


**Policy of Transcultural Diversity and Idea of City
Diplomacy: the Case of Wrocław**

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Abstract:

Cities create a transcultural sphere and a platform for transcultural dialogue. Cities play an important cultural-creative role and they try to become policy players on the international level. The aim of this study is to evaluate the actions taken in cities from two perspectives. On the one hand we are interested in how the multicultural (multi-lingual and multi-religious) cityscape is shaped, how the city is governed in order to create a space termed as a ‘meeting place’. On the other hand we want to know how these undertakings affect the image of the city on the international stage and how they contribute to the city diplomacy strategy.

The study presented in this text is based on documents, governments’ reports and academic literature. The research is also based on interviews carried out in Wrocław between 2017-2018 with researchers, workers of NGOs and representatives of City Council of Wrocław.

Keywords: city diplomacy, policy of diversity, transcultural cities, Wrocław

Introduction

Cities have always been a space where inhabitants must get used to living with diversity. People in cities are different, as regards, for example, the language, the religion, their aspirations or behaviors in public spaces. From this perspective multiculturalism is an inherent characteristic of every city, even the most ethnically and religiously homogenous one. Cities have created hybridizations platforms, where globalization and localization constitute and feed each other.

Cities and local governments, including self-government units, are therefore simultaneously at the periphery of the global scene and at its centre; the socio-economic and cultural hub for individuals' and communities' lives, but a marginal actor in politics and international relations. Lying on the faultline between top-down policy implementation and bottom-up policy contestations, status quo preservation and search for fresh visions, cities and local governments experiment a dichotomic tension both as democratic spaces (poleis) and as accountable bodies in the multi-level legal framework ([Introduction to the International Conference *Cities, territories...* 2018](#)).

We also have to remember that cities play an important cultural-creative role and it has been noticed that they have become an important policy player on the international level ([Melissen & van der Pluijm 2007](#)). At the same time, they work on creating images, and thus strong city brands. City branding aims to change the image of the city, but also of the region, using concepts and marketing tools to the advantage of their economy, culture and tourism.

Cities create a transcultural sphere and a platform for transcultural dialogue (even if we are not able to observe it on the national level). Many cities support the idea of the “inclusive city”, which means that all citizens have the right to take part in “governing” of their cities. The aim of this study is to evaluate the actions taken in cities from two perspectives. On the one hand we are interested in how the multicultural (multi-lingual and multi-religious) cityscape is shaped, how the city is governed in order to create a space termed as a ‘meeting place’. On the other hand we want to know how these undertakings affect the image of the city on the international stage and how they contribute to the city diplomacy strategy.

As we mentioned above cities in the modern world play an increasingly significant role as an actor on the stage of international relations. One may refer to Michael Keating ([1999: 6](#)), who claims that international relations are not solely in the domain of nations but an increasingly significant role is played not only by multi-national corporations and international and para-statal organisations, but also regions and cities. This view is also reflected in the work of Benjamin Barber ([2013](#)), who formulates a brave vision of the governments of mayors.

According to researchers, including Robert Putnam ([1988: 427](#)) there are strong links between local and international policy and these should supplement each other. There is also the growing significance of local structures along with their increasing promotional role. Local authorities participate in a variety of associations, which contribute to promotion but can also be

a significant factor in development (Skorupska & Wojnarowicz 2015: 1). Cities, on the one hand conduct diplomatic campaigns addressed to foreign recipients, but on the other these messages reach their own residents (internal dimension), playing a particular role, such as reinforcing identity.

As is noted by Teresa La Porte undertakings in the sphere of diplomacy may be viewed as public diplomacy. International actions undertaken by cities often coincide with communication strategies, involvement and interaction, which are part of what is now called new public diplomacy. The extent to which cities may exert influence is limited to transmitting values and principles, which are communicated by local initiatives and undertakings (La Porte 2013: 87). Therefore just as in the case of soft power articulated by Joseph Nye while thinking about the city as a political entity we must depart from the classical definition of power that assumes the imposition of will on other foreign policy players. Cities, through their activity accentuate their presence on a wider stage, build their brand and also try to solve problems and shape policy, such as that in the domain of transculturalism.

