attend. Meetings are usually four times a year at Berlin's City Hall. Subjects of discussion include security, cooperation, participation and community relations.

The Islamforum promotes and encourages positive community relations through its initiative for "Friday prayer for peace and reconciliation". It also provides a training programme for local imams to help them develop their understanding of German structures of public life. Other initiatives include a project for training members of Muslim communities and organisations about the content, implications and implementation of anti-discrimination legislation,³⁵² as well as the circulation of a pamphlet to different public services in Berlin about how to work effectively with Muslim organisations.

There is a feeling among Muslim participants that the Islamforum has allowed for greater contact with city officials and helped develop understanding and stimulate action relating to the needs of Muslims. For example, it helped gain support for plans to build a mosque in Charlottenburg-Wilmersdorf, despite opposition from some local politicians and media.

ISLAM CONFERENCE, Berlin, Germany

In 2006, the Ministry of the Interior established the Islam Conference (*Islamkonferenz*)³⁵³ for regular and long-term dialogue with Muslim representatives to help strengthen social cohesion. The aim is to “shape the future together”, achieved through joint action to combat terrorism, and measures towards dealing with unemployment and educational disadvantage.³⁵⁴

Islam Conference is considered to be the most important forum for the German state and Muslims living in Germany. Its discussion and working groups have made recommendations for action on the following issues:

- social cohesion and integration of Muslims living in Germany
- consensus on values in day-to-day life
- introduction of Islamic religious studies in German in state schools
- building and managing mosques
- practical religious issues in daily school life
- training of imams
- establishing Islamic theological university institutions in Germany
- reporting in the media
- joint action against extremists³⁵⁵

COORDINATION COUNCIL OF MUSLIMS IN GERMANY, Germany

To provide the German government with a single institutional Muslim partner to address, the Coordination Council of Muslims in Germany (*Koordinierungsrat der Muslime in Deutschland*, KRM) brought together the four largest Muslim umbrella organisations in Germany: the Turkish-

Islamic Union for Religious Affairs (DITIB) , the Islamic Council of Germany, the Central Council of Muslims in Germany (ZMD) and the Association of Islamic Culture Centres (VIKZ).³⁵⁶ However, it should be noted that there has been some scepticism about how such a single entity can represent the diversity of Muslim communities and organisations.³⁵⁷

MARSEILLE ESPÉRANCE, Marseille, France

Marseille Espérance (Hope for Marseille)³⁵⁸ is a forum that enables the Chief Magistrate to bring together representatives of all major religions of the city, including Buddhists, Catholics, Jews, Muslims and Protestants. The aim is to strengthen social cohesion through regular dialogue that nurtures mutual understanding and respect, and which allows all faiths to develop combined solutions in response to any incidences of conflict or tension.

The role of mosques

Mosques play an important role in supporting the civic and political participation of Muslims. Mosques are often canvassed in elections and are used to provide information about elections.

Antwerp, Belgium

The city of Antwerp views mosques as important actors in local policy, although Muslims are not specifically targeted in policymaking. The inclusion of mosques and an increase in the activities that they organise have been welcomed by city officials, as they help develop wider Islamic cultural and educational networks that include a broad range of people. For example, in Borgerhout, a district of the municipality and City of Antwerp,

mosques play a crucial role in increasing the participation rate of residents. They also establish youths' or women's groups, as well as organise language courses, which can attract individuals who are not primarily interested in the religious role of mosques.

WELCOME IN THE MOSQUE PROJECT, Antwerp, Belgium

The Welcome in the Mosque project aims to train young, Dutch speaking, voluntary mosque guides (male and female) who are willing to share their knowledge of Islam and personal experiences with the broader community of Antwerp citizens. It is a leadership project where members of communities are empowered to play a leading role in the emancipation and integration processes of their community. The long term objectives of the project are to cultivate open mosques with a culture where peace and dialogue flourish, and to create mutual understanding and social cohesion in Antwerp between people from different convictions, especially between Muslims and non-Muslims.

The three parts to the project include the training of volunteer mosque guides, working together with the mosques in the city of Antwerp and the organization of guided mosque visits aimed at citizens of Antwerp in all their diversity. The project has reached out to organisations working with elderly people, women, the disabled, and citizens in need, as well as neighbourhood organisations and schools.

