

Intercultural Policies

The case of Wrocław (Poland)

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Foreword

This report is a part of the Eurofound project “Cities for Local Integration Policy” (CLIP) launched in 2006. Wrocław is one of the 30 European cities that cooperate within the European network for exchange of information on their Integration Policies. The network implements thematic modules for its research. The first module pertained to the issue of housing, the second one focused on diversity, whereas the third (in which this report has been included) is the analysis of intercultural policies.

The project aims at collecting and analysing innovative policies and their successful implementation at the local level, supporting the exchange of experiences between cities and at encouraging a learning process within the network of the cities. It addresses the role of social partners. NGOs, companies and voluntary associations have been supporting successful integration policies and aiming at providing objective assessment of current practice and initiatives as well as discussing their transferability, communicating good practice to other cities in Europe, leading to guidelines to help the cities to cope more effectively with the challenge of integrating migrants. Another goal is to support further development of a European integration policy by communicating the policy relevant experiences and outputs of the network to: European organizations of cities and local, regional authorities, the European and national organizations of social partners, the Council of Europe and the various institutions of the European Union.

The CLIP network is also a cooperation endeavour between cities and research institutes. Six research institutes (EFMS Bamberg, IMES Amsterdam, Austrian Academy of Science, FIERI Turin, CMPR Swansea, Institute of International Studies Wrocław) have been carrying out research for the CLIP project. The researchers of the Institute of International Studies are responsible for the report on Wrocław. Together with the contact person of the municipality of Wrocław, Mrs. Anna Juskiewicz, a considerable effort has been undertaken to find all necessary data for the purposes of this report. I would like to thank the City Mayor of Wrocław for the support. I would like to thank all the interviewees for the time they have devoted to me.

The issue of migration policy is prominent among Western European cities with a large population of foreign migrants. The immigration to Poland is still of marginal nature and therefore this report is based on the policies towards different religious and ethnic groups mainly of national minorities. The case studies from Eastern European cities are not directly comparable to the Western European cities. The author is entirely responsible for the content of this report. The copyright of the report remains with Eurofound.

Patrycja Matusz Protasiewicz Wrocław March 2009

1. Introduction

The topic of module 3 of CLIP has to do with the intergroup relations and intercultural policies connected with two dimensions: the relations between different groups living in the city and the local authority policy towards these groups. Because CLIP network is composed of cities of different population structure, for the purposes of this project, the group is defined broadly as an ethnic, religious, immigrant or national minority group. This kind of understanding of a group is important particularly in relation to Eastern European countries where the presence of immigrant group is still marginal. Yet in place of immigrants we can talk about national minorities with different cultural, religious and linguistic heritage, included into the state territory as a result of conflict, wars or border changes. As Heckmann pointed out in the concept paper for the 3rd Module of CLIP: “in *intergroup relation* we have to do with both meanings (of a group): for example, relations between an migrant association and a local branch of a political party or between a religious community and a department of the city administration. When, however, a mayor in a city, for example, wants to improve relations between natives and immigrants, between Christians and Muslims, between natives and a national minority present in the city, he is referring to categories and images of *group*, often to relations of stereotypes that exist in the communication of the urban public.” (Heckmann 2008) There are many actors involved in the process of intercultural dialogue and in this project we can include: the city administration, the city council, political parties, churches, labour unions, welfare organizations, local media etc. As regards Western European cities the particular attention is paid to the Muslim community and its relations with the local community. Where Muslims are not the most relevant group the researchers are interested in other faith-based communities or national minority.

As lack of knowledge about one another in the group relations might be influential in provoking a conflict, another important aspect of this project is understanding of a radicalisation process in urban populations and the analysis of intercultural policies aiming at avoiding or solving the group conflict at the local level.

The case studies in these projects are based on two sources of information: an input by the cities in the Common Reporting Scheme (CRS) and a field visit carried out by the researchers in the cities. CRS was sent to all cities in order to collect the basic information relevant to the module. That seems to be a very important tool in the cities where the intercultural policies have had a long tradition. But in some cities, particularly those located in the Eastern Europe, the field visits and interviews with the actors involved were of importance in order to learn the informal practices and actions.

The analysis of the existing documents includes the programs and activities taken by the city and is placed in the national context of the existing policy. As for the Eastern European cities, not only

the existing practices in field of intercultural dialogue must be taken in to consideration but also the question why there are 'no policies' or how influential the informal activities are.

Each report is organized in the same manner, to facilitate the comparison of the cases. In order to provide a high quality case study there was a quality assurance implemented in the project. One of the important goals of this project is to open a discussion and stimulate frequent contacts with different actors involved, which may lead to new projects in the future.

2. Background information on the country

2.1 History of migration and composition of the migrant populations

For decades Poland has been a country of emigration. This trend has been strengthened following Poland's accession into the European Union. The figures from different sources reveal that the overall number of Polish post – accession migrants may reach approximately one million. But according to the Central Statistical Office, the number of Poles living temporarily abroad, as at 1st January, 2008 may reach as many as 1.950 thousand persons which accounts for more than 4,8% of the total population. Poland can be described as a net emigration country where immigration does not appear to be noticeably accelerated. Pursuant to the population register, the number of foreigners who were permanent residents of Poland at the end of 2006 was approximately 54,800. This number constitutes 0,14% of the total population. These figures are far lower than those of Western European countries. The Central Statistical Office collected data about the foreigners who registered their temporary stay exceeding three months. In the period of 2002-2005 the number of temporary immigrants was at 42-45,000. The list of nine top sending countries was as follows: Ukraine, Germany, Belarus, the Russian Federation, Vietnam, Armenia, the United States, France and the United Kingdom. (Kępińska 2007)

Table 1. The number of immigrants in Poland 2003 – 2006.

Year	2003	2004	2005	2006
Total	100%	100%	100%	100%
former USSR	55%	53%	47%	45%
Europe (a)	28%	27%	29%	32%
Asia (a)	9%	12%	12%	14%
North America (b)	4%	4%	4%	4%
Africa	2%	2%	3%	3%

(a) Excluding former USSR, (b) United States and Canada

Source: Kępińska 2007

2.2 National policy context

As stated before Poland is still an emigration country where the development of migration policy is at the early stage of development and where the intercultural policy does not appeal to the Polish community and immigrants. At the local level in Poland (maybe except for Warsaw) the existence of small groups of immigrants mainly from Former Soviet Union countries or highly skilled workers of multinational companies is not perceptible by the community members. But while talking about intercultural dialogue there are some national minority and ethnic minority groups living in the country for a long time and they have been selected by the author as the target group for this research.