Dan Koon-hong-Chang (2016) supports such view, in an article on city diplomacy he notes that in recent years cities have become able to cooperate on questions of a global nature. The author is of the opinion that cities are a source of hope that citizens will become interested in global problems and that diplomacy conducted well may even solve these problems.

According to Jan Melissen and Roger van der Pluijm (2007: 11), “*city diplomacy could be defined as the institutions and processes by which cities engage in relations with actors on an international political stage with the aim of representing themselves and their interests to one another.*” They recognised six dimensions of city diplomacy: security, development, economy, culture, networks and representation. Our text is a part of deliberations concerning a cultural dimension and, indirectly, that of security.

Michele Acuto et al. (2016: 6) understand it as the mediated or negotiated relations of city representatives with other political communities (states, regions and other states) as well as non-governmental bodies (business, community groups, advocacy coalitions), ‘city diplomacy’ is a well-established practice of cities all over the world. The Committee on City Diplomacy, Peace-building and Human Rights of United Cities and Local Governments (UCLG), established in 2005, defined the concept of city diplomacy as “*the tool of local governments and their associations in promoting social cohesion, conflict prevention, conflict resolution and post-*

conflict reconstruction with the aim to create a stable environment in which their citizens can live together in peace, democracy and prosperity” (Sizoo & Musch 2013: 8).

Cities can have multiple reasons for engaging in city diplomacy. We would like to mention the three most important reasons. First, cities can engage in city diplomacy in order to serve the interests of their city and its authorities. Serving the interest of the city and its community can be interpreted very broadly. For example, it can be said to be undertaken to protect the international legal order, but may truly be undertaken to prevent refugees from the conflict area in question from seeking asylum in the city that is undertaking the conflict-resolution activities. Second, citizens may force their municipal representatives to engage in specific diplomatic activities. City diplomacy in that sense is a manifestation of citizen activism. Finally, cities can engage in diplomatic acts out of solidarity with other cities (Melissen & van der Pluijm 2007: 15).

Diversity in the cities

As we know cities have always been culturally diverse. What has prompted this study is very significant changes in the ethnic and religious make-up of Polish cities. They have not been affected by the migration crises unlike most cities in Western Europe but their ethnic structure has changed to a significant extent. Clearly, in studying Polish cities it is necessary to draw attention to the wider social context- the attitude of Poles to foreigners, a relatively small number of multicultural contacts that Poles have and fewer intercultural skills. This is why we are interested primarily in how the city space for communities representing other cultures is managed. At this stage we are not studying the hosts. The aim is to assess the strategy adopted by the local authorities in cities in cooperation with academic institutions, the diasporas, ethnic group organisations and NGOs. This study is important for another reason, namely that the policy of the majority of large Polish cities in the domain of admitting refugees, openness to others and help extended to migrants is at odds with the policy of the Polish government. Mayors of Polish cities have often declared willingness to accept refugees, openness to migrants and readiness to take part in humanitarian corridors. A joint declaration was made on 30 June 2017. Then mayors of the 12 largest Polish cities (Białystok, Bydgoszcz, Gdańsk, Katowice, Kraków, Lublin, Łódź, Poznań, Szczecin, Rzeszów, Warszawa, Wrocław) signed a declaration on migration. They stated that they are prepared to create a model for accepting migrants. They also

stated that migration is a dynamic process that is common, unavoidable and one that may also accrue benefits: “*Large Polish cities have for years been open to migration and diversity of residents. Friendly service in civic offices (help with) finding accommodation, access to the job market, access to education and healthcare are the cornerstones in the integration of people of different origins*” (UMP 2017). The declaration stressed the need for cooperation between local authorities with central government agencies, NGOs, academic and cultural institutions, churches, business and the job market. A working team on migration was established that is supported by the expert knowledge of two specialist agencies International Organisation for Migration and UN Refugee Agency.