In 2011, the project has 27 mosque guides and works together with 20 mosques. In the first 6 months of 2011, the project received 2,390 visitors. The mosque guides as well as the mosques belong to different ethnic and cultural backgrounds, including Bosnian, Turkish, Moroccan, Pakistani, Sierra Leonean, Senegalese, and Belgian Flanders.

Established in 2009, the project is expected to last five years. Currently managed and funded by the City of Antwerp (as part of the Social Networks Division), the ultimate aim is for the programme to be led by the communities themselves.

Amsterdam, the Netherlands

In Amsterdam, the most important Moroccan mosque is El Oumma at the August Allebeplein, and the most important Turkish mosque is the Aya Sofia mosque, situated just outside Slotervaart in the submunicipality of De Baarsjes. Both mosques organise social activities for men, women and youths.

The Poldermosque (*De Poldermoskee*)³⁵⁹ opened in 2008 and was founded on the principles that a mosque can be a safe place for young Muslims to develop into active Dutch citizens, build their self-respect, improve their capacities for critical reflection and increase their knowledge of Islam and the world around them. Unfortunately, despite much moral and financial support, the Poldermosque has now closed due to financial problems at its current location, although it is emphasised that the idea is still alive and a new location may be found in the future.³⁶⁰

ALLIANCE OF ISLAMIC COMMUNITIES IN NORTHERN GERMANY, Germany

The Alliance of Islamic Communities in Northern Germany (*Bündnis islamischer Gemeinden Norddeutschlands*, BIG)³⁶¹ is an association of 17 mosques in Hamburg, Lower Saxony and Schleswig-Holstein. Some of these mosques have provided important religious and social services since the 1970s. The alliance is an Islamic umbrella organisation that supports Islamic communities and provides religious education and consulting services. It is involved in social issues and tries to respond to them with

modern concepts. Visitors to the BIG mosques are very diverse and come from around the world. It has a long-standing tradition of inter-faith dialogue with non-Muslims, and intra-Islamic cooperation in the Schura, the Council of Islamic Communities in Hamburg.

The Role of the Media

The Open Society Foundations' research reinforces the findings of previous studies documenting the negative representations of Muslims in the media of Europe.³⁶² Sensationalism, stereotyping, stigmatisation, inappropriate terminology, one-sided media coverage, the focus on certain issues and events (and the lack of focus on others) have all led to a media image of Muslims that serves to divide communities.

The Foundations' research also indicates a lack of media for minority groups as well as a lack of media by them. Yet it is deemed crucial that minority groups are equally represented and able to contribute to mainstream media, in order to ensure a more positive perception of minority groups and to develop a mutual sense of belonging.

Despite these concerns, the research found many incidences where adverse images of minority groups are being countered and challenged, as well as many local initiatives to improve their representation, inclusion and participation in the media.

Improving media coverage and community cohesion

The Foundations' research found examples of media initiatives aimed at addressing the imbalances in media coverage and improving community cohesion in cities.

LEICESTER MULTICULTURAL ADVISORY GROUP, Leicester, United Kingdom

The Leicester Multicultural Advisory Group (LMAG)³⁶³ provides a useful sounding board for the local media and helps them develop mutual understanding between different communities in Leicester. Established in 2001, the LMAG is an independent grouping of key organisations and individuals believing in the importance of harmonious relations between the diverse communities of Leicester and Leicestershire.³⁶⁴ It is composed of nominated representatives from the local media, the police, the health service, local schools, the council, and community leaders and representatives of different faiths and ethnicities.

FORUM OF ETHNIC CULTURAL MINORITIES, Belgium

The umbrella organisation, Forum of Ethnic Cultural Minorities (*Minderhedenforum*) in Belgium has produced a website that produces material about the relationship between minority groups and the media, presenting research results and other relevant data to help address imbalances in media coverage.³⁶⁵