According to the law, *Act on National and Ethnic Minorities and Regional Language* (Ustawa o Mniejszościach Narodowych i Etnicznych oraz Języku Regionalnym) dated January 6th, 2005 there are 9 national minorities living in Poland: Byelorussians, Czechs, Lithuanians, Germans, Armenians, Russians, Slovaks, Ukrainians, Jews and 4 ethnic minorities: Karaims, Lemks, Romani and Tatars. All the categories included in the act have been living in Poland for decades and constituted parts of the multiethnic population of the country before the WWII. There were no new categories, as for example the Vietnamese community introduced in this act.

The Law mentioned above is the basic regulation for the issues related to national and ethnic minorities. The Act imposes an obligation to take up certain measures to support the activities aimed at protection, maintenance and development of the cultural identity of the minorities on governing bodies. It enables the authorities to provide minorities with grant-in aids and earmarked subsidies. Pursuant to this Act a Joint Commission of the Government and National and Ethnic Minorities has been appointed acting as an advisory body. The Ministry of Internal Affairs and Administration became the authority responsible for issues connected with minorities. As part of the Ministry, the following organizational units may be distinguished: Division of National and Ethnic Minorities as well as the Department of Religious Denominations and National and Ethnic Minorities and a unit for Culture of National and Ethnic Minorities.

In the Governor's Offices special plenipotentiaries for national and ethnic minorities have been appointed or the Foreigners' Affairs Departments have been responsible for the related matters.

The number of national and ethnic minorities according to national register from 2002 is shown in the table below.

Table 2. National and ethnic minorities in Poland in 2002.

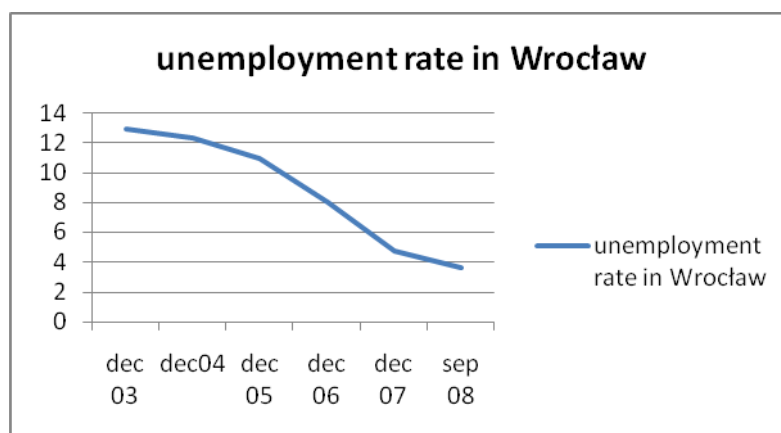
Detailed		Number	% of Poland's population
Population of Poland – in general		38 230 080	100,000
Minorities – in general		305 938	0,800
National minorities - persons with Polish citizenship declaring the following nationality:		234 202	0,613
1	Belorussian	47 640	0,125
2	Czech	386	0,001
3	Lithuanian	5 639	0,015
4	German	147 094	0,385
5	Armenian	262	0,001
6	Russian	3 244	0,008
7	Slovak	1 710	0,004
8	Ukrainian	27 172	0,071
9	Jewish	1 055	0,003
Ethnic minorities - persons with Polish citizenship declaring the following nationality:		19 071	0,050
10	Karaite/Karaim	43	0,000
11	Lemkish	5 850	0,015
12	Roma	12 731	0,033
13	Tatar	447	0,001
Communities using regional language:		52 665	0,138
14	Kashubian	52 665	0,138

Source: National Register 2002

* Data based on the criteria set out in articles 2 and 19 of the Act of 6 January, 2005 on national and ethnic minorities and regional language

in the agglomeration and the decrease of the unemployment rate (3,6% in September 2008 according to Central Statistical Office).

Figure 2. Unemployment rate in Wrocław.



Source: Statistical Office 2008

Due to its convenient location, close to Germany, Czech Republic, and the A4 motorway connecting Germany with Ukraine, Wrocław may become the leading logistics center in this part of Europe. Table 2 illustrates only the 10 largest investments in the agglomeration of Wrocław, apart from the factories of diverse businesses there has been growth in the knowledge-based sector. The big companies, Hewlett Packard, Google, UPS, Siemens, to name just a few, opened their branches in Wrocław.

Table 3. The largest investments in the Agglomeration of Wrocław.

Investor	Investment (mln euro)	Country of origin	Sector
Allied Irish Bank	750	Ireland	Banking
Credit Agricole	740	France	Banking, Finance
Electricite de France International	600	France	Heating
LG Philips LCD	430	Korea	Consumer Electronics
LC Corp	400	Poland	Real Estate
Toyota	250	Japan	Automotive
Prologis	125	USA	Logistics
Heasung Electronics	120	Korea	Consumer Electronic
LG Electronic	105	Korea	Consumer Electronics, White Goods
Echo Investments	100	Poland	Real Estate

Source: ARAW 2008

In connection with the economic situation after EU accession, it is important to emphasize that due to the growth of cheap flight connections, Wrocław has experienced a tourist boom. In 2006, approx. 2 million foreign tourists visited the city (3rd place after Warsaw and Cracow) which contributed to the decline of unemployment in the city as well.

Taking a longer view it seems important to mention that in contrast to other Polish cities, in the last 18 years Wrocław was governed by the same political group and the strategy of development was realized without any dramatic changes. The strategy of building the image of Wrocław as a friendly, open city, the meeting place has also been realized on a continuous basis.

3.2 The city's migrant population and its characteristics/main groups

As mentioned before, Poland is still an emigration country where the number of immigrants remains at a very low level. The intercultural dialogue in Wrocław is not comparable with Western European cities where the population of immigrants is much bigger and diverse. Yet there is a specific context of the city which must be clarified.

In its history, the city of Wrocław (Breslau, Vratislavia) was inhabited by a number of nations (Germans, Czechs, Poles, Jews) and was an important historical capital of Silesia. The city was lost by some sovereigns and regained by others; and the diverse cultures and traditions had left their mark on the city. For a long time, Wrocław had been a peaceful home to different religions (Catholicism, Protestantism, Orthodox Church and Judaism). The historic district in the city centre, called The Quarter of Four Religions, is invariably the effect of this period. After the dramatic experiences of the WWII, the populace of Wrocław changed completely in the process of post-war resettlement of people due to border changes in this part of Europe. The German city of Breslau was transformed into the Polish city of Wrocław.