The question addressed by the mayors of the Polish cities is a key element in the policy of many cities throughout the world. The problems of cultural diversity, refugees and migration, cultural differences, but also those in the social and economic sphere, as well as human rights, are significant questions, which constitute an element of city and metropolitan areas administration. There are many studies and projects in this domain, but just two examples:

1. The first one - the Coalition of Cities against Racism, is an initiative launched by UNESCO in 2004 to establish a network of cities interested in sharing experiences in order to improve their policies to fight racism, discrimination and xenophobia. The Coalition is working on promoting human rights and respect for diversity in Europe; representing and promoting the common interests of member cities at the European Union, the Council of Europe and with the governments of European states; strengthening the cooperation with institutions and organizations which are also committed to fighting racism and discrimination, as well as with other European municipal networks. Since 2004 cities from over 23 European countries have joined the network (ECCR).
2. The second one – The Intercultural Cities Program supports cities in reviewing their policies through intercultural lens and developing comprehensive intercultural strategies to help them manage diversity positively and realise the diversity advantage. Over 130 cities from Europe, North Africa, Canada, USA, Australia and Mexico work together in some areas: cultural heritage and diversity, media and diversity, refugees, business and diversity. Some of them create international network and others work on the national group (*Intercultural Cities Program*). The network “Città del Dialogo” is the Italian

Network of cities that collaborate on promoting intercultural policies, defining good practices of local governance and capitalizing on the benefits of cultural diversity. Set-up in 2010, the Italian Network already comprises 28 member cities and is now working on an updated strategic plan for its future development (*Città del Dialogo*).

This subject is not just limited to Europe. Interesting studies are also being conducted in the USA and Canada, including comparative analyses, taking into account various urban policies (Good 2014).

The case of Wrocław- memory city?

Wrocław is located in Lower Silesia in the south-west of Poland. It is the fourth largest city in Poland. It has good communication links by train, air and road not only to Warsaw and other Polish cities but also to other European capitals such as Prague and Berlin. It has a highly educated workforce with a large number of universities and other institutions of higher education.

Wrocław was founded under German law, probably in the Spring of 1241 or 1242. In 1335 the town came into the possession of the Czech crown, wielded at that time by John of Luxembourg. Since the foundation of Wrocław, the town was inhabited principally by a large German population but the Polish element enjoyed a powerful and decisive influence for many years to come. After the dynastic agreements made in 1526 Wrocław was submitted to the Habsburg crown. After the Silesian Wars in 1740-1763 Silesia and its capital were taken over by the Prussians.

Wrocław entered the 19th century as a highly fortified and militarized Prussian town – surrounded by moats, walls, and embankments, strengthened by powerful bastions. After the Napoleonic Wars and a period of stagnation that followed them, a new boom in trade and industry breathed new life into the town again, attracting new residents from neighbouring villages and smaller towns. The industry of Wrocław was growing dynamically at that time.

The Great War and a severe crisis into which Germany slid as a result of the defeat slowed the process of modernization and development of Wrocław down considerably.

Just before the Second World War broke out Wrocław had 629 thousand inhabitants. As the war went on, the front-line inexorably approached Wrocław. In the face of the oncoming successful Soviet armies, the Nazis made a fatal and ruthless decision to turn the town of

Wrocław into a fortress – the Festung Breslau, and it was given an order to fight to the bitter end. The last months of the Second World War were certainly the most tragic in the whole history of Wrocław. This period brought the town to almost a complete ruin. 90 per cent of buildings were destroyed completely; only the historic Old Town suffered losses of 60 per cent of its structures.

The image of the city of Wrocław has two major components. On the one hand, there is historical heritage of mixed Polish, German, and Czech cultures. On the other, especially in recent years, a great influence on its image is exerted by the initiatives undertaken by local government. Among these initiatives a prominent place is occupied by the international presence of Wrocław (e.g., the city unsuccessfully run for EXPO exhibitions several times, or recently contested for European Capital of Culture) and active partnerships with cities from all over the world: Wiesbaden and Dresden (Germany), Lviv (Ukraine), Grodno (Belarus), Hradec Kralove (Czech Republic), Ramat Gan (Israel), Breda (the Netherlands), La Vienne (France), Guadalajara (Mexico) and Charlotte (the United States) (Latussek & Ratajczak 2014: 56-57).