GUIDELINES AND RESOURCES, Europe

1. The Media Diversity Institute (MDI)³⁶⁶ is a resource for the global media and diversity community that works internationally to encourage and facilitate “responsible” media coverage of diversity. It aims to promote better understanding between different groups and cultures by encouraging fair, accurate, inclusive and sensitive media coverage. It also seeks to help prevent the media from intentionally or unintentionally spreading the prejudice, intolerance and hatred that can cause social tensions, disputes and violent conflict.
2. In the Netherlands, the Manual of the Journalists’ Council (*Leidraad van de Raad voor de Journalistiek*) states that a journalist should only mention ethnicity, nationality, religion or sexual inclination if this is necessary in the context of the news event.³⁶⁷ This manual contributes to more balanced media coverage and, for example, to the low-key repercussions of the incident in Slotervaart College in October 2007, when a boy of Turkish descent living in Osdorp (a neighbouring submunicipality) stabbed and killed a boy of Moroccan descent living in Slotervaart.³⁶⁸
3. Published by the British Council and the Association of Muslim Social Scientists (UK) in 2006, *British Muslims: Media Guide*, this guidebook provides journalists with a history of Muslims in Britain, their presence across diverse professions and a list of influential individuals with a Muslim background.³⁶⁹ Although intended as a reference source for journalists, it is a useful resource for anyone who writes about, speaks about, or interacts with Muslims, both in Britain and abroad.³⁷⁰

Media for minority groups

The Open Society Foundations' research shows that many minority groups have to rely on media from their countries of origin because they are alienated by negative representations in the domestic media, a feeling that is reinforced by their failed attempts to contribute to such media. The resulting segregation of media only serves to divide the community and marginalise minority groups further. Reliance on external media also reflects language barriers as well as divergences in interests of the older and younger generations of minority groups, with relevant media for the latter being particularly scarce in some cities. However, in many cities, the Open Society Foundations' research demonstrates that the situation is improving. This section will focus on examples of media for minority groups, and the following section will present examples of media by them.

TELEVISION

In the large cities of Amsterdam, Rotterdam, Utrecht and The Hague, Multicultural Television Netherlands (*Multiculturele televisie Nederland*, MTNL) works in conjunction with regional and local broadcasting organisations to produce programmes that are directed towards a multicultural urban audience and promote inclusion and a positive attitude towards diversity.³⁷¹

RADIO

The radio channel Southwest Broadcasting (*Südwestrundfunk*, SWR) in South-west Germany broadcasts a programme on Islam on the first Friday of every month, and has a webpage dedicated to Islam and issues relating to Muslims in Germany.³⁷²

WEBSITES

1. The public TV channel ZDF has created an internet-based programme, “Forum on Friday” (*Forum am Freitag*), where different Muslim scholars and experts are interviewed on issues of public interest.³⁷³
2. There is a variety of websites for the Muslim community in Hamburg and the rest of Germany, indexing Muslim services and enterprises, including Muslim doctors, lawyers and hairdressers, mosques in Germany and the prayer times for most Germany cities. Listings of *halal* restaurants, information about graveyards with services for Muslims and Muslim travel portal and contact-brokering services are also available. Another website provides templates for inviting the local police to the mosque, and applications to get children exempted from swimming classes (with a recommendation to teach Muslim children swimming and to let them participate as much as possible in school outings and sports classes).

Media by minority groups: improving inclusion and participation

A more balanced coverage of minority communities requires their greater inclusion and participation in the media. As a result of continuing bad media images, unbalanced reporting and a lack of media that represents their interests, some citizens and organisations from minority groups have been active in producing different forms of media themselves. As also demonstrated below, local government and community-based initiatives have also sought to provide opportunities for the inclusion and participation of minority groups in their local media.

CITIZENS' EYE, Leicester, United Kingdom

The Citizens' Eye community news agency website³⁷⁴ was established in 2007 to enable people in Leicester and Leicestershire to become citizen reporters and to provide a news-gathering platform for current news for the whole community. It is run by a group of volunteers and offers a free service.

Through using citizen reporters and welcoming comments from all citizens, the aim is to develop stories that represent all communities in an unbiased and accurate way, thereby dispelling the ignorance that can erode community cohesion.

This agency also aims to provide a voice and support for vulnerable communities. Community members who use Citizens' Eye include youth, elderly people, people with disabilities, ex-offenders, refugees and new arrivals in the city, who may feel they are excluded by the wider community due to commonly held misconceptions.