The most intense process of displacement of Germans took place between 1945-1949, after 1950 the continuation of this process was called a family reunion. During the "Operation Swallow", 1 million 298 thousand of Germans were displaced from the entire territory of Lower Silesia. (Encyklopedia Wrocławia 2002)

By the end of 1945, the number of inhabitants living in Wrocław amounted to 43 thousand, by the end of 1946 - 185 thousand and in 1947 the number of inhabitants increased to 224 thousand. Between 1954 and 1950, the structure of the population of Wrocław was built in the process of migration, namely inflows people from other parts of the country. Only in 1981, the number of

inhabitants increased to 621 thousand which corresponded to the number of inhabitants of the prewar Wrocław. (Davies, Moorhouse 2002, Thum 2006)

The new inhabitants of Wrocław, who migrated to the city, demonstrated different cultures and traditions, strongly represented by the culture of former Polish provinces in the East – with the predominance of Lvov tradition. It is important to add that the Polish state was very multicultural before WWII particularly in the Eastern part. To those people, Wrocław was a new, unfamiliar place where they were expected to build a new existence. The newly settled inhabitants put down roots in Wrocław but it was a long term process.

It is also worth mentioning that during the communist regime there was no space for the cultural differences. The regime made an attempt to create a homogeneous society of equal citizens and one common Polish culture. Thus there was no space for multiethnic tradition of Poland from the prewar time.

According to the population register of 2002 in the population of Wrocław only 2872 persons declared themselves as non -Polish. The exact numbers of declared minorities are listed below. There are differences, however, between the figures from the register and the numbers presented by interviewed representatives of the organizations.

Table 4. The population of the city of Wrocław

	inhabitants	declared as Polish	declared as non-Polish
City of Wrocław	640367	621153	2872

Source: Population Register 2002

Currently, in Wrocław we can distinguish some groups of Polish citizens with the ethnic, cultural or religious heritage:

- Ukrainian minority (approx. 200 families, population register 412)
- Romani minority (population register 472)
- German minority (population register 482)
- Greek minority (approx.. 300 people in Wrocław and its vicinity, population register 200)
- Lemks [*Łemkowie*] (population register 101)
- Jews (320 in the Lower Silesia region, population register 125 in the city)
- Tatars (population register 2006 – 10 persons in the Lower Silesia Region, according to the organization – 100 persons of the ancestry)
- Karaims (population register: 46 in Poland)
- Bulgarians

Due to the economic growth the city of Wrocław has become a destination for different groups of migrants, mainly the highly skilled. There is one immigrant organization: International Friends of Wrocław Club – the club of expatriate families. Although immigrants are not going to be a part of the analysis, yet it is worth mentioning what the structure of immigrants in Wrocław looks like. By the end of 2008, according to the official statistics available in Lower Silesian Governor's Office based on residence permits of various types issued so far there were 3980 foreigners living in the agglomeration of Wrocław. The structure of this group is diverse and may be divided into several major sections, such as:

- Students from the Eastern countries (mainly Ukraine, Belarus, Russia, Kazakhstan)
- Students from Western countries coming to Wrocław for 6-12 months as part of the European Exchange Projects or for the full time BA or MA studies
- Workers of the multinational corporations based in agglomeration (the biggest group – South Koreans, but also Germans, Swedes, French)
- Muslims from different countries living in Wrocław and active in the Muslim Center

Obviously, it is very difficult to estimate the exact number of illegal immigrants living and working in the city and region. The interviews made by the author with legal and illegal migrants show that illegal migrants in Wrocław come from the former Soviet Union countries and are working in the domestic sector as cleaners, nannies and the like. But most of them declare that Wrocław is not an easy place to find a job; more illegal workers have been working in the agricultural and building sector outside the city in small cities in the region.

The number of permits for temporary stay in Lower Silesia remains at the same level (see table 5), however, in the period preceding Poland's accession to EU, one could easily notice a deepened interest in all kinds of permits for staying in Wrocław due to stricter visa regulations for the nationals of neighboring countries, especially for Ukrainians.

Table 5. Number of permits for temporary stay. Lower Silesia 2002-2008

Year	Number of permits
2002	2009
2003	2697
2004	1945
2005	2173
2006	2037
2007	2636
1/01/2008- 10/07/2008	1377

Source: Lower Silesian Governor's Office 2008

If we compare the number of permits for temporary stay in Lower Silesia and in the agglomeration of Wrocław (see table 6 and 7) it seems to be clear that the majority of foreigners is living in Wrocław. Students form the biggest group among the foreign holders of permits for temporary stay. It must be added that not all of the international students living in Wrocław are registered in the Lower Silesian Governor's Office. Many of them, mainly from Western European countries do not realize the need for any registration. Therefore the data available in the Governor's Office differs from the statistic of the universities. According to the universities, currently there must be about 1500 foreign students in Wrocław.

Table 6. Number of permits for temporary stay in Wrocław 2002-2008.

Year	Number of permits
2002	1095
2003	1421
2004	1029
2005	1158
2006	1061
2007	1600
1/01/2008 – 10/07/2008	822

Source: Lower Silesian Governor's Office 2008

Table 7. Number of permits for settlement for foreigners living in Wrocław 2002-2008.

Year	Number of permits
2002	44
2003	95
2004	130
2005	122
2006	160
2007	170
1/01/2008 – 10/07/2008	71

Source: Lower Silesian Governor's Office 2008

To conclude, the group of immigrants living in Wrocław is still too small, too varied in terms of interests that it is not recognizable for the local authorities as a partner for creating policy or a dialogue. One of the main groups consists of highly qualified migrants working for international companies and not interested in settlement in Wrocław and in any contacts outside the community, whereas the second group comprises migrants from Eastern neighbouring countries distinguished by the similarity of culture and able to integrate in a fast and successful manner. Both groups are not problematic from the authorities' point of view.

As for Wrocław it is tempting to analyze the policy towards different minority groups as part of the development policy of the city and process of building the multicultural image of the city. The policy of recognition and supporting the cultural and religious differences of national minorities might show the way of dealing with the immigrants group in the future.