Wrocław is, however, using fragments of its history to construct an image of a vibrant, open, and friendly place. It highlights that over the course of years, the city has been under Czech, Austrian, German and Polish administration. Thanks to this policy concept and multicultural myth: *“German, French or Dutch tourists come to ‘multicultural Wrocław’ and they do not mind that there is no Chinatown, no equivalent of Berlin’s Kreuzberg, or Paris’ bidonvilles. They look at the architecture, admire the old Market Square, visit the Raclawice Panorama, then walk around the Japanese Garden, the cemetery of Italian soldiers, they wonder at Soviet tanks in the military cemeteries, then they perhaps learn about the Ossolineum library and they nod: well, yes, it truly is a very multicultural city.”* (Bachmann 2005: 2).

The second pillar of modern multicultural identity of Wrocław is the make-up of its contemporary inhabitants. Before the Nazi regime and then Second World War Wrocław was a mix of several nations and religions (Catholics, Calvinists, Lutherans, Jewish) (Davies & Moorhouse 2002). After 1945 its population was completely changed. The city had no Jewish population but was still inhabited by Germans. It also became a destination for many Poles forced to leave their homes in the former Eastern parts of the country as well as those inhabitants of the central parts of Poland who were seeking improvements of their life and entrepreneurially set out to move to “new” parts of the country. Between 1945-1948 the population of the city changed almost completely. From being one of the biggest cities of pre-war Germany (with

almost 600,000 German and Jewish inhabitants) it became a city with a population of 250,000 that came from almost every corner of Poland. And this is precisely what forms the second pillar of today's much praised multicultural character of the city – the cultural richness and richness of heritage brought by past-war Polish immigrants of Wrocław.

Among the new Wrocław's inhabitants cultural differences became visible very quickly. They resulted mostly from the variety of regions new citizens came from and variety of experiences they brought with them. There were striking contrasts between immigrants from cities and rural areas, irrespective of where exactly they came from. Meeting of Poles, but from very different geographical locations and from different social classes resulted for many in a cultural shock and conflicts (Thum 2005). Quite a number of new immigrants came from former Eastern territories of Poland, where people were used to a cohabitation of many ethnic groups: Poles, Jews, Belarusians, Ukrainians, Latvians and Russians. Yet, these people were often regarded as backward or 'barbarian' by former inhabitants of central parts of Poland. What further exacerbated the cultural shock was the difference in war-time experiences between parts of Wrocław population. People from the Eastern borderland suffered from Soviet and German occupation at the same time, and then after the war they were in dramatic circumstances relocated to unknown Western territories, so-called 'regained territory' (Thum 2005). The feeling of uncertainty resulting from all these experiences had a profound impact on the emerging identity of Wrocław's inhabitants. On the one hand there was mistrust and uncertainty about German citizens still remaining in the city. On the other, there was mistrust among very diverse Polish population, as they shared not much more than formal citizenship and language. Language, however, instead of constituting a bridge among people often becoming a conflicting issue. Immigrants from the Eastern borderland often spoke with a regional accent and therefore it sometimes raised doubts about the 'authenticity' of their Polish identity. After these difficult years of coexistence it seems that in subsequent generations this experience became one of cultural advantages of Wrocław among other Polish cities.

All inhabitants of post-war Wrocław happen to live in an atmosphere pervaded by the feeling of cultural inconsistencies. On the one hand the authorities were heavily investing in policies that were aimed at establishing and reinforcing the "always-Polish" image of the city and were launching numerous initiatives of writing "the Polish history" of Wrocław. On the other hand, however, Wrocławians frequently encountered remnants of the multicultural heritage

of the city in their everyday life in, for example, architecture, or geographical plan of the city that bore witness to its very complex history. After the transformation, in early 1990s, the City Council of Wrocław started consistent or better concerted efforts towards promoting Wrocław as a multicultural metropolis, using its history, traditions, architecture, and, last but not least, its citizens. Even if there are no characteristic large ethnic communities in Wrocław, the roots of its citizens are very diverse. This cultural richness of Wrocław's population has now a decisive significance in promoting Wrocław as a multicultural, open and friendly place (Latusek & Ratajczak 2014: 58-59).