Citizens' Eye promotes events and shares good practice among peers, as well as offering media literacy training, open to all the community, that provides such skills as writing a press release and producing a newsletter.

iMUSLIM, WALTHAM FOREST COUNCIL, Waltham Forest, London, United Kingdom

iMuslim was the first project launched by Waltham Forest Council following the Beacon status it was awarded for its work in promoting community cohesion for the year 2009–2010. iMuslim represents a series of films produced by a group of local young Muslim film-makers that explore the portrayal of Muslims in the media.³⁷⁵ This initiative followed an event for young people during Islam Awareness Week in November 2008, in which

young Muslims were given the opportunity to voice their opinions on media representations of their religion.³⁷⁶

The young film-makers helped recruit the film company and were then trained to storyboard, film, edit and animate the films. They worked with a specialist film company, Fair Knowledge, and conducted interviews and discussion group sessions with a local journalist and broadcaster, an editor from the London media, as well as well-known figures from national television news broadcasting.³⁷⁷ The project outcomes included the following:

- The film project stimulated debate between young Muslims, journalists and scriptwriters.
- Young people learned skills such as storyboarding, filming, editing and animating, and produced a film to reflect their voices.
- The films were shown as part of the London International Documentary Film Festival held at the Royal Society of Arts.

SOMALI AFRO EUROPEAN MEDIA PROJECT, Leicester, United Kingdom

The Somali Afro European Media Project (SAEMP) is an online community TV station launched by the Leicester Somali Education and Community Centre, supported and funded by Leicester City Council. Run by the local Somali community, it aims to support the effective integration of Somali people into mainstream Leicester and UK life, and to help build positive relationships between them and other communities in Leicester. By working towards better integration and community cohesion, it will allow for greater access to education, jobs, commerce, and other support mechanisms and community networks.³⁷⁸

WEST SIDE, AT5, Amsterdam, the Netherlands

The municipality in Amsterdam promotes diversity through sponsoring a multicultural and raw reality soap series called *Westside* on the local TV broadcasting company, AT5.³⁷⁹ By including four families from different ethnic backgrounds (Moroccan, Turkish, white Dutch and Surinamese-Dutch), the aim is to encourage Amsterdammers to discuss issues relating to multiculturalism and thus, to help overcome tensions between ethnic groups in the city.

RADIO

1. **Radio Gazelle**³⁸⁰ was first launched in Marseille in the early 1980s by young Marseillais of Maghrebi origin and is often quoted as an example of community media success. This local station has helped fill a void in Marseille's media landscape, where citizens of immigrant background tend to be the object of the media rather than agents in it. Its programmes add diversity to the local media and promote different Mediterranean cultures. Although originally a station that engaged with such issues as racism and discrimination, its socio-political discussions have gradually been replaced by music shows (featuring Raï and popular music styles from the Maghreb, such as Chaabi, Chaoui or Mezoued) and religious programmes (call to prayer, readings of the Koran with comments and lectures) to help attract a larger audience.
2. The multilingual radio station, **Radio Multikulti**, was part of the local radio and TV station RBB (Radio Berlin Brandenburg) from 1994 to 2008. It was established in the wake of race-motivated murders in Mölln and other German cities. The station broadcasted in 21 languages, reflecting the different languages spoken in Berlin.

The length of programmes reflected the size of the respective communities. Accordingly, a Turkish programme broadcast for one hour every day, while a Vietnamese programme was on air once a week for 45 minutes. The station also played an important role in the training and development of radio journalists from minority groups.

A lack of listeners was cited as a key reason for closing the station, although data on the number of listeners only recorded German nationals. Given the non-German nationality of the majority of its listeners, this was likely to lead to a major underestimation of the size of its audience. Although the actual size of its audience was left unknown, the protests against its closure in the Turkish media in Germany demonstrated its importance to the community.³⁸¹ The Federal Commissioner on Integration, Maria Böhmer, was quoted as saying that the closure sent the wrong signal on integration policies (*„Das wäre aus integrationspolitischer Sicht das falsche Signal“*).³⁸²

3. **Streetlife FM**³⁸³ is a community radio station in Waltham Forest devised by Stanton La Foucade in 2004, when he was the council's Street Warden Manager. The station brings different local people together through their shared passion for music, providing an enjoyable experience in which they work together as a team. It celebrates the diversity of the borough through representatives of different age, gender, ethnicity and faith, as well as people with disabilities. It aims to provide an inclusive and empowering platform for the voice of the local people and to act as a forum to strengthen community bonds, develop mutual understanding and encourage social cohesion.