Currently there are some minority group organizations actively cooperating with the local administration mainly in the field of culture and education. In 2008, within the administration of the City of Wrocław, a Group for National and Ethnic Minorities and International Cooperation was established. The main goal of this group consisting of the representatives of the city authorities and minority organizations was to support the activities based on promotion of the cultural tradition of minorities living in the city. The composition of the group was expanded by the member of the Governor's Office in 2009. The cooperation with the representatives of local, regional, governmental structures might be useful for the organization in order to acquire information concerning different financial sources available for their activities. The list of the organizations actively participating in the group is available in Annex 1 to this report. In Wrocław we can name two groups of organizations: cultural and religious. The Ukrainian minority organization having a long tradition in the cultural activities promoting the culture, language and tradition of the community to the inhabitants of Wrocław may be included in the former group. The Ukrainian Organization in Wrocław is well known to all institutions in the city, representing not only the city authorities but also the governmental and regional authorities. The activities taken by the Ukrainian organization are partly financially supported by the city. The most important event takes place every year in January at the time of Orthodox Church Christmas. In the 2009 it was the 13th edition of this event during which all the important public institutions were represented, such as the city administration, high schools, regional administration, local media etc. The event was co-organized by the German Consulate and financially supported by the city of Wrocław and the Bulgarian Consulate and Ukrainian Consulate. Undoubtedly, this cultural event was a meeting of different cultures, religions and nations living in the city, the other small ethnic and cultural communities were able to present their heritage during the event e.g. Greek and Bulgarian minorities.

As for the main cultural organizations in the city of Wrocław, the German Social and Cultural Society (Deutsche Social- und Kulturelle Gesellschaft in Breslau) ought to be mentioned. The organization has a long tradition (50 years) in the activities in the field of culture and education and is currently involved in many projects promoting the German language and culture as well as the multiethnic history and tradition of Lower Silesia region. According to the organization itself the number of its members is reported to be: 1400. Apart from other cultural events two initiatives are worth mentioning: The Festival of German Minority Culture, which in 2006 brought eight thousand visitors to the Wrocław's Centennial Hall and the annual Lower Silesian Cultural Meetings organized at the Meeting House in Krzyżowa. The German Social and Cultural Society is active in cooperation with other minority organization and a member of: Ethnic and National Minorities Working Group in the Municipality of Wrocław, as well as Wrocław's Kaleidoscope – the partnership of minorities group in Wrocław. The German Minority organization is financed from both German and Polish resources.

Among the minority organizations actively represented in the city life, two others have to be mentioned, both of religious character. The Jewish community and the Muslim Cultural and Educational Centre. The Muslim community shall be described in the following parts of this report. The Jewish community in Wrocław is the second largest community in Poland. The main goals of the community are as follows:

- restoring and maintaining our cemetery
- renovating our Synagogue
- operating a viable community and religious center
- providing vital social services for the ill and elderly in our Community
- educating our children
- promoting a positive Jewish identity through outreach and educational programs
- preserving monuments and sites throughout Silesia
- collecting and preserving commemoratives of our proud and tragic history

(<http://wroclaw.jewish.org.pl/english/index2.htm>)

The Jewish community has been organized around the Synagogue, but there are several organizations having a different objective. The Jewish Community and the Polish Union of Jewish Students are religious organizations and are orientated towards the Jewish religious community, religious service to the community. The Community is rather closed but there are activities directed to the public. The Jewish Community has its own private school The Lauder Etz-Chaim School open to all children, not only of Jewish origin. Due to the high level of education, the school is known in the city among non- Jewish parents. The cultural activities

of the Jewish community are realized by two foundations: The Foundation of the Jewish Culture and Education and the Bente Kahan Foundation. Every month Havdallah Concerts are organized and once in the year Simha – Wrocław Festival of the Jewish Culture takes place. The Bente Kahan Foundation organizes regularly theatre performances about the Jewish- Polish history and Jewish issues addressed to the pupils and students from the schools. This Foundation is orientated towards the promotion of the Jewish culture and tradition to the inhabitants of the city and region.

Summing up we can divide the minority organizations in Wrocław into two categories: religious and cultural. All of the active organizations are focused on promotion of their own culture and tradition to the inhabitants of the city. The support of the city for the minority organizations is based on the concept of “Wrocław – the meeting place”, where diversity is of value. Apart from the general concept there is no evidence for any strategy towards minorities or intercultural dialogue.

3.3 The city’s Muslim population and its characteristics

The Muslim community in Wrocław is organized around the Muslim Cultural Centre – the only Muslim organization in the city. There is no official data available pertaining to the structure of the community but the interviews have provided some characteristics of this group. The Muslims living in Wrocław are mostly educated and young (20-40 years). They came to Wrocław to study mainly from Algeria, Syria, Turkey, Palestine, some of them are Muslims from Western European countries who came to Wrocław because of lower costs of study and living. According to the data provided by the Centre there are about 800-1000 Muslims living in the Lower Silesia region, in this group about 600-800 live in the city itself. The majority of Muslims living in Wrocław are Sunnis.

Having compared the demographic structure of the Muslim community in Wrocław to that of Western European cities at least one difference is noticeable. In Western European cities as a result of guestworker recruitment mostly uneducated Muslims came to these countries (as the first generation) who also bring their uneducated (often illiterate) wives from their country of origin. This level of education, lack of knowledge of the receiving country language, low social status affect integration of these people. As regards Wrocław (more comprehensively -Poland) the majority of members of the Muslim community is educated in Poland (university degree), with a good knowledge of the Polish language, mainly married to a Polish partner. All these factors are important for the integration process as well as for the recognition of Muslims in the population of Wrocław.

In June 2004, the Muslim community in Wrocław established the Muslim Cultural and Educational Centre. In the materials distributed by the organization we can read that the Centre has chosen three main goals of its activity:

- Fulfilling of all the needs of the Muslim community from the Lower Silesia
- Interfaith and social dialogue
- Propagating knowledge on Islam and Islamic law

In the centre there is a school run by the Polish Muslim League attended by children and youth. There are also courses of the Arabic language designed for the public. The centre is open to visitors and organizes a variety of events such as lectures, meetings, seminars, lessons for school children for Polish community in order to inform about the Islam and Muslim tradition. Due to the close location to the Catholic Church there are friendly relations between both organizations.

The most popular event organized by the Muslim Centre in Wrocław is The Muslim Culture's Day. According to the organizer it is a set of activities leading to the intercultural dialogue based on contacts and communication. This event was supported by the City of Wrocław and organized in cooperation with the University of Wrocław, the Academy of Fine Arts, local media and local NGOs. In 2008, 4th edition of the Muslim Culture's Day took place. It seems important to add that the Muslim Centre has been active in all scientific events organized by educational institutions in order to inform about Islam and avoid the stereotypes connected with this religion and culture.

There is another Muslim community in Wrocław which is settled in Poland for centuries, namely Tartars. It is an ethnic minority, according to the population register of 2002 only 447 Polish citizens have declared their affiliation to this group. They came to Poland in the 14th century from the Crimea. The Tartars in Poland lost the knowledge of their native language, integrated into the society remaining faithful to the Muslim religion. The Islam practiced by them is considered by the Polish society as "a Polish, known version of Islam". In Wrocław, Tartars do not have their own religious community, neither do they visit the mosque of the Muslim Culture Centre. Despite the declarations of friendship in interviews, one can sense a conflict concerning the position and the ability to represent the Islamic religion in Poland.