Meeting place with a future?

The attractiveness of Wrocław for immigrants has increased especially after accession of Poland to the European Union, and in the past two years it has increased additionally among the citizens of Eastern Europe and other countries outside of the EU. It is worth mentioning that migrants coming to Wrocław are not a competition for local employees. Before that, Wrocław was a rather homogenous city.

The concept of multiculturalism along with the ideas of openness and tolerance, is being consistently applied to the efforts of building the city's image also on the national level, including the reinforcement of local identity of Wrocław's modern citizens. The leading promotional punslogan: "Wrocław – the meeting place" became a leitmotif for various cultural initiatives taking place in Wrocław. This slogan fits to the idea of multicultural Wrocław as a platform of intercultural dialogue. For Wrocław's inhabitants and other Poles, the critical highlighting of the multicultural character of the city came in 1999, when Pope John Paul II visited Wrocław and announced it to be a special place located on the intersection of three countries bound together by common history, for better and for worse. He also underlined that Wrocław is the place where the spirits of the West and East of Europe meet and mix. This Pan-European appeal of the city was further reinforced through promotional activities after Poland's accession to the European Union (Latusek & Ratajczak 2014: 58-59).

Taking into account the key importance of inter-religious dialogue in the context of the city being perceived as multi-cultural we feel that the opening of the so-called 'Four Faiths Quarter' also referred to as a 'District of Mutual Respect' is important. The multi-cultural nature of Wrocław was symbolised by churches both from the architectural and spiritual point of view.

The presence of representatives of many faiths was the result of the city's complex past. A legacy of the German protestants is the Evangelical German-language community. There is also a Polish Evangelical community, Orthodox and Greek-Catholic communities as well as a Jewish one and Moslem, which are not too numerous. Since 1995 in Wroclaw the project of the Four Faiths Quarter in the District of Mutual Respect is being implemented and the Catholic, Evangelical, Orthodox and Jewish communities participate in it. This is the only project of its kind in Poland in which the aim is to promote ecumenical dialogue. As Dariusz Jaworski (2010) from *Tygodnik Powszechny* wrote, "*the multiplicity of languages (for prayer, artistic, social and ideological aims) is reflected in the multitude of names for the Quarter, for some it is the Quarter of the Four Temples, for others Four Faiths, others still Mutual Respect and Tolerance. And no one minds. It would seem that even the multiplicity of names is a guarantee of the openness of the Wroclaw idea*". The idea of the Mutual Respect Quarter is a very good one. Initially many people treated it as a tourist attraction. City authorities tried to market the idea of the 'product' that the Mutual Respect Quarter is in numerous ways including the efforts to organise cultural events. Over the years this centrally situated district started to symbolise cooperation transcending faiths. It has to be said though, that these four streets, four temples, four cultures and four faiths create a magical space, which rightly is also one of the more important tourist attractions of the capital of Lower Silesia. The spirit of this Quarter is created by the people who speak many languages, as Dorota Hartwich (2010) from *Tygodnik Powszechny* notes, "*speaking not only in the words of prayers and holy books but also on the stage in gestures and prompts, solo vocals and choral tones, the painters brush and sculptors tool*". There are cyclical concerts, meetings and youth workshops in the churches and synagogue. As Hartwich notes the ecumenical dialogue is not the only aim that the initiators of the Four Faiths Quarter had in mind when they set out. What is also important is the notion of inter-cultural understanding, which is why representatives of many ethnic minorities are invited to the events (Hartwich 2010).