As well as offering a platform to express their views, young people were given ownership of the station from the beginning, with responsibility to develop and manage the project over the years. It

has thus provided local youth with useful skills and helped them build their motivation, confidence and sense of responsibility and worth. As expressed on their website, “We endeavour to inspire a generation of young people and motivate the community as a whole by providing a cultural experience and creating accessible opportunities for learning.”³⁸⁴

Streetlife FM programmes include a community hour, in which local councillors are interviewed, special issues programmes on topical local subjects, as well as airtime for members of the community to share music from their particular heritage. Local interest and recognition of its value to the local community are demonstrated in the number of local bodies that now fund the station, which include Waltham Forest Council, London & Quadrant Housing Association, Waltham Forest College and Age Concern Waltham Forest.

The station is presently based in Waltham Forest College and offers accredited courses in Radio Production and Presenting and Music Business. It has a core volunteer staff of 10, but has a database of over 300 hundred local resident volunteers who have either hosted a slot on air or have been involved in production, information technology support or administration. The station is in the process of becoming an independent community interest company and is soon to be rebranded as Streetlife Radio. However, the station is resolute about continuing to do what it does best: represent and serve its local community.

4. The Federation of Muslim Organisations (FMO) broadcasts a very popular annual radio project around the month of Ramadan in Leicestershire. **Radio Ramadhan** offers an opportunity for scholars, imams, community leaders, and a variety of organisations and

activists to share their opinions, promote educational programmes and engage in topical discussion and debate during this month of fasting.

WEBSITES

1. In the Netherlands, young Moroccans have their own Dutch-language website, *maroc.nl*, which is very popular.³⁸⁵ The website provides a forum for chats, blogs, relationships, games, photos and videos, as well as pages for news (national, international, sport, culture, media, religion) and issues relating to Islam.
2. **Med'in Marseille**³⁸⁶ is a website supported by ACSE and launched in 2007 by Ahmed Nadjar, a French national of Tunisian descent. It has helped change the negative image of people with immigrant backgrounds in Marseille and has placed them at the heart of the issue of local citizenship. It has challenged negative stereotypes by highlighting success stories of citizens with a Maghrebi, African or Comorian background, and has provided a focus for black, Arab and Muslim personalities active in the local spheres of politics, art and culture.

With several thousand visitors to the website every day, Med'in Marseille has gradually become an institution in Marseille's media landscape to the point that it is now acknowledged as a media of reference by local political leaders, civil society organisations, social welfare bodies and other media outlets.

An interest in local media among the young Maghrebi and African generations has also been stimulated by Med'in Marseille. While conventional community radio stations have experienced a constant disaffection among younger listeners, Med'in Marseille has gained their interest by reporting on the issues that relate to the poorer

neighbourhoods that tend to be ignored by other local media. Its success may encourage citizens from marginalised communities to get more involved in local media.