4. Local intercultural policies in general

4.1 General approach and responsibility for relations to ethnic and religious organisations in the city

There is no officially formulated intercultural policy in the city of Wrocław but having analyzed different policies of the city some objectives towards minorities and cultural dialogue may be

identified. It seems important to emphasize that the development policy of Wrocław after transformation in 1989 was built on the basis of two messages: building an image of city as “a city of meetings, a city that unites” and an “investment-friendly city” (The Strategy of Wrocław 2000 plus). Using different instruments, starting in the early 90s the city authorities attempted to build up the identity of the city as a historically-tolerant, multi-religion, multicultural, open society. One should remember that the communist regime had a serious problem with the German history of the City and with its multinational heritage and made attempts to introduce consistent Polish tradition and identity, without any space for minorities and differences.

The strategy of development and promotion of the city was applied consequently to various marketing campaigns and city cultural and educational policies. The city was active in different fields, such as international exhibitions, in the national and international media, in order to build the investor-friendly place. The participation in the campaigns to win, for example EXPO 2010 and EXPO 2012 as well as the European Institute of Technology were meant to promote the city and enhance the economic position of the agglomeration. In all the activities the multiethnic, multicultural and multi-religious tradition of the city was used. No wonder that all minority organizations were supported by the city during the last 20 years after transformation.

4.2. Issues, demands and interests

There is no special department dealing with the issues connected with the minorities. But, as it was mentioned before, there was a Working Group for National and Ethnic Minorities established in 2008 in order to collect and analyze the needs of these groups and to provide a platform for exchanging experiences and building the cooperation between the minority groups. The group set up cooperation with regional and governmental administration. In 2009 a new institution was established by the municipality of Wrocław, The Centre of Information and Social Development supposed to support the activity of different minority groups as part of civil society development and the treasure of the multiethnic heritage of the city and region. The first result of the institutionalization of the working group and the rising interest in minority issues was the creation of the partnership of ethnic and national minority organizations.

But based on the interviews with the representatives of the minority organizations one main observation might be made: the municipality is using the term “meeting place” for the promotion of the city and the District of 4 Religions as a symbol of the city, but there are no contact persons or departments directly responsible for all kind of issues connected with the intergroup relations or intercultural policy of the city. Many initiatives of the minority organizations are supported by the city but there is no coordination of the project run in the city or a kind of input for the broader dialogue between the organizations and other actors involved.

4.3. Forms of relations and dialogue

As discussed previously, there is no official, explicitly formulated policy towards national, ethnic or religious minorities except for some general declaration of a friendly attitude towards all inhabitants of the city and the willingness to support the multiethnic heritage of the city (Wrocław's strategy). Institutionalization of contacts is at a very early stage of development but there are some initial results of this process. The contacts between the minority organizations and the city and between the organizations themselves owing to the working group seem to be more regular. The cooperation between the city authorities and the organizations has been limited so far to the cultural field and the representatives of these organizations have not been invited to other consultation bodies. There are no special policies preventing e.g. economic or social exclusion as the members of the minorities are not within the group at risk of potential social problems. The only minority supported by the city in the area of health and education is the Romani minority. Due to their low socio-economic position, this group's is at risk of exclusion. There are teachers' assistants employed in some schools for the Romani children and the program for improvement of health of Romani students and parents has been realized by the Department of Health of the Municipal Office, both programs are a part of the government support program for Romani minority.

Due to the rather small number of ethnic and national minorities in the city population structure the activity of their organizations is limited to the promotion of their own culture and tradition, however the first attempts to start cooperation in order to express the common contribution to the multicultural heritage of the city have been observed. This activity was provoked by the city with the establishment of above mentioned Working Group and the organization of the first Kaleidoscope of Cultures in 2008. It was a part of the events organized in connection with Wrocław's Day (Święto Wrocławia). On the 21st June the ethnic and religious minorities presented their culture to the wider public in the city centre. Because the undertaking occurred to be quite successful, the municipality and the minority organizations have decided to carry on with this event yearly.

4.4. Relationship between different ethnic groups in the city

All minority organizations in Wrocław are rather small. The interviews with their representatives indicate that there is no competition between them for support or more attention from the city. They know each other but there is little communication or cooperation between different groups as they are more concentrated on their own activities than on intergroup relations. Owing to the city authorities, lately there have been some visible changes in terms of cooperation. As it was mentioned before a Working Group for National and Ethnic Minorities was established as a

platform for cooperation and exchange of knowledge and experiences between the administration and minorities. In consequence, in 2008, the minorities with the support of the city prepared the joint event called "*Kaleidoscope of Culture*" a presentation of national and ethnic minorities in the city. The participants of the event were as follows: Mariola Abkowicz from the Association of Polish Karaims in the Republic of Poland, Igor Salamon and Olga Chrebor – representing Association of Ukrainians in Poland, Ewa Solska and Jakub Einhorn from "Gesher" Foundation for Jewish Culture and Education, Irena Lipman and Renata Zajączkowska from German Cultural and Social Association, Anna Adamidu and Anastazja Stasiak from „Odysseas" Association of Greeks in Poland and Musa Czachorowski from the Association of Tatars of the Republic of Poland. Mr. Dariusz Tokarz, plenipotentiary of Lower Silesian Governor for National and Ethnic Minorities and Dorota Kozak-Rybska from the municipal Centre for Information and Social Development were also present.

As for of the development of intergroup relations and civil society it is worth noting that a partnership called *Wrocław's Kaleidoscope of Culture* was established between the different organizations of national and ethnic minorities with the aim of promoting the multicultural tradition of the region, the minorities and avoiding discrimination or stereotypes. With the support of the city the partnership might be the first step towards the creation of developed intergroup relations in the city.

While talking about intergroup relations two other initiatives should be taken into consideration as a symbol of the process of building good relations. In 2008 the Muslim Culture Centre on its initiative organized Wrocław Convention for Interreligious Dialogue with the participation of representatives of Judaism, Christianity, Islam and Karaism, who signed a declaration on mutual respect and joint activities for regard for otherness and prevention and counteracting any forms of discrimination or racism. In 2009 2nd edition of the Convention is being prepared with a scientific conference.