The city of inter-cultural dialogue

Taking advantage of its rich inter-cultural heritage Wroclaw is creating a new space in the city, which already has a different ethnic make-up. Today the city is much more varied ethnically and one can discern groups:

- A growing number of foreign nationals – mainly employed in numerous foreign corporations and companies. It is noteworthy that Wrocław is the city of choice for relocating managers. It has also been chosen as the best place to work and live by expats who value the support offered by the city to new comers. Its elements comprise an Infolink, information centre for foreign nationals and national associations. The high quality of life goes in hand with low living costs.
- Growing number of foreign students. Wrocław as an academic centre attracts more and more foreign students each year. In the academic year 2005/2006, 650 foreigners studied in Wrocław, and in the academic year 2015/2016 – 4,661 foreign students. In the following years we can see the growth of foreigners’ interest with the academic offer of Wrocław.
- A growing number of migrants, especially Ukrainians who amount to 80,000, comprising 14% of the population as a whole, including students in schools and children in kindergartens.
- Growing number of tourists – 5,000,000 in 2017. Wrocław won a competition „European Best Destination 2018”.

We have to remember, that according to the data of the National Census from 2011, the biggest group among national and ethnic minorities living in Lower Silesia are the Lemko – 4,763 people, what constitutes 28% of the total number of members of minorities. The second biggest group is the German minority – 4,700 people. Almost 2,400 people belong to the Ukrainian minority. Association with the Romani people was declared by 2,028 people. Among the other groups we can find the representatives of Russian, Jewish, Belarusian, Lithuanian, Czech, Armenian, Slovak, Karaim, Kashubian and Tatar minorities.

According to Anna Szarycz (2017) from City Council: *“Mutual understanding and cooperation between culturally and ethnically different people and groups is continued in Wrocław. Representatives of national, ethnic and religious minorities have created a unique place open for others, because they were ready to start a dialogue.”*

Wrocław is the origin of understanding and the “Kaleidoscope of Cultures” - the foundation uniting national and ethnic minorities. The capital of Lower Silesia holds a unique (on a Polish and European scale) “District of Mutual Respect”, where within a distance of 300 metres you can find an Orthodox church, an Evangelical church, a Catholic church and a

synagogue belonging to the Jewish Community of Wrocław. In the other part of the city there is a Muslim Cultural Centre that engages in local initiatives teaching values shared by all religions. Wrocław also actively participates in various actions as a part of an international solidarity, e.g. books for Conakry in Guinea, resources for the hospital in Aleppo, distance adoptions of children or supporting oppressed writers as a part of the International Cities of Refuge Network (ICORN).

The community of foreigners differentiated by their ethnic, linguistic, religious and cultural characteristics is growing rapidly and changes the community of Wrocław, giving multicultural features to the city. In the integration process three dimensions are the most important. The first dimension is the integration of the economic and institutional system of the city, relatively the easiest to achieve. Cooperation with other co-workers requires finding a common language and mutual learning of the cultural codes and patterns for users of those relations. The second dimension is the area of private life, potentially the character of community/neighbour relations. Immigrants are after all, the citizens of districts in Wrocław. The third dimension is the civil community of the citizens. Public spaces for the citizens of Wrocław, including immigrants, where there are conditions to participate in public life, realisation of one's rights, but also, what needs to be specifically pointed out – where there are duties in respect of the city and the citizens, too. In other words - this dimension of community assumes mutual respect in public space and public life of various needs presented by the citizens and organisations, churches and religious associations, where there is contribution from Polish and foreign citizens.

It is impossible to gloss over events that negatively impact on the image of the city. It is in cities that nationalist movements are gaining strength. These movements base their existence on racist slogans, declaring the primacy of the white race and the lack of acceptance for others. There are well-known demonstrations, mainly organised to commemorate national holidays, during which these slogans are clearly visible. In Wrocław such a demonstration also took place, which echoed around the world, and during which an effigy of a Jew was burned in the Market Square.

These events prompted the start of the *Strategy for Intercultural Dialogue*. These encompassed ethnic, religious groups, diasporae, migrants, foreign students and Wrocław

residents. *Strategy for the Intercultural Dialogue in Wrocław* was created because of the social need. Work on this project was initiated by the Mayor of Wrocław.