Notes

- 1 See www.soros.org/initiatives/home (accessed March 2011).
- 2 See, for example, At Home in Europe Project, Muslims in Amsterdam, Open Society Foundations, Budapest/London, 2010, p. 46, available at www.soros.org/initiatives/home/articles_publications/publications/muslims-amsterdam-20101123/a-muslims-amsterdam-report-en-20101123.pdf (accessed March 2011); Social and Cultural Planning Office (SCP), Uit elkaars buurt. De invloed van etnische concentratie op integratie en beeldvorming (The influence of ethnic concentration on integration and imagination), The Hague, SCP, 2005.
- 3 See, for example, At Home in Europe Project, Muslims in Waltham Forest, Open Society Foundations, Budapest/London, forthcoming, Chapter 4, Section 4.1.
- 4 See, for example, At Home in Europe Project, Muslims in Rotterdam, Open Society Foundations, Budapest/London, 2010, p. 49, available at www.soros.org/initiatives/home/articles_publications/publications/muslims-rotterdam-20101119/a-muslims-rotterdam-report-en-20101119.pdf (accessed March 2011).
- 5 See www.opzoomermee.nl (accessed March 2011).
- 6 See www.rotterdam.nl/pdc:opzoomeren (accessed March 2011).
- 7 See www.dagvandedialoog.nl/Wat-is-de-Dag-v-d-Dialoog (accessed March 2011).
- 8 See www.art1.nl (accessed March 2011).
- 9 See www.copenhagen.dk/dk/det_sker/kommende_saerudstillinger/befolkn_ingen_af_koebenhavn. See also Niels Thorsen, “Da ghettoen kom til København” (When the ghetto came to Copenhagen), Politiken, 30 October 2010, available at <http://politiken.dk/kultur/ECE1097471/da-ghettoen-kom-til-koebenhavn> (accessed March 2011).
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- 11 See www.lacse.fr (accessed March 2011).
- 12 See www.roravolere.nl (accessed March 2011).
- 13 See www.islamendialoog.nl/_/index.php?p=home (accessed March 2011).
- 14 See www.islamendialoog.nl/_/index.php?p=mission-statement (accessed March 2011).
- 15 See www.voem-vzw.be (accessed January 2011). See also European Foundation for the Improvement of Living and Working Conditions, “Intercultural policies and intergroup relations. Case study: Antwerp, Belgium, cities for local integration policy” (CLIP), Dublin, 2010, available at www.eurofound.europa.eu/pubdocs/2010/3811/en/1/EF103811EN.pdf (accessed March 2011).
- 16 See www.thisisleicestershire.co.uk/news/Bishop-s-solidarity-plea-ahead-protest-EDL/article-2698655-detail/article.html (accessed March 2011).
- 17 See www.leicestercounciloffaiths.org.uk/about_us.html (accessed March 2011).
- 18 See www.leicestercounciloffaiths.org.uk (accessed March 2011).
- 19 See www.islamic-foundation.org.uk/User/AboutUs.aspx (accessed March 2011).
- 20 See: www.youngfoundation.org
- 21 See: www.gulbenkian.org.uk
- 22 See: www.britishcouncil.org
- 23 See: www.soros.org/about/locations/london
- 24 See: www.pearsfoundation.org.uk
- 25 See: www.unltd.org.uk
- 26 See: www.psta.org.uk
- 27 See: www.paintingandpatronage.com
- 28 See: www.oursharedeurope.org
- 29 See: www.thebookoftravels.org
- 30 See: www.caringforyourheart.org, www.maslaha.org/about/whats-happening/projects/diabetes-westminster, www.maslaha.org/about/whats-happening/projects/your-healthy-pregnancy, www.diabetesintowerhamlets.org

- 31 See: www.diabetes.org.uk
- 32 See: www.icanbeshe.org
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- 34 See <http://www.spior.nl> (accessed March 2011).
- 35 See www.radicalmiddleway.co.uk (accessed January 2011).
- 36 See www.radicalmiddleway.co.uk/about (accessed March 2011).
- 37 See: www.noorulislam.co.uk
- 38 See: www.noorulislam.co.uk/wp/who-are-we
- 39 See: www.ams-uk.org/awards/past-winnders/2010
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- 41 M. de Gruiter and N. Boonstra, Allochtone vrouwen doen mee! Eerste generatie vrouwen in Rotterdam en hun perspectief of activering (Non-native women are participating! First generation non-native women and their perspectives on participation), SPR/Verweij Jonker Instituut, Utrecht, 2007.
- 42 See www.kiemnet.nl/dossiers/socialecohesie/Arbeidsparticipatie/PaVEM-Pagina_1016.html (accessed January 2011).
- 43 See www.duizendeneenkracht.nl (accessed March 2011).
- 44 See www.stichtinglov.nl (accessed March 2011).
- 45 See www.lovrotterdam.nl (accessed January 2011).
- 46 See www.stichtingnisaformisa.nl (accessed March 2011).
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- 49 See www.flygtning.dk (accessed March 2011).
- 50 See www.shahrazad.dk (accessed March 2011).