The cooperation of different churches and religious denominations has had a long tradition in Wrocław the symbol of which is the Quarter of four religions. The neighbourhood of 4 religions and everyday contacts resulted in forming the Foundation for Mutual Respect of 4 Religions appointed by: the Roman-Catholic parish, parish of the Lutheran Church of the Augsburg Confession, parish of the Orthodox Church and Jewish religious community. The Foundation promotes the culture of national minorities and has the following objectives:

- propagating the ideas of dialogue between religions and ecumenism and common ethical and moral values
- creating conditions for cooperation in various fields, particularly in charity, cultural activities, minorities rights protection. Another interesting program known not only in Wrocław, but also

outside the city carried out by the Foundation is “Children of one God” to educate children from Wrocław schools in different religions and traditions. This project was financially supported by the city of Wrocław, by the European Commission and National Centre of Culture. Another project called “Children from the District” was realized by the Foundation for the children living in the District of 4 Religions.

Despite a very positive attitude towards the activity of the District of 4 Religions and support for the Foundation the city authority has not created a specific program, long-term strategy with view of this place. The District of 4 Religions is used as a symbol of multiethnic heritage of the city on many occasions and the city has been investing in revitalisation of this place but in terms of an input of cooperation and social activities there is no evidence in any attempts. In the interviews the representatives of the organizations based in the district said that there was no contact person responsible for this project, which, as mentioned by the authorities many times, appears to be of extreme importance to them. They said as well that the cooperation and communication between the representatives of the 4 religions occurs at the level of high hierarchs of the aforementioned churches and it is not reflected among the ordinary people. My interlocutors emphasized the role of the municipal authorities in creating specific actions connected with the district.

4.5. Public communication

In the identity-building process, after the transformation, the history of Wrocław, its previous inhabitants and the multicultural traditions got the attention of the media. There have been numerous articles in the local newspapers and magazines about the history of the city where the notions such as tolerance, multicultural dialogue, multiethnic traditions are present. In many cases the media were invited by the city to cooperate in promotional campaigns of the city. In the interviews, all the representatives of the minorities put emphasis on the positive interest shown by the local media in the activities carried out by them. All representatives alluded to the fact that they were in permanent contact with journalists to inform them about the organized events. As it was already mentioned the city does not have any specific strategy for public communication relating to ethnic, national or religious minorities living in the city. The multiethnic heritage of the city is often referred to in the information and marketing materials published by the city. However in most cases, it is related to the history of the city and not to the present, not to the existing groups and organizations. The activities taken up by the minority organizations are not “used” by the city in order to inform the wider public about their contribution to the city life.

4.6. Summary and lessons learnt

In conclusion it must be emphasized that the intercultural policy and intergroup relations are not formulated in the official policies or strategies of the city. The multicultural traditions of the city are referred to on many occasions as a symbol of the city however more in the symbolic and marketing sense.

There are no visible tensions between different groups living in the city and that should be the main explanation why the intergroup relations and intercultural policies are not high on the political agenda. As it was mentioned before the minority groups living in Wrocław are mainly consisting of Polish citizens with a different ethnic or cultural background; these are no groups at risk of exclusion or marginalization. The only group with a low social and economic position is the Romani community covered in the governmental programs in the area of health and education.

It must be stressed that the relations between national and religious minorities and city administration are good and the projects run by the minority organizations are often supported by the city. However, the minorities (different groups) are seen more as single actors and not as a part of the network of cultural and religious minorities. Even if there are no problematic areas in the field of cultural and intergroup relations, it would be advisable for the city to prepare main guidelines for the future development. The contact person responsible for the relations and project connected with the minorities is one of the priorities and it seems to be easily feasible.

5. Local intercultural policies towards Muslim communities

5.1 Major issues, demands and interests

As mentioned earlier in the part of the report on Muslim community, the community is rather small and well integrated with the local community. There is no policy towards Muslims in Wrocław. Referring to the concept of "Wrocław the meeting place" and to the multiethnic heritage of this city, the city authorities and particularly the City Mayor of Wrocław declare friendly relations with the Centre of Muslim Culture and Education and with the imam. The cultural events presenting the Muslim community to the wider public were supported by the city.

5.2 General approaches and policies improving the relations with Muslim groups

Due to the small number of the community members and its socio-demographic structure there are no conflicts to be solved at the moment with other communities or with Polish inhabitants of

the city. The existence of the Muslim community in Wrocław has probably been very slowly recognized by the rest of the society.

5.3 Good practice examples of concrete activities and measures improving the relations with Muslim groups

The Day of Muslim Culture should be mentioned as a good example of the cooperation between Muslim community and the city authority. It is important to add that the imam as a representative of the Muslim community like other religious representatives is often invited by the City Mayor of Wrocław to different official events. It is the sign that the new community in Wrocław has been accepted and recognized by the city officials.

5.4 Public communication

The Centre of Muslim Culture in Wrocław displays a friendly attitude towards the inhabitants of the city which is demonstrated by the activities addressed to the public (lectures for pupils and students, fairs, Day of Muslim Culture, etc.). The objective of The Centre's activities is to transmit knowledge on Islam as a religion, culture of Muslim countries and to present the Muslims inhabiting Wrocław. As Muslims as an organized community are a relatively new phenomenon on the skyline of Wrocław, the local media intently keep trace of the activities of the Centre. Even though Wrocław's authorities are very friendly towards Muslim inhabitants of the city and the imam is invited to all kinds of celebrations, there is not one specified strategy for "using" the Centre and new community as an example for educational purposes. In the age of growing tensions between the receiving societies and Muslims in Western countries, introducing multicultural education at school in order to avoid building stereotypes regarding cultural or ethnic difference seems to be recommended.

5.5 Summary and lessons learnt

It is very difficult to draw the conclusions about the relations between the city authorities and the Muslim community or between the Muslims and other groups living in the city because the relations are at the initial stage of development. It seems important that the city has already recognized the new community on the map of the city's organizations and is supporting the activities of the Muslim Centre on the same basis as the others'. The Muslim Centre has friendly relations with other organizations participating in the common events.

It is worth noting that the city ought to use the experiences of the Center and the Muslim population of Wrocław by building a real concept of multicultural policy and intergroup relations here and now instead of referring to the historical ideals and using this concept as a marketing

gimmick. The most missing element is multicultural education and real building of a dialogue between various minority groups and inhabitants of the city.