Non-governmental organisations, churches and religious associations and representatives of national and ethnic minorities have undertaken actions to support new coming foreigners. During the intersectoral cooperation it became more frequent to report the need of creating a strategic document that would set the direction of actions addressed to foreigners and local communities in order to simplify the life in mutual understanding of needs, expectations and values.

At the basis of the *Strategy for the Intercultural Dialogue in Wrocław* there was dialogue. The document was created in close collaboration with non-governmental organisations, institutions, people engaged in the topic of multiculturalism, migration and integration. Existing collaboration with national and ethnic minorities and engaging migrant diaspora of Wrocław turned out to be a very valuable point from the perspective of the identification process for issues relevant to the strategy. Thanks to the systematic participation of foreigners in organising meetings and forums, two key areas were identified that set the direction of actions from 2017 until 2022 (*Strategy For Intercultural Dialogue 2017: 14*).

In January 2017, the President of Wrocław has appointed the Council of Intercultural Dialogue, including the representatives of social organisations, churches and religious associations, universities, and the business sector. *Strategy for the Intercultural Dialogue in Wrocław* is consistent with the Wrocław 2030 Strategy, especially with priority number 6: Open city, mission: The city that unites, actions: Shaping the atmosphere of tolerance and intercultural dialogue.

As a result of the conducted analyses, research and consultations, four area of needs have been distinguished, and strategic goals were indicated within them:

1. Education - raising the knowledge level and reinforcing intercultural competences,
2. Integration - building a sense of social belonging,
3. Security - reinforcing safety of citizens,
4. Collaboration and Communication - creating the collaboration platform and reinforcing communication processes (*Strategy For Intercultural Dialogue 2017: 17-19*).

Currently the strongest centre for inter-cultural dialogue in Wrocław is Fundacja Ukraina (Ukrainian Foundation), which coordinates many integrative undertakings. The aim of the

Foundation, established in 2013, is to support migrants and foreign nationals, especially persons of Ukrainian descent in personal, social and professional development and in integration with the Polish community. The foundation implements its aims by way of organising conferences and seminars, organising shows, contests, fairs, sales, meetings and training as well as providing support centres for foreign nationals and organizing cultural and artistic projects.

As Artem Zozulia (chairman of Ukrainian Foundation) states, the Ukrainian community in Wroclaw as well as in the rest of Poland is very varied. There are language as well as religious differences as Ukrainians often come from very different regions: *“They represent different faiths, Moscow church Orthodox, Catholic Orthodox, Greek-Catholic, Catholics and Atheists. We cooperate with churches but it is cooperation that transcends divisions. For us the question of language is of key importance, which is why we place great emphasis on language learning in language courses and practice through speaking clubs. We also run an Info point which serves migrants in 4 languages- Polish, Ukrainian, Russian and English.”* (Zozulia 2018).

Although the Foundation naturally cooperates primarily with Ukrainian migrants, who constitute the biggest migrant group in Wroclaw, it directs its service to all migrants regardless of origin and religion.

Finally, it is worth pointing to the work of the Intercultural Dialogue Team at the Wroclaw Centre for Community Development (an institution of the Wroclaw local authority). One of its key projects, being implemented for a number of years now, is ‘Multicultural Wroclaw’. Within this project there are workshops, meetings, training sessions, fairs and intercultural consultations for teachers. In 2019, for the fifth time, Wroclaw organised an Intercultural Education Fair. According to Manuela Plizga-Konarska (2018), the coordinator of the inter-cultural dialogue, these activities, started a few years ago, are beginning to bring tangible effects. The work of the team is a proof that inter-culturalism is here and now and that the actions undertaken by the city are to serve integration.

Closing remarks

In this paper we confront different approaches to the subject, rooted in political science, intercultural communication, city diplomacy, city branding. We present Wrocław’s case illustrating the process of implementing the concept of city diplomacy and how different tools and institutions are used to create the image of a multicultural city. In this paper we provide a

description of Wrocław's efforts in creating a new image of the city using dialogue - intercultural and inter-religious.