- 51 See www.freiwilligendienste-aller-generationen.de/hamburg-kulturschluessel-detailinformationen.html (accessed March 2011); [www.leben-mit-behinderung-hamburg.de/Kultur-erleben-Hamburger-Kulturschluess.176.o.html?&no_cache=1&sword_list\[0\]=kultur&sword_list\[1\]=schl per centC3 per centBCssel](http://www.leben-mit-behinderung-hamburg.de/Kultur-erleben-Hamburger-Kulturschluess.176.o.html?&no_cache=1&sword_list[0]=kultur&sword_list[1]=schl per centC3 per centBCssel) (accessed March 2011).
- 52 See www.leben-mit-behinderung-hamburg.de/home.1.o.html (accessed March 2011).
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- 54 See www.hamburger-sportbund.de/service/bildungsprogramm.php5?programm=0000001058&detail=1 (accessed January 2011).
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- 56 See <http://shemoves.hamburg.de> (accessed March 2011).
- 57 Werner Schiffauer, "Staat-Schule Ethnizität" (State school ethnicity), in Frank Gesemann, ed., *Migration und Integration in Berlin*, Opladen, leske and Budrich, 2001, pp. 233–250.
- 58 See <http://schools.leicester.gov.uk/home/ebulletin/archivedebulletins/autumnterm2008/?entryid38=42691&p=7> (accessed March 2011).
- 59 See http://schools.leicester.gov.uk/EasySiteWeb/EasySite/StyleData/StyleSchoolsExtranet/schoolsextranet_hp.asp (accessed March 2011).
- 60 See, for example, N. Hirtt, I. Nicaise and D. De Zutter, *De school van de ongelijkheid* (The school of inequality), EPO, Berchem, 2007.
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- 62 See www.leicester.gov.uk/your-council--services/education--lifelong-learning/about-us/lea-services/special-needs-teaching/3-early-years-support-team (accessed March 2011).
- 63 See www.lsep.co.uk/projects/aqooneducationservices.html (accessed March 2011).
- 64 See www.aqoon.org (accessed March 2011).
- 65 There are more than 100 SACREs in England and Wales. Each SACRE is composed of four representative groups (or three in Wales): Christian and

other religious denominations, the Church of England (except in Wales), teachers' associations and elected councillors.

- 66 Jonathan Yazer and Nejra Kalkan Ahmed, "A Rough Way Forward: The Struggles of Allochtone Students in Amsterdam Schools", 2009, pp. 5–6, available at www.docstoc.com/docs/17746297/%E2%80%9CA-Rough-Way-Forward-The-Struggles-of-Allochtonen-Students-in (accessed March 2011) (hereafter Yazer and Ahmed, "A Rough Way Forward").
- 67 Yazer and Ahmed, "A Rough Way Forward", p.7.
- 68 See www.hetcentrum.net (accessed January 2011).
- 69 See, for example, www.nbhs.de/Elterncafes.90.0.html (accessed March 2011).
- 70 See www.ntzantwerpen.be/school_en_ouders (accessed March 2011).
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- 72 See www.stichtingwittetulp.nl (accessed March 2011); <http://steinhardt.nyu.edu/immigration/featured/wittetulpe> (in English) (accessed March 2011)
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- 74 Copenhagen City Council, *Integration Policy*, Secretariat of Employment and Integration (SEI), Copenhagen City Council, Copenhagen, 2007 (hereafter Copenhagen City Council, *Integration Policy*).
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- 76 The annual Copenhagen City Council questionnaire on student wellbeing is sent out to 12,000 students in Grades 4–9.
- 77 London Borough of Waltham Forest, *Waltham Forest Community Cohesion Strategy 2005–2008*, 2005, p. 5, available at [www1.walthamforest.gov.uk/moderngov/Published/C00000287/M00001202/AI00004285/\\$12CommunityCohesionStrategyAppendixRevisedDraft12v2.DOCA.ps.pdf](http://www1.walthamforest.gov.uk/moderngov/Published/C00000287/M00001202/AI00004285/$12CommunityCohesionStrategyAppendixRevisedDraft12v2.DOCA.ps.pdf) (accessed March 2011).