6. Intergroup relations and radicalisation

6.1 Radicalisation within the majority population

Due to the small numbers of immigrants and ethnic or religious minorities in the city, the radicalisation process in the understanding of Western European societies has not occurred yet. The radicalization, racism and xenophobia are relatively new concepts in the public discourse in Poland. This country, as it was already mentioned, according to the national register, is a monoethnic society where minorities formed only 1,23% of the total population. In the recent years Poland launched implementation of the anti-discrimination law of the European Union and adopted National Program aimed at Prevention of Racial Discrimination, Xenophobia and related Manifestation of Intolerance for 2004-2009 [Krajowy Program Przeciwdziałania Dyskryminacji Rasowej, Ksenofobii i Związanej z nimi Nietolerancji 2004-2009]. The program covers all groups which might be the victims of racism. The Ombudsman records as many as approx. 30 complaints a year concerning discrimination in terms of cultural activities .

6.1.1 Radicalisation tendencies: who and what

As mentioned before, the numbers of violence acts against the minority groups or members of these groups in Poland are rather small. We are not talking about any open signs of racism; both national minorities living in Poland as well as foreigners residing here are confronted more by manifestations of lack of friendliness or understanding than aggression. There is no evidence or research in this field mainly because understanding of discrimination and the possibilities of legal acting against this process are very limited among people living in Poland. The minority group which is most vulnerable to the acts of racism or xenophobia in Poland are undoubtedly the Romani. The Roma minority in Poland is a socially excluded group; its unemployment equals 90%, most of its members do not even have primary education which causes their marginalization in many areas of life. Cultural differences, no contacts between the Polish and Roma community result in repeating and spreading the stereotypes pertaining to this group. As for the acts of violence the group most vulnerable to such behaviors are Afro-Americans, whereas Jews experience antisemitism in the form of hate speech (writing on the walls etc.).

The only organization inciting people to aggression and propagating anti- Semitic, Nazi and anti-European ideas seems to be *National Revival of Poland* [Narodowe Odrodzenie Polski]. This group has been trying to organize a march in Wrocław each year to manifest its beliefs. The actions of such organizations are obstructed by the authorities as inciting other to aggression or violence is legally prohibited in Poland. Anti-Semitic views in Poland may be compared to a

certain extent to anti-immigrant views and beliefs in the countries of Western Europe. The Jewish community in prewar Poland was about 3 million. The cultural and religious differences led to tensions. NOP invokes the prewar nationalistic traditions.

The commemoration of the Crystal Night in Wrocław and other Jewish celebrations are protected by the police at the request of the municipal authorities in order to avoid any possible acts of verbal or physical aggression.

6.1.2 General approach, policies and measures towards these groups

The antidiscrimination law and discussion about racism and xenophobia in Poland are rather new and the monitoring of these processes is still of pure quality. An important role in this field is played by NGOs, especially in monitoring but also in educating the society. For many years a monoethnic society must be educated in multiculturalism. The element missing to the largest extent is education of children showing that people are different, believe in different religions and have the right to represent their otherness within the public space .

6.1.3 Relations between groups

There are no noticeable conflicts between groups but the cooperation is at its very early stage of development and, in fact, it refers to smaller minority organizations in Wrocław. The Jewish organization cooperates with an organization with a similar background to Edith Stein House. Due to the geopolitical situation (the Israeli-Palestinian conflict) close cooperation of Jewish organizations and the Muslim Centre chaired by a Palestinian seems to be hard to imagine. One can also observe lack of cooperation between the Muslim Centre with Tatars, that is Islam believers living in Poland for centuries. The tension in relations of both groups is connected with the dispute as to who ought to represent the Muslims in Poland.

6.2 Radicalisation within the migrant and/or minority population

6.2.1 Radicalisation tendencies: who and what

As it was mentioned before, the numbers of minorities and immigrants living in Poland remain very low and there are no radical groups or organizations among them.

6.2.2 General approach, policies and measures towards these groups

No policy on these issues.

6.2.3 Relations between groups

There is no conflict between groups living in the city. We can observe certain attempts at cooperation (partnership) in order to win the stronger position in the relations with the

administration but also to be more perceptible in the social and cultural dialogue in the city. Because the minority organizations are small the contacts are friendly and easier.

6.3 Communication strategy concerning radicalisation

The local media give an account of incidents with participation of foreigners, but there is no strategy. The fact that such articles occur results more from the rarity of their presence and the curiosity they provoke. Recently, a local newspaper launched a campaign “We are racists” the purpose of which was to bring attention to the problem of reluctance towards foreigners. A few interviews with immigrants were published under provocative titles. They spoke about their bad experiences in Wrocław. Referring to the figures of the Police Headquarters in Wrocław and data collected by the Ombudsman such cases may be referred to as “individual”. The action launched by Gazeta provoked discussion, which is an important element of a public debate. (Gazeta Wyborcza, March 2009)¹

6.4 Radicalisation: Summary and lessons learnt

Radicalisation in relations between minority groups and in relations with the majority does not exist in Poland to the worrying extent as could be observed in the last years on the political agenda and in the public life of Western European countries. The number of national minorities and immigrants is very limited and most of them are not different in any sense from the majority population. The survey of OBOS shows that the attitude towards foreigners in Poland has been undergoing positive changes and through the EU integration and the post-accession migration Poles are more open to differences. However, it is still a monoethnic society where people looking “differently” e.g. Afro-Americans may face lack of acceptance or reluctance. Due to the small numbers it is very difficult to analyze other forms of discrimination, such as institutional or structural, discrimination in education or on the labour market. The interviews with immigrants indicate that the administration has not been prepared for service of non-Polish speakers and those who do not know Polish realities. (Matusz Protasiewicz IDEA 2009).

7. Conclusion: Key challenges, lessons and learning for CLIP

The coexistence of different minority groups based on religious, cultural or linguistic differences has always been strongly manifested at the local level. The local municipalities have been confronted with every day communication of people of diverse cultural backgrounds. The creation of a cultural dialogue within the local community seems to be the most useful tool against

¹ http://miasta.gazeta.pl/wroclaw/1,78999,6384701,Wroclawianie__Dlaczego_jestesmy_rasistami_.html

the potential conflict and misunderstandings or radicalization. For Western European cities the dialogue applies to immigrants and locals but also to the dialogue between different immigrant groups. As it was mentioned in the report, Poland still remains an emigration country but some immigrant groups are more and more visible, particularly in big cities. Wrocław with its entire population replaced after WWII as a result of displacement, and the new population structure built out of people representing diverse cultural traditions seems to be an interesting case in Poland.