We are convinced that support for different communities (ethnic, religious, migrants) could be used as a tool of city diplomacy. In that sense it is also a part of the concept of the "inclusive city". The interests of a city understood as the interests of its citizens and community could be very helpful for idea of city diplomacy. In that sense city diplomacy is a kind of platform for different ethnic, religious and language groups.

When we look at various lists of cities, indexes, we can see that Wrocław is on quite good positions in several of them. Some examples:

1. According to Globalisation and World Cities Index 2018, Wrocław is recognised as gamma city. *"All gamma level cities - These can be world cities linking smaller regions or states into the world economy, or important world cities whose major global capacity is not in advanced producer services."* (GaWC 2018).
2. According to fDi's European Cities and Regions of the Future 2018/19, Wrocław took 7th place in the group of Eastern European Cities in the Future. In the same ranking Wrocław was included in the group of mid-sized cities with economic potential –6th position and business friendliness – 2nd position. fDi's European Cities and Regions of the Future ranking seeks to find the most promising cities and regions across the whole of Europe (fDi 2019).
3. In Mercer's 2018 Quality of Living, Wrocław got 100 points. According to this ranking, *"cities in emerging markets, though challenged by economic and political turmoil, are catching up with top ranking cities following decades of investing in infrastructure, recreational facilities and housing in order to attract talent and multinational businesses"* (Mercer 2018).

That's why it's so important to create conditions for reinforcing bonds and increasing intercultural competences, which are essential aspects of mutual understanding and collaboration. Accepting and appreciating the values that other cultures bring remains in the strict correlation with knowing and understanding your own cultural identity. It is a starting point and condition for any type of intercultural dialogue with people from other cultures. The better and deeper you know your own roots and accept your basic values and historically created cultural patterns, the higher tolerance for other cultures and their representatives you develop.

Although research on city diplomacy is not particularly widespread in Poland, the ongoing changes in the international environment increase the importance and significance of self-government diplomacy. This increase will continue due to the inevitable process of decentralisation of the country's foreign policy. Olaf Osica (2012: 18) notes that Poland's foreign policy is based on three pillars: the EU, national and self-governmental one. It is the last one that can be used for strengthening the European policy. In the current situation, the focus should be placed on the third pillar since it can both reinforce the existing European policy and serve as a unique laboratory for new ideas and concepts. We can also notice a peculiar 'feedback' mechanism in this regard: city authorities benefit from the EU urban policy, which ascribes a special role to cities. Integration processes between cities from various countries and prospects of using good practices lead to undertaking joint actions which become the foundation of modern diplomacy. However, according to a study carried out by the National Institute of Local Government (Narodowy Instytut Samorządu Terytorialnego – NIST), although Polish self-governments realise the necessity of participating in such cooperation, as many as 54% are not involved in cross-border programmes and, worse still, 63% do not take part in transnational programmes related to various fields. In reality, there is no regular cooperation between the Ministry of Foreign Affairs and Polish cities, with as many as 77% not using any support while engaging in international cooperation. When talking about city diplomacy, we are dealing with building a new quality in international relations, which rely on bonds between societies, local and regional communities as well as individual citizens and members of civic societies. This leads to deformalisation of interpersonal relations, which in turn provides real possibilities of direct communication, learning about one another, making friends and breaking various nationalistic stereotypes prevalent in different countries. That is why self-government diplomacy can be viewed as an excellent tool for communicating diversity (Szewczak, Ganczar & Jaszczuk 2016: 23).

Today cities are increasingly active in building their position and brand, acting both on a local, national as well as international level. Cities are beginning to see the significance of cooperation. They build networks of cities, which may also exert greater pressure. In this way they can also impact on government policy. This glocal aspect is connected with the global aspect of cities' undertakings, which is particularly clear in areas such as human rights, help for refugees and migrants as well as integration (Bendel & Sturmer 2018).

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