- 78 See www.walthamforest.gov.uk/index/social/community-cohesion/cohesion-with-young-people/swapping-cultures.htm (accessed March 2011).
- 79 See www.spior.nl/index.php?option=com_content&view=article&id=158:islam-itsch-vormingsonderwijs-&catid=57:educatie&Itemid=50 (accessed January 2011).
- 80 See N. Clycq, *Van keukentafel tot "God"*. Belgische, Italiaanse en Marokkaanse ouders over identiteit en opvoeding (From kitchen table to "God". Belgian, Italian and Moroccan parents on identity and education), Garant, Antwerp, 2009.
- 81 J. Leman, ed., *Moedertaalonderwijs bij allochtonen. Geïntegreerd onderwijs in de eigen taal en cultuur* (Mother-tongue education for migrants. integrated education in own language and culture), ACCO, Leuven, 1999.
- 82 See www.foyer.be/?lang=nl&pageb=article&id_article=795 (accessed March 2011).
- 83 See www.foyer.be/?lang=en&pageb=article&id_article=797 in English (accessed 2011).
- 84 Ingrid Gogolin, Ursula Neumann and Hans-Joachim Roth, *Förderung von Kindern und Jugendlichen mit Migrationshintergrund* (Advancement of children and youth with migration backgrounds), Bund-Länder-Kommission für Bildungsplanung und Forschungsförderung, Bonn, July 2003, available at www.bmbf.de/pub/studie_foerderung_migration.pdf (accessed March 2011).
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- 86 See www.foermig-berlin.de (accessed March 2011).
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- 88 L. Timm, *Danmark har ondt I modersmålset – en kortlægning af kommunernes modersmålsundervisning I skoleåret 2007/2008*, Dokumentations og Rådgivningscenter om Racediskrimination, 200. (Denmark – mother-tongue instruction is suffering, survey of the municipalities' mother-tongue language instruction in the school year 2007–2008), Documentary and Advisory Centre on Race Discrimination (DACoRD), Copenhagen, 2008 (hereafter Timm, Denmark).
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- 93 The Miljonprogrammet was a social housing project implemented in Sweden out between 1965 and 1974. These suburban estates are now associated as areas with a high concentration of immigrants and as suffering from a variety of social problems such as high levels of unemployment crime and racial and social segregation. Rinkeby, Tensta, and Husby districts in Stockholm are examples of Miljonprogrammet areas.
- 94 Swedish financial aid for higher and further education.
- 95 Copenhagen City Council, Integration Policy.
- 96 Copenhagen City Council, Integration Policy, pp. 19–21.
- 97 Copenhagen City Council, Integration Policy, p. 20. “In the city of Copenhagen as a whole, 25% of pupils were enrolled in private schools, whilst the average for the country as a whole was merely 13% in 2007”, p. 24.
- 98 See At Home in Europe Project, Muslims in Copenhagen, Open Society Foundations, Budapest/London, Chapter 6, Section 6.2.
- 99 Sanne Dan Jensen, “Københavnmodellen for Integration” (The Copenhagen Model for Education), Copenhagen, 2006, available at <http://www.tosprogede.kk.dk> (accessed March 2011); Jill Mehlbye and Olaf Rieper, “Kvalitetsløft til folkeskolen – et skoleudviklingsprojekt i Københavns kommune” (Improved quality in the public school – a school development programme in Copenhagen municipality), 2006, available at http://www.akf.dk/udgivelser/2006/kvalitetsloeft_folkeskolen (accessed March 2011).
- 100 Copenhagen City Council, “Kvalitetsrapport 2010 for Københavns Kommunes folkeskoler” (Quality Report 2010 for Schools in the municipality of Copenhagen), Copenhagen, 2010, pp. 6–7, available at www.bufnet.kk.dk/Skole/EvalueringOgProever/Kvalitetsrapport/~/_media/bufnet/Kvalitetsrapport%202010/Kommunerapport_Til%20udvalgsbeslutning%203.ashx (accessed January 2011).

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- 103 For a more detailed discussion and appraisal of the Copenhagen Model, see *At Home in Europe Project Muslims in Copenhagen*, Open Society Foundations, Budapest/London, Chapter 6, Section 6.1.
- 104 Koefod et al., *Med Spredning som muligt svar*.
- 105 In 2005, the average marks (on a scale of 0 to 13) on school-leaving certificates in the public schools of Copenhagen were 8.0 for native Danish pupils, as compared with 7.1 for bilingual pupils of non-Western origin: Copenhagen City Council, *Integration Policy*, pp. 20–21.
- 106 Copenhagen City Council, *Integration Policy*, p. 21.
- 107 Copenhagen City Council, *Integration Policy*.
- 108 Copenhagen City Council, *Integration Policy*, p. 20. The policy notes that, when leaving school, some 95 per cent of young people start study programmes or courses to qualify them for the labour market, but approximately 20 per cent drop out each year. The drop-out rate is notably highest for vocational training courses, where up to 50 per cent of the students drop out.
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COPENHAGEN



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