As mentioned before, the local authorities are quite flexible in terms of creating their own cultural and educational policy towards different groups living in the city. In the area of intercultural policy, local authorities may carry out a dialogue with various actors, thus publicizing the issues connected with the existence of cultural or religious differences within the community. Local authorities may and should be focused on programs and activities connected with minorities and multicultural tradition of the city. Working with the ethnic, religious and national minorities the city of Wrocław is able to develop a strategy for the future immigrant integration policy. The economic growth of the city is/will be the pull factor for the new immigrants coming to this place. The city authority is capable of building positive activities in the areas of: multicultural education (preparing citizens for meeting people from diverse cultures, historical education about the multicultural heritage of the city), educational assistance for immigrant children (integration through education, there are assistants for children from Roma minority already introduced), adapting offices for provision of services to migrants, developing an information system on legal opportunities for immigrants, developing an efficient Polish language learning support system for immigrants, particularly those who intend to settle in Poland.

As regards Wrocław an increased interest in diversity, multicultural tradition, intergroup relations is noticeable. Poland's accession into the EU, and the outflow of Polish citizens have stirred up a wide-ranging debate centering on both emigration and potential immigration into the region. For the first time throughout this debate, this question has become a public subject. It is visible that the accession into the EU has activated both local authority and minority groups for development of different activities financially supported by European institutions. The Romani community seems to be the main target group for the activities in the field of culture but also education, health and labour.

In Wrocław one may witness a set of promotional practices based on the concept of the multicultural and multi-religion heritage of the city. The development and marketing concept of the city founded on the message: "Wrocław the meeting place", a place open and friendly to everyone, gives the city authority the space for supporting the cultural and religious minority organizations in their work. Until recently the involvement of the city in the intercultural dialogue was limited to a financial support for the events organized by various minority organizations and

cooperation with those organizations was split between a number of departments in the municipality. At the moment there is a group for national and ethnic minorities established for the purposes of contacts and cooperation with minorities. The representatives of the minority organizations jointly with officials from the municipality are members of the group. Interestingly, the group cooperated with the Governor's Office, which is not the common practice in Poland. One cannot but wonder whether this group might be the platform for cooperation with the immigrant organizations in the future.

Interviews with representatives of cultural and religious organizations in Wrocław reveal lack of a contact person within the structure of the municipality; a coordinator of the programs launched with the financial support of the city. The significant role in the building process of multicultural face of the city should in the statement of the city be played by the District of 4 Religions.

As the number of immigrants in the city is limited, the local authorities have not been confronted by tensions between them and the hosting society. The minority organizations are built out of Polish citizens mostly integrated with the local community (the Romani community might be an exception) who express their heritage in the peaceful manner. There are no radical attitudes towards any members of the community.

Immigrants are welcome in the city as they are mainly from developed countries and do not pose a threat to Polish employees. They (mainly the Koreans) appear to be associated with the development of the region.

This original interest in migration issues at the local level appears to be attractive for observation. It might be quite intriguing to see: what this process is heading for, the actors interested in creating migration policy; and whether the interest in this topic shall be transformed into actual immigrant-attracting policy or shall only be limited to promotional activities and development of the "multicultural city" label which has recently been so popular among European cities.

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9. The list of tables

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Table 2. National and ethnic minorities 2002.

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Table 4. The population of the city of Wrocław.

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Table 6. Number of permits for temporary stay in Wrocław 2002-2008.

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Figure 1. Location of the city of Wrocław.

Figure 2. Unemployment rate in Wrocław.

11. Interviewpartner

Mr. Rafał Dutkiewicz, City Mayor of Wrocław

Mr. Paweł Panczyj, Chairman of Wrocław Agglomeration Development Agency

Mr. Henryk Ziętek, Chief of Police in Wrocław

Mrs. Lilianna Jaroń, Director of Education Department, City of Wrocław

Mr. Tomasz Bruder, Lower Silesian Governor's Office (Department for Foreigners)

Mr. Maciej Potocki, Director of the City of Wrocław Mayor's Office

Mrs. Dorota Kozak- Rybska, member of national and ethnic minorities working group in the Municipal Office and Governor's Office

Mrs. Beata Pierzchała, Center for Information and Social Development/ Centrum Informacji i Rozwoju Społecznego

Mr. Tomasz Wysocki, a journalist at "Gazeta Wyborcza"

Mr. Leszek (Musa) Czachorowski, Association of Tatar of the Republic of Poland/ Związek Tatarów RP

Mrs. Mariola Abkowicz, Association of Karaims in Poland/ Związek Karaimów w Polsce

Mr. Igor Salamon, Association of Ukrainians in Poland/ Związek Ukraińców w Polsce

Mrs. Amina, Muslim Cultural and Educational Centre/ Muzułmanskie Centrum Kulturalno-Oświatowe

Mrs. Grażyna Kania- Misiak, Fundacja Bente Kahan /Bente Kahan Foundation

Mrs. Katarzyna Jędrzejczak- Kuliniak, PhD student at the Institute of International Studies, University of Wrocław, interested in the dialogue between Christian and Muslim religion and culture

Appendix 1. The list of minority and religious group associations in Wrocław

Name of the organization	Address	Contact person	Email
Association of Ukrainians in Poland; Branch in Wrocław Związek Ukraińców w Polsce koło we Wrocławiu	50-079 Wrocław Ul. Ruska 46A	Igor Salamon	misalamon@gazeta.pl
German Cultural and Social Association in Wrocław Niemieckie Towarzystwo Kulturalno-Społeczne we Wrocławiu	53-151 Wrocław Ul. Saperów 12		ntkswroclaw@vdg.pl
Polish Karaim Association Związek Karaimów Polskich	53-333 Wrocław Ul. Powstańców Śląskich 116/54	Mariola Abkowicz	info@karaimi.org
The Union of Lemks Zjednoczenie Łemków	38-300 Gorlice Ul. Jagiełły 2	Bazyli Posypanko	Zjedn.lemkow@neostrada.pl

Odysseas Association of Greeks in Poland Odysseas Stowarzyszenie Greków w Polsce	50-384 Wrocław Pl. Grunwaldzki 16/31		grecy@vp.pl
Romani Bacht Association Stowarzyszenie Romani Bacht	52-119 Wrocław Ul.3 Maja 11/11	Józef Mastej	
Association of Tatars of Poland Związek Tatarów RP	50-540 Wrocław Ul. Orzechowa 36/16	Musa Czachorowski	ahma@poczta.wp.pl
Jewish Culture and Education Foundation Fundacja Kultury i Edukacji Żydowskiej Gesher	53- 429 Wrocław Ul. Żelazna 57	Jakub Einhorn	
Bente Kahan Foundation Fundacja Bente Kahan	50-072 Wrocław Ul. Włodkowica 5	Grażyna Kania- Misiak	office@fbk.org.pl
Muslim Cultural and Educational Centre Muzułmańskie Centrum Kulturalno- Oświatowe	Wrocław Al. Kasprowicza 24	Ali Abi Issa	centrum@islam.net.pl